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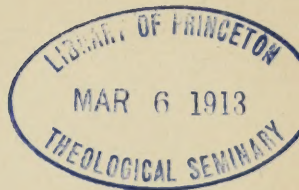
PRINCETON, N. J.

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Centenary conference on the
Protestant missions of the
Report of the Centenary
conference on the

REPORT
OF THE
CENTENARY CONFERENCE:



REPORT

OF THE

CENTENARY CONFERENCE

ON

THE PROTESTANT MISSIONS

OF

THE WORLD,

HELD IN

EXETER HALL (JUNE 9TH—19TH),

LONDON,

1888.

EDITED BY

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AUTHOR OF

"A CENTURY OF CHRISTIAN PROGRESS;" "OUR EDUCATIONAL POLICY IN INDIA;"

"ABSTRACT AND ANALYSIS OF VICE-REGAL COMMISSION ON EDUCATION,"

ETC., ETC., ETC.

VOL. I.

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INTRODUCTION.

THE OBJECTS OF THE CONFERENCE.

THE report of the Centenary Conference on Foreign Missions, which met in Exeter Hall in the month of June last, we now submit to the public.* The main objects of the Conference we can best describe in the language of Sir William Hunter in his article in the *Nineteenth Century* of July, in these words:—

“ St. Paul, when he made answer before princes and governors, was wont to divide his defence between eloquent vindication and well-weighed argument. The great Missionary Apologia of last month wisely followed the same lines. A series of crowded public meetings awakened enthusiasm, and powerfully urged the religious claims of Missionary enterprise. A separate series of open conferences quietly and accurately examined into the important problems of Missionary work. It is full time that to some of the questions thus raised an honest answer should be given. During a century Protestant Missionaries have been continuously at labour, and year by year they make an ever-increasing demand upon the zeal and resources of Christendom. Thoughtful men in England and America ask, in all seriousness, What is the practical result of so vast an expenditure of effort? And, while the world thus seeks for a sign, the Churches also desire light. What lesson does the hard-won experience of the century teach?—the experience bought by the lives and labours of thousands of devoted men and women in every quarter of the globe. What conquests has that great Missionary

Put by
Sir William
W. Hunter.

* The term “centenary” is employed with sufficient accuracy in reference to a *Conference on work* carried on over a lengthened period, nearly reached by many Societies and preceded by a few. It would have been wrong if used in regard to the *celebration of an event*. Each Society may have its own centenary celebration with which our Conference in no way interferes.

army made from the dark continents of ignorance and crue rites? What influence has it exerted on the higher Eastern races who have a religion, a literature, a civilisation older than our own? How far does the Missionary method of the past accord with the actual needs of the present?

“For the first time the Protestant Missionary Societies of the world have given an organised and authoritative reply to these questions. The Centennial Conference, which assembled in London in June, devoted fifty meetings to a searching scrutiny into each department of Missionary labour and to the public statement of the results.”

They are expressed in more prosaic terms in the following extract from the programme:—

“The great object of the Conference is to stimulate and encourage all evangelistic agencies, in pressing forward, in obedience to the last command of the risen Saviour, ‘Go ye therefore, and make disciples of all nations,’ especially in those vast regions of the heathen world in which the people are still ‘sitting in darkness and in the shadow of death,’ without a preached Gospel, or the written ‘word of God.’

The means proposed for the accomplishment of this great object are, to take advantage of the experience of the last hundred years of Protestant Missions, in the light of God’s Word, by gathering together Christians of all Protestant communities engaged in Missionary labours throughout the world, to confer with one another on those many important and delicate questions which the progress of civilisation and the large expansion of Missionary work have brought into prominence, with a view to develop the agencies employed for the spread of the ‘Gospel of the grace of God.’ The ends aimed at may be classed under three heads:—

1st. To turn to account the experience of the past for the improvement of the methods of Missionary enterprise in the foreign field.

2nd. To utilise acquired experience for the improvement of the methods for the home management of Foreign Missions.

3rd. To seek the more entire CONSECRATION OF THE CHURCH OF GOD, in all its members, to the great work committed to it by the Lord.’

The answer to the questions so well put by Sir William Hunter

Missionary
results in-
com-
mensurable.

will be best answered by the following Report of the proceedings. At the same time it is well to remember that the results of Missionary labour are too subtle to be tabulated, and too extensive, varied, and far-reaching to be fully

stated even at fifty meetings; while, as to the Conference itself, it is premature to look for results so soon after the meetings have been held. All has been *said*, but all has not ^{Premature} been *done*. The effect of it is only beginning to be ^{expectations.} felt, and we hope that the publication of the Report will extend and deepen the impressions already made. Apart from all visible results, however, the influence of so many earnest men coming into personal contact with one another, the communion of heart with heart, and the fellowship of kindred spirits, will tell on the life and character of each, and will increase both love and zeal. As for the effects on the Church and Missionary Societies that must be the work of time. The English mind is too solid and well poised to be suddenly moved out of its beaten path by a series of meetings, however numerous, or a number of speeches, however eloquent. It takes time for reflection and forethought, but when ^{Saxon} conviction is carried home and plans are formed, its ^{habits.} impulses are the more powerful and permanent.

It is alien to the character of the Anglo-Saxon race to attempt to accomplish by laws and regulations movements which can only be carried out through an administrative body, and to have formed such a body at this time would have ^{Legislation} ^{without an} ^{executive.} been premature. It is more in harmony with the Saxon genius to accomplish great results in the moral, political, and religious world, through the spread of information and general enlightenment, trusting to the sincerity and loyalty of those interested carrying out, by voluntary and free agency, the general consensus of the majority. We shall refer again to some of those questions on which rules and regulations have been desired by some of our friends, especially those from foreign parts. It is not impossible, and it would be in many ways desirable, that a future Conference of a similar kind should not only arrive at such complete unanimity of opinion, but at such an intimate knowledge of one another's character and habits as to enable it to pass rules and form an executive body for carrying them out. In the meantime we fondly hope that the influence of the Conference will be such as to make the need for such rules and external authority less required by the spread of a feeling of

true brotherhood, and a growing determination to avoid anything like a sectarian spirit of encroachment. It will be difficult for any Society to intrude on ground occupied by another, or to interfere with the converts of others after the clear, forcible, and unanimous expression of opinion on these and other questions which were so freely and ably discussed at the Conference.

THE FORMATION OF THE CONFERENCE.

In giving an outline of the origin and formation of the Conference we are saved the necessity of prefacing it by a sketch of previous meetings of a similar kind in this and other lands. We prefer to direct our readers to the outline given at our opening meeting by Dr. Underhill, the Chairman of our Executive Committee.* The present Conference originated in the monthly meeting of the Secretaries of all the great Societies having their headquarters in London. The offices of "The British and Foreign Bible Society" were generously offered for the preliminary meetings,—a sacred territory, within which denominational distinctions disappear, and all hues of religious opinions in the Protestant Churches are blended by love and veneration in the pure light of the Word of God.

Under the able and energetic guidance of the Rev. J. Sharp, a Secretary of that Society, who kindly acted as Honorary Secretary during the preliminary stages of the movement, it soon took shape on a large and catholic basis. A Circular was sent out to all Evangelical Societies engaged directly or indirectly in Foreign Missionary work, inviting each to send two delegates to represent them at a meeting to be held in the Bible House, to consider the proposal for holding a great Conference on Missions.

The meeting was largely attended by representatives from all the leading Societies in England, Scotland, and Ireland. And the decision was unanimous and hearty in favour of a Conference to be held for ten days in Exeter Hall, in the month of June 1888.

The invitations were sent to all holding the "common faith,"

* See p. 3, vol. I.

from the venerable parent "Society for the Propagation of the Gospel" to the youngest of the family—the Salvation Army. And it is rather strange, and has been a source of regret to the Committee, that these two extremes of Ecclesiastical order and Evangelistic methods have stood aloof from our movement, even though it was in a spirit of "benevolent neutrality." With the exception of these, the Society for the Promotion of Christian Knowledge, and a few small Societies connected with or dependent upon the Society for the Propagation of the Gospel, every Society in the British Isles entered cordially into the movement. The list of fifty-three Societies will be found at the end of the Report.

After what has been said at the opening meeting, all that remains for us to do is to give such details as may be of interest and importance to enable the reader rightly to apprehend the way in which the Conference was finally organised, and to appreciate the difficulties with which the Committee had to contend. It is the more necessary to do this, to account for some omissions in ^{Defects accounted for.} the composition of the Conference, and of those who took a leading part in its proceedings, as well as a few cases in which Papers were read in the Meetings in Section, for which they were not altogether so appropriate as they would have been in some other meeting. As this formed almost the only slight ground of complaint, we feel it due to the members of Conference and to the Committee that an explanation should be given. From causes to which we need not refer, it was the autumn of 1887 before any ^{Later stages.} steps were taken to gain the co-operation of the Societies in America and the Continent, beyond the issue of a general circular.

A programme had to be completed, and parties in all parts of the world written to, asking them to prepare Papers on a great variety of subjects; the difficulty of securing unity and completeness being increased by the formation, at a later stage, of an important and independent Committee in New York, whose services were of much value in the carrying out of the work.

On resuming the work in October, the first thing to be done was to secure the co-operation of the Societies in America, which had shown no sign of any intention to take a part in the proceedings of the Conference. To attain this most important object, the Organising

Secretary, who had just been appointed, was sent out in the middle of November to visit the Societies in the United States and Canada. Though received with the greatest kindness,

The Secretary's visit to America.

grave doubts were entertained as to the possibility of any formal or official representation on the part of Societies; but after the first meeting, called in New York as in London, in the offices of the *Bible Society*, all doubt and hesitation disappeared, and all parties threw themselves into the movement with the greatest cordiality and unanimity. For this most happy result we are under a deep debt of gratitude to the Secretaries of the different Societies. Where all were so kind and helpful it seems invidious to mention names; but we would be thought guilty of ingratitude, even by our American friends, did we not refer to the services of two who took much of the burden off our hands. These were Dr. Ellinwood of the Presbyterian Board, who, in spite of manifold engagements,

Able helpers.

consecrated his time and talents to the work with untiring devotion; and Dr. Gilman of the American Bible Society, whose wise councils and large experience were, with uniform kindness, always at our service, and in whose offices all our meetings were held. In Boston we were greatly helped and encouraged by the honoured standard bearers in the two great Societies, Dr. Clark of the American Board of Commissioners for Foreign Missions, and Dr. Murdock of the American Baptist Missionary Union, and by Dr. Thompson, the venerable Chairman of the Prudential Committee of the A.B.C.F.M. The absence of Dr. Clark from the Conference through indisposition was a disappointment to many of his old friends in this country, but it was a satisfaction to make the acquaintance of his able colleague, Dr. Judson Smith.

The result of the visit to the United States and Canada, where he was received with great kindness, especially in Toronto, was the

Results.

hearty co-operation of almost every Missionary Society, no fewer than fifty-seven in the former and nine of the latter sent two hundred and thirty delegates to represent them at the Conference, of which the lists will be found at the end of the Report.

Unhappily, owing to the very limited time at his disposal, it was impossible for the Secretary to visit the Southern and Western

States, and to get acquainted with the Secretaries and leading members of their Committees, so as to know who were best fitted to take a prominent part in the proceedings of the Conference. This was a subject of much regret to him and to the Committee, although our friends were too generous to complain or to suspect us of partiality. The entire work of getting the Societies in the United States and Canada to join the Conference had to be accomplished in seven weeks from the time the Secretary left and returned to the shores of England. After his return, the whole of the Societies on the Continent of Europe had to be asked to take part in the Conference. Time could not be spared for visiting these Societies, and the Committee are greatly obliged by the kind and considerate way in which their written communications were received and responded to.

No time
to visit
the South.

Or the
Continent.

Owing to the same inevitable want of time for completing arrangements, some little difficulties arose with a few of the "Papers" read. It was impossible to exchange letters and make more minute adjustments of the subjects, or to get the "Papers" in time to read and classify them at home. We could only succeed in getting "Papers" at all, by giving considerable latitude in the treatment and even in the choice of the subdivisions of the subjects. But even this inconvenience has led to no evil results, beyond a temporary annoyance in a few of the Sectional meetings, and has, we believe, been over-ruled for good. It gave freer play to the writers to follow their own bent, and to write with the greater freedom and effect; and now that the few misplaced "Papers" are classified under their proper heads in the Report, they will be read with greater interest and profit.

Arrangement
for Papers.

THE COMPOSITION OF THE CONFERENCE.

The composition of the Conference is one of its most interesting and instructive features. To say that there were sixteen hundred members enrolled gives no idea of its significance and importance. The area from which these representatives were gathered was little short of the whole habitable globe, making the Council in the highest sense œcumenical. The Societies engaged in cal character. Missionary work which were represented there, although numbering

Its œcumeni-
cal character.

one hundred and thirty-eight, falls short of the actual number who were present in spirit though not formally represented. In fact, with the exception of the two oldest Societies in London, respected as the early pioneers in Missionary enterprise, but well known for High-Church proclivities, and a few smaller Societies holding similar ecclesiastical views on the one side, and the Salvation Army on the other, every Protestant Missionary Society in the world may be said to have cordially given their adherence to the Conference. Some were hindered by the expense of travelling so great a distance as from America and some parts of the Continent; and in some cases the latter were unable to send representatives from having no one on their Committees who could speak the English tongue with sufficient freedom to profit by the free converse to be held at its discussions. Even where a few Societies held aloof, the Churches to which they belonged were represented. We may say with truth that every *Evangelical Church* in the world, having any agency for the extension of the Redeemer's kingdom, was represented there. The countries represented were practically those of the whole world. Not only were delegates sent from the United States and Canada, but from South America, Australia, and the Islands of the Pacific Ocean. Africa was represented not merely by Missionaries from the different parts of that dark Continent, but, what is in many respects more important, by representatives of Missionary Societies from amongst the descendants of the African race liberated from slavery in America. Most of the Societies on the Continent were represented by deputies, not only from Germany, France, and Holland, but also from Denmark and Sweden, whilst some Societies in Norway and Finland sent letters of cordial sympathy with the Conference, though they could not send delegates. As a sample of the letters received from Societies, stretching from the North of Europe to the Transvaal in Africa, we give the following :—

“TO THE CONFERENCE ON FOREIGN MISSIONS, MEETING IN LONDON,
JUNE 9TH TO 19TH, 1888.

“BELOVED BRETHREN IN THE LORD,—

“Having been unable, on account of pressing work, to accept your invitation, through your secretary, Rev. James Johnston, to take part in the Centenary of the Protestant Missions in Exeter Hall, in London, will you kindly

allow me, in this way, to send you, assembled delegates and workers from the whole world, my own and my Society's (the Swedish Missionary Society) warm and brotherly greetings.

"Here in the North also the Lord has, through His Spirit, kindled a fire, of such a nature that it cannot, by any power, be quenched. A great and profound spiritual movement has taken hold of our people, and this movement has, among other things, resulted in an awakened interest in the Missionary cause as the cause of the Kingdom of our Lord Jesus Christ. Our ancestors used to go out on their Viking wars in order to lay waste and destroy. Now, yearly, numbers are sent out from the North, armed with the sharp sword of the Spirit which is the Word of God, in order to plant the banner of the Cross, especially where the name of Christ is not known in truth, or even named. The Swedish Missionary Society has at present workers on the Congo in Central Africa, in Algiers in North Africa, in Alaska in North America, in the Caucasus, among the Basques in Ural, and in St. Petersburg, Cronstadt, and amongst the Lapps. Other Swedish Missionary Societies carry on their Missions in South and East Africa, in India, and in China. The present interest in Missions has a very promising future, and we hope that, in a short time, the number of our Missionaries shall be doubled and multiplied, in order that we, in our little measure, may take part in the hastening of the coming of our Lord Jesus Christ.

"With all those who love our Lord Jesus Christ, and wish to glorify His name on the earth, we feel that we are one, and this is why I, as the Director of the Swedish Missionary Society, in its name, venture to send you a very hearty greeting on this important Centenary. May the Spirit of the Lord rest in an abundant measure upon all your work, guiding, enlightening, and comforting, and may the Lord grant us all, at the close of the working-day, to gather at that great harvest-feast, when a multitude which cannot be numbered from all peoples shall stand rejoicing before the throne of our God and the Lamb! Then we shall see that our labour has not been in vain in the Lord.

"The grace and peace of our Lord Jesus Christ be with you all!

"E. J. EKMAN,

"Director of the Swedish Missionary Society.

"Stockholm, Sweden, 1st June, 1888."

RACES REPRESENTED.

Another feature of the Conference of much significance was the races of men which were represented there. It brought out more boldly than could have been done by mere figures the great extent to which the work of the evangelisation of the world is taken up by, or thrown upon, the Saxon race. We do not, of course, judge by the numbers of Englishmen who crowded to meetings held in the heart of their capital city, but the vast

The Saxon
Race.

preponderance called attention to the fact that the contributions for Missionary objects raised by Great Britain and America are more than ten times the amount contributed by all other Societies in the world. And, including our noble brethren, the Saxons of Germany, and our honoured cousins of Scandinavian blood, almost the whole evangelistic work in heathen lands is in the hands of the races derived from the great Saxon stock. The few Societies supported by the Latin races of the Continent have our warmest sympathy for their self-denying efforts to carry the Gospel to heathen nations, when they are struggling with a thousand difficulties at home. The few small Societies in France, Belgium, and Switzerland make the most of their limited means, and do good work in the Mission-field.

We cannot but notice here the great change that has come over the Latin race in regard to the conquest and colonisation of the world. In heathen times it was the great colonising and conquering race, but since it became subject to the Roman Catholic Church, they have ceased to have much weight either in conquest or colonial enterprise. The spasmodic effort on the part of Spain and Portugal three hundred years ago partook more of the character of expeditions for plunder than invasions for conquest, and the results were disastrous to the victors and no benefit to the vanquished, while the colonists have lost their identity, and sunk in the social scale, by intermarrying with the feeble races they subdued. France, with more of dignity in her attempts, has not added either to her strength or wealth or credit by her conquests and colonies. It is to the race which is sending the blessings of Christianity to the heathen to which God is giving success as the colonisers and conquerors of the world.

CHARACTERISTIC FEATURES.

There were some characteristic features of the Conference to which we shall allude briefly, and to which we can refer with all the greater freedom, because, with the exception of one meeting, at the beginning and end of the Conference, we took no personal

part in any of the discussions, and therefore we have better means of judging than others from having repeatedly read every sentence of all the Papers and speeches which were read or delivered.

One feature which struck those who attended the meetings most regularly was the sobriety of tone and speech which characterised not merely the private conferences but the great public meetings. We find very few instances of anything like exaggeration in statements of the work done by Missions; nothing approaching to anything of a boastful spirit or self-satisfied congratulation on the part of Societies engaged in these great enterprises. There was warmth and fervour and even enthusiasm at the public meetings, but, so far as we can judge, little or nothing beyond the simple statement of ascertained facts. This *statement of fact* was the characteristic of the meetings from beginning to end. We do not recall any instance of a public speaker making any boastful reference to the millions of converts from heathenism, or to the income of millions for the support of Missions represented at the Conference. It is a remarkable circumstance that not one of the great Societies gave any statement of the numbers converted by their agents, or the amount of their revenue. A few representatives of small Societies did speak of the results of their Missions, and individuals carrying on personal enterprises had a good deal to say of their own work. It was at one time the intention of the Committee to issue tables giving statistics of all the Societies, but we do not regret the necessity for abandoning the plan from want of time. It took away any appearance of boasting, and we are happy to say that the work was taken in hand by disinterested parties—the Religious Tract Society, by whom a Handbook of Missions was published, which we strongly recommend as a companion to this volume.

But, along with this sobriety and moderation in statement, there was not the slightest indication of anything like despondency or any lack of confidence in the final issue of the work in which they were engaged. Even while calmly looking upon the most discouraging facts, such as the great increase of the heathen ^{Assured faith.} and Mohammedan populations, and the comparatively small number of converts compared with these, there was on the part of all engaged in Mission work an assured confidence of the

ultimate triumph in the great conflict waged with the powers of darkness.*

There was no attempt to minimise the difficulties in the way ; these were largely dealt with. There was no desire on the part of any to conceal failures where these had taken place ; but in the midst of all there was a conscious strength of assurance, which speaks well for the faith of the workers and for the prospect of the work in the future. The limited number of conversions up to the present time surprises no man who knows anything of the nature of Christian progress during the past centuries. The results of the labours in which the Church has been engaged for the last hundred years will bear comparison with any period of the Church's history, even in Apostolic times. Few things were more impressive than to see these vast multitudes meeting from day to day in the midst of our great city in this spirit of calm assurance, surrounded as they were by many who still look either with indifference or contempt upon their modes of operation and the work for which they spend their lives in a foreign land, and not a few who have no faith in the Gospel which they preach, or in its Divine Author. With the exception of one or two speakers there was scarcely an allusion to the scepticism and unbelief of the outside world. Those present felt so sure that they were dealing with spiritual realities every day that to them scepticism was impossible. Any questioning as to the truth of the Godhead, or the Divinity of Christ, or the personality of

* The fact seems to be overlooked that the first publication which arrested popular attention on the spread of Islam and the increase of the heathen was by the Editor, and was written purely in the interest of Missions ; and the best proof of the honest determination of the Missionary Societies to look such questions in the face, and that they had no fear of the effect of such facts as were brought out in the "Century of Protestant Missions and the increase of the Heathen," damaging Missions, was their unanimous choice of its Author as Organising Secretary to the Conference. It was after twenty thousand copies of that brochure had been circulated in this country as a stimulus to Missionary effort, that two leading articles appeared by the notorious editor of the sceptical organ, *Free Thought* ; and since that two Papers, by a well-known ecclesiastic, at a Church Congress, and in a monthly periodical. It is not easy to decide which of these gentlemen knew least of the subject they wrote about, and the importance of the facts they trifle with.—Ed.

the Holy Spirit, appeared solemn trifling, and to doubt the sufficiency of the Redemption by Christ and the efficacy of saving faith was impertinence. They had seen the power of Divine grace quickening dead idolaters and transforming degraded savages. They were too busy in the great work in which they were engaged to have either inclination or time to talk about doubts and uncertainties in regard to the great verities of the Word of God. Men who have little or nothing to do may spend their time in philosophic doubts and idle speculations ; but men engaged in the great conflict with sin and misery, and who are daily eye-witnesses of the power of the living Christ in saving and sanctifying our fallen race, even when sunk in the lowest depths of degradation, can smile at the scepticism which invades the sanctuary of an indolent Church, or assails the minds of idle Christians.

This spirit of sobriety and faith gave a hopeful character to all the proceedings, and the impression left upon those who were present was unquestionably an anticipation of much greater results in the future than we have seen in the past. It is true, and was frankly confessed, that the number of converts from the more civilised classes of heathen populations throughout the world has in the past been exceedingly limited. No one attempted to conceal from himself the fact that the number of Hindus and worshippers of Buddha, and the followers of the ancestral religion of China, are more numerous now than they were a hundred years ago, while the number of converts in comparison is only as a handful. But the almost universal feeling of those who had had the best opportunities of knowing was, that although those religions had a larger number of nominal followers, that the hold which the old faiths had over them was gradually relaxing, and a spirit of inquiry had been set a going through the influences of Christianity, Commerce, and Education, which was telling upon the faith of their adherents.

Well-
grounded
hope.

While we speak of the hope and confidence which Christian Missionaries have in the ultimate triumphs of the Gospel of Christ, it is a striking fact that the very opposite feeling pervades the minds of the followers of false religions. Their bright days are all in the past ; few, if any, of them entertain hopeful antici-

pations for their religion in the future; and there is a growing feeling amongst the most intelligent of the adherents of the great religions of the world that their position is uncertain and their prospects dark, while those of Christianity are rising year by year.

One other characteristic we must not omit, and that was the spirit of charity which prevailed through all the meetings from beginning to the end. With the fullest and strongest exposition of the views of each man, especially in the private meetings, unrestrained by the presence of public reporters, opinions were expressed which were often strongly in opposition to the views of many present, yet from beginning to end there was not one instance heard of anything like a tone of bitterness or irritation. No ancient Councils of the Church can point to a similar series of meetings in which this spirit was so marked as on this occasion. Much is said of the divisions in the Protestant Church, but there were little signs of these divisions at these meetings, although every Protestant Church in the world was represented there. There was the utmost desire for unity, and where that was impracticable, for co-operation and Christian forbearance in carrying on the work in which all were interested.

There was one feature which we cannot describe, but which was much felt and enjoyed by all true disciples of the Lord; that was the all-pervading sense of a spiritual influence which breathed a sacred calm over the meetings. To not a few there was a sense of a Divine presence shedding heavenly influences around. These expressions are too deep for utterance, the natural man understandeth them not. They suggest the question of the disciple, "Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?"

PRAYER.

The harmony and peace which pervaded the meetings of the Conference must, however, be traced, not to the natural dispositions or habits of its members, but to the influence of a higher power. It was evident to all that the Spirit of God reigned in

the midst of our assembly. We were prepared to expect this from the large amount of prayer that was offered to God from all parts of the world for the outpouring of His Spirit upon the coming Conference. Two requests for prayer were issued by the Committee—the one in February, in Circulars sent out. time to be sent to all parts of the world, appealing to Missionaries, European, American, and native, to offer special prayer during the period of Conference. Through the kindness of the different Societies, both in England and America, eight thousand copies were sent out to the Missionaries at the various stations throughout all the Mission-fields of the world. A second was issued in May, addressed to the pastors and teachers of the Church of God in the British Isles and on the Continent of America. Through the kindness of the editors of the Missionary periodicals of the different Societies of this country a quarter of a million of copies were circulated throughout England, Scotland, and Ireland; and the same document was largely copied into the Missionary periodicals of the American Societies. We suppose that at no previous period of the history of the Church of God has prayer been so universally called forth for any Christian object of desire.

Not only was prayer thus widely offered up for the Conference, the spirit of prayer breathed throughout all the meetings, and each morning there was a united meeting for prayer before the Prayer work of the day began. These meetings were greatly in Conference. prized by the members, and were felt to be seasons of spiritual refreshment.

PUBLIC RECEPTIONS.

The attention which the representatives from America and the Continent received was the source of much satisfaction to the Committee, and of pleasure to our visitors. Large public breakfasts were given by the Religious Tract Society in the Hôtel Metropole, and by the National Temperance League in Exeter Hall. The Lord Mayor invited them to an afternoon reception at the Mansion By public bodies. House, and the Evangelical Alliance gave them an afternoon entertainment at Regent's Park College. Several of the Religious Societies invited them to meet their Committees in social

gatherings. Amongst the rest they were invited to the Church Missionary Society House, by the Rev. Mr. Wigram, honorary secretary; to their Mission House, by the London Missionary Society; and an interesting evening was spent at the Bible House, when the Earl of Harrowby, President of the Society, received the guests. Many were invited to a reception by Lord Radstock. The most interesting of these gatherings was an invitation by the President to

By Lord all the members of the Conference to spend an afternoon
Aberdeen. at Dollis Hill. A very large number assembled, and spent a pleasant afternoon enjoying the hospitality of Lord and Lady Aberdeen; all were delighted with the affability and kindness with which the host and hostess devoted themselves to promote the comfort and enjoyment of their guests; and many of our foreign friends were gratified with having the opportunity of shaking hands with the Right Hon. Mr. Gladstone.

Through the untiring care and forethought of Mr. Robert Paton, the daily luncheon in the Gymnasium of the Young Men's Christian Association was a source of much enjoyment and mutual brotherly intercourse, which told on the whole of the meetings of Conference.

Daily Through the kindness of a few friends a free invitation
luncheons. was given to all the foreign delegates daily, while many of the English representatives had an opportunity of joining them. This gathering was very successful in promoting more free and friendly intercourse than could have been secured in any other way. Our American friends very courteously returned the compliment by giving a dinner to a large number of the members of Conference in the Freemasons' Hall.

THE SACRAMENTAL FEAST.

Of a different character was the feast prepared for the members on the last day of the meetings of Conference, when a large number sat down to partake of the Lord's Supper in the Large Hall. For this opportunity we are also indebted to Mr. R. Paton. Dr. Judson Smith, Secretary of the American Board of Commissions for Foreign Missions, in writing of it, says:—

“Although not strictly a part of the exercises of the Conference, the

celebration of the Lord's Supper by the members of the Conference, on Wednesday morning, in the Upper Hall, was an occasion full of spiritual refreshment, and worthy of special mention here. The Lord's
Supper. The hour was one full of sacred associations, tender recollections, and glowing hopes, a fit close to a gathering great and memorable in Christian annals."

SUCCESS OF THE CONFERENCE.

That the Conference was in a very high degree successful is abundantly testified by witnesses from all parts of Protestant Christendom. We can only quote one or two expressions of leading men who came furthest, and by the sacrifices they made, are best entitled to find fault if needful. Dr. Pierson, the author of "The Crisis of Missions," in the *Missionary Review of the World*, of which he is one of the editors, says:—

"As I stood on the upper platform and looked over that august assemblage, I said to myself, This is indeed the grandest Œcumenical Council ever assembled since the first Council in Jerusalem! What a fitting commemoration with which to mark the completion of the first century of Modern Missions; what a fitting inauguration with which to introduce a new century of evangelism!" Toward the close of the meetings he often declared that the Conference was the greatest ever held in the history of the Christian Church.

Dr. Murdock, the honoured Secretary of the Baptist Missionary Union of America, writes thus in the *Baptist Missionary Magazine* for September: "To the question, 'How did the Conference impress you?' there is one answer which all must give which was well expressed by the Hon. E. C. Fitz, 'It was a great meeting—great in numbers, great in the quality of the men comprising it, and greater in its object.'" Dr. Murdock adds, "It will scarcely fall to the lot of any one now living to experience a higher or purer exemplification of the unity of the Spirit than this company of men and women illustrated day after day as they conferred together respecting the supreme work of the Church, under the authority and inspiration of its Founder and Lord."

Taking into account the circumstances under which the Conference met, the attendance exceeded the highest expectations, even of the most sanguine. The number and character of the meetings of the same class held in the same place and for the same object were altogether unprecedented.

Not only was there a difficulty arising from the number of the meetings, but in the unusual circumstance of holding seven meetings simultaneously or in succession on the same day, always two and sometimes three meetings going on at the same time, under the same roof. Notwithstanding these and other disadvantages, not one meeting could be considered in any sense a failure; all were well attended; even the Large Hall was in every case well filled twice a day, and if those attending other meetings in other parts of the building had been thrown in would have been crowded; and few, if any, series of meetings could show such a large number of able and influential men occupying the platform. When making the arrangements for these meetings, those most experienced considered the attempt to hold so many to be very bold, even to the extent of rashness, and the only comfort they could hold out was that the rashest schemes sometimes succeed best. Not only were the numbers entirely satisfactory and most encouraging, but the spirit of the meetings was from beginning to end all that could be desired. There was never a flagging of interest, it was kept up to the end.

A few ardent minds have expressed disappointment at not seeing at once the ripened fruits of such a great gathering of able men from many lands. It would have been looked upon by some as a great triumph, if the Conference had passed resolutions calling upon the Churches to double their contributions to the cause of Missions, and had urged the Societies to multiply the number of Missionaries and portion out the dark and unoccupied regions of heathendom to be evangelised by different Churches. It would have delighted others if it had passed rules to put an end at once to all encroachments of one Society on the territories occupied by another, and all interference with each other's work. But such action would have resulted in little or nothing. Resolutions passed at such meetings are usually too vague to make a

deep impression, and are generally the mere utterance of platitudes, while rules or laws, without an executive authority to carry them out, are a mere form or farce.

As to the ultimate issue of the Conference, that is not in our hands; much will depend on the influence of those who attended its meetings on their return to their homes. From what we have heard of the widespread interest in America, we have no doubt the results there promise to be most beneficial and extensive; and we hope that in good time they will tell powerfully in this country and in the Mission-field. We look for much good being done by the Report, which we leave to speak for itself. Much, however, will depend on ministers and members of Committee making use of its contents. Our work and responsibility are now at an end. These have been difficult, and trying to both body and mind; but we are confident of success. From beginning to end the work has been inspired and carried on by a wisdom and strength from above, and the issues we confidently leave with God.

THE REPORT.

In preparing the Report no amount of labour or of reasonable expense has been spared to secure completeness and accuracy. Not only was every care taken in having a *verbatim* report by the staff of the ablest shorthand-writers in the profession, but every Paper and speech after abridgment, was forwarded in "proof" to the writer or speaker, allowing of the largest possible latitude in ^{Speeches} as corrected. corrections and alterations. Only a few of the Papers and speeches by some of the American delegates in the later part of the second volume could not be revised in time on account of the rapidity with which the volume has been brought out.

It was resolved by the Committee that the report should not exceed about one thousand or twelve hundred pages octavo. With forty-six meetings this necessitated a ^{Necessity for} very large curtailment of the length of both Papers and ^{curtailment} speeches by the Editor, a work of extreme delicacy and ^{of Papers and} difficulty, requiring a large amount of anxious labour. In making ^{speeches,} these curtailments we proceeded upon the principle that they should

be made, as much as possible, in cutting out repetitions which were inevitable where so many meetings were held at the same time, it being impossible for one speaker or writer to know what had been said by others in meetings at which he could not be present. To secure a just reduction it was necessary for the Editor to know all that preceded or followed each Paper or speech before making any reductions, and it was only after repeated perusals and careful comparisons that curtailments were made.* In many cases it was exceedingly difficult and very painful to leave out what in itself was both able and interesting, but which, if inserted, would have been a repetition of what had been said by others on the same subject in a different meeting.

We have spared no pains to do justice to the speakers and writers of "Papers," but we have assumed that, as an Editor, our great concern was to provide a book which shall interest and instruct the *reader*. To keep up the interest we have given the speeches in the *first person*, and in their abridged and corrected form they will be read with as much pleasure as they were listened to. Where fastidious speakers have altered platform expressions into the style of the study, we have taken the liberty of preserving the more pithy, colloquial form. While compelled to reduce the length of almost every Paper and speech, we trust to have left out nothing that was important for throwing light on any subject before the Conference. Our aim has been to give every variety of opinion as fully as possible, and in no case to withhold any statement of facts, leaving the reader to judge of their value from the evidence or the character of the speaker.

Here the Editor cannot but express his gratitude for the kindness with which the writers of Papers and speakers have acceded to the reduction of matter which must have cost them both time and labour in preparation for the Conference. With one or two exceptions, no complaints have been made; all seem to have been more or less actuated by the feeling expressed by one of the ablest writers whose Paper had been

* It was these considerations chiefly which made it impossible to leave the shortening of Papers and speeches to the Authors, which we would greatly have preferred, if it had been possible.—ED.

largely curtailed. In returning the corrected copy he merely said, "I see you have cut me down, but I suppose it is all for the best."

In order to make the Report readable, both in matter and form, we have taken the liberty of adopting the method of using two kinds of type in the same Papers and speeches, when these exceeded a certain length. The plan, though not without precedent, is unusual, but our conditions were exceptional. Variety of type. It would have been invidious to have put one set of speakers in one type and another in another; so we have in every case given the earlier part of each in large type, to induce the readers to make trial of the quality and matter of each. If they are interested they will not grudge to go on reading the smaller, for none is small.

A further reason for using the two founts was that *illustrations* and *details* might be inserted in the smaller type, while the more important statements of fact and main arguments might be kept in the larger. This principle has been carried out as far as possible in the first volume, although we doubt not The principle of changing type. some may differ from the Editor as to which part ought to have been in the larger and which in the smaller type. In each case the reader has the means for forming his own opinion, though he cannot judge of the Editor's reasons without a full knowledge of all that has been said on the same subject.

The Editor found no little difficulty in determining as to the best way of arranging the *matter* of the Conference. To have followed the usual chronological order was obviously impossible The principle of arrangement. in a Conference in which two, and frequently three, meetings were held on the same day and at the same hour, and often as many as seven meetings in the same day. Not only so, but many of the subjects, especially in the Sectional meetings, were spread over three or four successive meetings held at different hours and on different days. We therefore resolved to classify the meetings under their different *subjects*. The following will give a brief outline of the arrangements which have been pursued.

ARRANGEMENT OF VOLUME I.—POPULAR SUBJECTS.

IN the first volume, which will be found of a popular character, and full of interest to the general reader, the subjects have been arranged in the following order, with the exception of the opening and closing meetings.

PART I.—OPEN CONFERENCE.

First, we have a series of five meetings under the head of Open Conference, treating of subjects not in themselves strictly of a Missionary character, but forming a natural introduction to Missions, and bearing directly and in an important manner upon Missionary work. The first of these meetings, under the able presidency of Sir William Hunter, treated of the "Increase and Influence of Islam." The statesmanlike speech of the Chairman, and the Papers and speeches which followed, rendered that meeting of the highest interest, in giving a view of Mohammedanism, not merely in its essential features and nature, but following up this by statements full of the practical experience of those who had seen the system in its working in many parts of the world. It was a conclusive and final answer to those who hold up the religion of the prophet as either a preparation or substitute for Christianity. This is naturally followed in the Report by the meeting on "Buddhism and other Heathen Systems, their Character and Influence compared with those of Christianity, the Light of Asia and the Light of the World." On this subject we had not only a very able and philosophical exposition of Buddhism, by Sir Monier Williams, but Papers of great value on the cognate subject of Jainism, by Dr. Shoolbred; Hinduism, by Dr. Ellinwood of New York; and Parsiism, by Dr. Murray Mitchell, followed by discussions on the practical working of these different systems in different countries. The combination of scientific exposition with personal experience rendered these meetings unique in their character, and of rare and permanent value.

The other meetings under this heading were the "Missions of the Roman Catholic Church to Heathen Lands; their character,

extent, influence, and lessons." The subject was treated at once with fairness and impartiality both by the writers of Papers and the speakers who followed. The important fact was clearly brought out that these Missions which were supposed to have been so effective were found on careful investigation to be far less productive of beneficial results than the Missions of the Protestant Churches. It appears from authorities referred to that while Roman Catholic Missions had been going on for three hundred years, and those of Protestant Missionary Societies only for about one hundred, the results were almost exactly the same number of converts from heathenism by the two sets of Missionaries, while those of Protestantism were in later years increasing in a much greater ratio. One grand cause of failure of the Missions of the Roman Catholic Church was shown to be their not giving the Bible to their converts. No Missions have been permanently successful where the Bible has been withheld.

Roman
Catholic
Missions.

The fourth of the series was on the relations between Home and Foreign Missions, at which we had speakers representing the Church in her work at home, as well as Missionaries from abroad. It was gratifying to find that the representatives of the Churches expressed so strongly the feeling, that the life of Home Missions to a large extent sprang from and is supported by the Foreign Missions of the Church.

Reaction
of Foreign
on Home
Missions.

The fifth meeting recorded in the Report was held in the evening, and dealt with the important question of Commerce in its relation to Christian Missions. It was presided over by Mr. Herbert Tritton, who, through his family and commercial position as a member of a great banking establishment, was well fitted to occupy the chair. The feeling was well brought out that Missions are either most materially helped or hindered by the character both of the men engaged in and transactions carried on by the commercial world in its dealing with heathen nations; that the commerce of our country is associated in the minds of those with whom we transact business with the religious profession which we make as a Christian nation. Great regret was expressed on account of the immoral lives too often exhibited by our merchants and sailors; while the high character and beneficent influence of others was acknowledged with

Commerce
and Missions.

gratitude. The importance of using commerce as a means for the spread of truth and righteousness was enforced and illustrated.

The sixth meeting of that series brought out in striking contrast the difference between the state of the world now and what it was a hundred years ago in respect of Missions. It was shown **A hundred years ago and now.** that while the work accomplished was far beneath that which we could have desired or hoped for, from what the

efforts of the Christian Church might have been during the period of her great prosperity; that the progress made had undoubtedly been vast and important, and that the position now occupied gave Missionaries a great vantage ground from which to start in their operations of future years as compared with what they were a hundred years ago. It has been thought by the enemies of Missions that

Increase of the heathen and Christians. because the heathen have increased by two hundred millions during the century, while Protestant Missions have only gained three millions in the same time, that we are further from the attainment of our end than when we began. Nothing could be more erroneous. The increase is a normal one, and half that increase is in India, and due to the beneficent government of our own Christian nation—an increase which never took place under Mohammedan or Hindu Governments,—the other half under the government of a heathen but monotheistic empire in China. The growth of the *three millions* of converts is abnormal. It is “not after the flesh but after the Spirit,” and this increase of these spiritual children goes on at nearly a tenfold greater rate than the natural birth-rate. The gain of three millions from *nothing* was far greater than the increase of two hundred millions from the eight hundred millions previously living. The one was a creation, the other was a progression.

If we compare the increase of Christian nations with that of the heathen during the century the scales are turned. Protestant Christians have multiplied about threefold, the heathen have only increased by one-fourth.

In reference to the fact that three millions of converts from heathenism are now gathered into the Christian Church, the equally important fact is often overlooked that while one may view these as

a unit, occupying a single spot in a diagram for the purpose of exhibiting the relative number of the different religions of the world, they are in reality scattered over the whole heathen world, and are asserting an influence far and wide. This which would be a source of weakness in a human army, the strength of which depends on concentration and self-support, is, in the case of the army depending on Divine strength, a secret of power. Each little band entrenched in its stronghold, and relying on succour from heaven not from earth, is a complete and organised army, aggressive and invincible if true to the Captain of Salvation. Facts prove that where the Church, with the Bible in the language of the people, is once planted it holds its ground and goes on multiplying.

PART II.—THE MISSION-FIELDS OF THE WORLD.

The second division of the first volume contains the report of eleven public meetings held for the purpose of giving a clear outline of the state of the world, and of the state of Missions at the present time. The whole field was gone over, necessarily in a cursory manner, but by speakers so competent to tell of what they have *seen* and *heard* that these meetings become of the very highest value to the Christian Church. From beginning to end ^{Testimony of eye-witnesses.} the speakers dealt with facts, and almost in every case facts which had come under their own personal observation and of which they could speak with the fullest authority. One peculiarity of this class of meetings was the large extent to which the resources of the Mission-field were drawn upon to give these authentic facts. Many of the speakers were comparatively new to the Christian public of England, and yet from beginning to end the interest never flagged. The circumstance that the speakers were unknown arose not from any lack of ability or popular gifts, but from what was most honourable to them,—that many of them were men who had been devoting their life to the earnest and exclusive work of preaching the Gospel in the dark places of the earth, willing to be buried from the public eye that they might finish their work.

The extent of the field yet remaining to be evangelised was brought clearly out at the first meeting when a general survey was

taken of the whole world. Every succeeding meeting gave additional emphasis to the crying wants of the heathen. Even in those countries in which—like India—Missions have been carried on for more than a century, the field is yet comparatively unoccupied, while China, and Africa, and South America, are comparatively untouched,—so small is the number of evangelists for the vastness of their populations. To show what can be done when Missions are in some measure adequate to the extent of the territory or population to which they are sent, we have striking illustrations in the Missions in the islands of Oceania and in Japan, where the progress is so marked as to give hope of an early triumph of the Gospel over the heathenism of these more limited populations, while the characteristic difference of the savage tribes of Polynesia and Australia and the polished and more civilised populations of Japan show that the Gospel can equally meet the wants of both.

The arrangements for considering the various Mission-fields were far from being all that we could have desired. It was the intention originally to have had three or four of these meetings conducted in smaller places of meeting at the same time. From the impossibility of finding suitable Halls for the purpose, and the great desire to have all the meetings concentrated in one place, so as to give greater unity and fervour to the public gathering, we were obliged to restrict their number, and thereby to deprive our friends of the opportunity of hearing more in detail of Mission work in various parts of the world. What, however, was lost in the more general treatment of the subject was gained in greater concentration and energy and warmth in the meetings.

SPECIAL MISSIONARY SUBJECTS.

The third and last part of this first volume is taken up with Public Meetings on special Missionary subjects, and the Valedictory Meeting. That to the Jews, who could not be classed amongst the geographical divisions of the world, naturally took precedence. Medical Missions and Women's Work to Women followed, while the series was summed up with a most impressive series of Addresses on

the Church's duty and the necessity for a new departure in Missionary enterprise. The Valedictory Meeting closed the programme, which was followed by a supplementary meeting to pass resolutions on the opium trade in China, the liquor traffic in Africa, and the sanction given to vice by the Government of India. As all these were of the usual character of Public Meetings, we leave them to speak for themselves.

ARRANGEMENT OF VOL. II.—PRIVATE CONFERENCES.

The second volume of the report is not only entirely different in the subjects treated, but in the character of the meetings and the spirit in which they were conducted. It will be found not only unique in its character as compared with the record of any previous meetings, but full of matter fitted to excite thought, and of suggestions of the greatest importance for the Church and for the world. The meetings were held in section, three daily, all of them attended from beginning to end with the utmost regularity by the members of the Conference. Other meetings, in some respects of a similar character, on a small scale, have been held in different parts of the Mission-field, but never before in the great centre of Missionary operation, in London, have meetings of the same character been attempted.

The entire volume is taken up with a full account of what formed really the kernel of the Conference,—those private meetings, in which questions of vital interest in the prosecution of Mission work were discussed by experts from all the Protestant Churches and Missions of the world. It was thought desirable to avoid publicity by excluding the Press and all but members, so as to give the most perfect freedom in the discussion of the most difficult and delicate questions. There was no desire for concealment, and no fear of public opinion; but it was of the first importance that there should be none of that stiffness and formality inseparable from public meetings.

The result was all that could have been desired in these respects. There was the most perfect liberty of speech, and freedom from constraint, along with a feeling of brotherhood in all these meetings, which was most refreshing; and now that there

is no longer any necessity for privacy, so far as the *speakers* are concerned, we have in the *verbatim* reports the exact reproduction of these private meetings, with all the minute accuracy of a photograph, or we may say that our Report is the utterance of that marvel of modern invention, the Phonograph. As nearly as possible every word spoken has been placed before us, and our aim has been to put our readers in the position of listeners, in these twenty-four meetings, or at least sitting behind a curtain listening to the free talk of men from all the Mission-fields of the world, along with secretaries and members of Missionary Committees at home.

You will hear the frank expression of every form and shade of opinion from men who have the most ample means of knowing the subjects on which they speak, and with the convictions of men who are in earnest, and have the courage of their opinions, and speak out fearlessly all that is in their hearts. You will find no scruple about contradicting and stoutly opposing of one another's view; but from beginning to end of these four-and-twenty meetings you will not hear an angry word, and, so far as I can remember, only one discourteous expression, and that easily forgiven, in the peculiar circumstances in which it was uttered. As an honest historian we have not left out even that one little jarring word. We have Cowper's ideal, as expressed in his well-known "Task":—

"Discourse may want an animated *no*,
To brush the surface or to make it flow."

While the poet's prayer is answered—

"Preserve me from the thing I dread and hate—
A quarrel in the form of a debate."

In editing the reports of these meetings we have felt we were handling documents of rare value and of the first importance to the Church of God. It was absolutely necessary to bring them within readable limits, but how to shorten them, and preserve a perfectly fair account of what was said on all aspects of the many subjects discussed, was our difficulty. To adhere to our rule of cutting out all *useless* repetitions was easy enough,

But in many cases it was a *question of evidence* on which it was necessary to have the opinions of many men whose opinions were worth being weighed, and evidence from many lands and from varied conditions of society, which had to be considered in settling some practical question of importance to the interests of Missions. In such cases we have allowed a large amount of latitude, and have reduced the length of papers and speeches as little as possible. For this reason we have used a smaller type, so as to keep within the limit assigned for the size of a volume.

In some cases it required courage as well as impartiality to record for public use opinions which were expressed with the freedom of private fellowship, opinions which run counter to the conscientious convictions, as well as the prejudices of good men. But being appointed to give a full and true account of these important meetings, we have felt bound to record in these pages the freest and boldest expression of all opinions which were expressed, and we have done so without fear or favour.

As an illustration, we may refer to the discussions on Polygamy. There is the boldest advocacy of the reversal of the policy hitherto pursued by Missionary Societies in regard to the admission from heathenism of converts who have more than one wife. The practice of almost all Societies hitherto has been to insist upon all but one being cast off, without any regard to the laws of the country and rights of the wives and of their children—a practice which caused no great difficulty among savage tribes, amongst which our early Missions originated, when re-marriage was neither a difficulty nor an injury, owing to the looseness of the tie which united man and wife. But in civilised countries the application of the same rule has led to a good deal of hardship, and to the violation of the rights of wives and children, who have been tempted if not driven to live in sin and wretchedness, in spite of all the efforts of the Missionaries to mitigate the evil.

In the two meetings which were held for the consideration of this difficult and delicate question, many boldly spoke in defence of the admission of converts without requiring them to cast off all their wives save one; and, as in such discussions, the advocates of new or peculiar views are generally the most forward

to speak, it might appear, if speeches were *counted*, as if the majority were in favour of the change. Although we know that the large proportion of silent members were opposed to any change, except, it may be, in certain cases to be judged on their own merits, we did not feel at liberty to leave out the remarks of any of the speakers, or in any way to tamper with their evidence or arguments. The reader is left to *weigh* both evidence and argument and arrive at his own conclusions. It will, however, be obvious to all that there was not a **No difference in aims.** shade of difference as to the determination of all parties to prevent the possibility of the curse of polygamy ever becoming an institution in Mission Churches anywhere.

THE ARRANGEMENT OF SUBJECTS.

In this volume the arrangement of subjects was obvious enough, although the element of time had to be ignored. The headings of the different classes of subjects as they stood in the programme clearly **Number of subjects.** pointed out the different groups under which they must be classed. Seven of these groups dealt with Missions in their strictly foreign aspects, and one with the work at home. These eight principal divisions embraced no fewer than eighty-four subdivisions, many of which it was impossible to take up separately. This large number of subjects did not embarrass or hinder the careful consideration of questions of vital importance or special interest. There was no necessity for taking up each subject named on the programme, as there was no call for a formal decision on any. The great object was to gain light on every question bearing on the welfare of Missions, and until all the information that could be gathered on any one subject, was fairly laid before a meeting, they were at liberty to continue the discussion, or even adjourn the meeting.

The light from many lands which has been accumulated at these twenty-four meetings is now stored in this volume for the use of the Church, and will be found of inestimable value to all interested in the present condition of our Missions, or in the extension of the kingdom of God.

The order of proceedings at these meetings was as follows:—

After the ordinary preliminary services, Papers were read for about forty minutes or three-quarters of an hour, the time for each Paper being limited to twenty minutes or a quarter of an hour, according to the number read. After the reading of the Papers the meeting was thrown open to free discussion among the members in speeches of ten or five minutes' duration, as agreed upon by those present.

The meetings,
how
conducted.

The first subject dealt with in these pages—for we cannot speak of the order of time—is what is called “Missionary Methods,” under which general heading the Agents, the Modes of Work, the Methods of dealing with Social Customs, and of dealing with Forms of Religious Belief, were discussed at six separate meetings, lasting about two and a half hours on an average, two of these being adjourned discussions. The accumulation of information as to the different methods employed by different Societies and their agents is of deep interest and the greatest importance, and cannot fail to be of use—first of all to the Committees of Missionary Societies in the management of their work, and to Missionaries in different fields who can now compare the methods employed by their brethren belonging to different Societies.

Missionary
methods.

The second general subject under consideration was Medical Missions—first, the Agents; second, the Agencies. From the reading of the Papers, and discussions on this subject there can be only one impression as to the importance of this agency for evangelistic purposes in almost every land and in every condition of society. A higher place will undoubtedly be given to this kind of Missionary Work in future than in the past. The third question considered was Women's Work in the Mission-field. The Papers read in some cases by ladies from America and this country excited much interest, and the crowded meetings had to be removed to a larger hall. The growth of this kind of work has been rapid, and in the future will be more rapid still. This kind of agency has, at this Conference, received what may be called *Œcumenical recognition*, as a distinctive and honoured branch of the Church's work.

Medical
Missions.

Women's
Missions to
women.

The Place of Education in Missionary Work occupied three meetings, all of them important; that in regard to the higher education exciting a special interest; while different views were expressed as to the employment of collegiate education and the extent to which it should be employed for evangelistic purposes; there can be no doubt as to the decided conviction at the meetings that it has a place of high importance, especially in India.

The next subject was the relation of the Missionary to Literature and the Press. It was obvious to all that this kind of work had been too much neglected in the past, and must occupy a place of much greater importance in the evangelistic enterprises of the Church in future.

Three meetings of great interest and much value were devoted to the consideration of the Organisation and Government of native Churches. A flood of light was thrown on questions affecting their growth and development, and a strong and prevalent feeling was expressed in favour of requiring more independence of spirit and self-denying effort on the part of the converts for the support and propagation of the Gospel among themselves and their countrymen, on the one hand, and a larger amount of liberty and self-government being allowed them by Missionary Societies, on the other.

A movement in this direction has been going on for some time in some Missions, and has resulted in much good, especially in such countries as Japan and China, where native Churches are not only supporting their own pastors, but managing their own affairs, choosing their own form of Church government, and drawing up their own creed. They decline to accept the countless distinctions among the Missionary sects, and tell them that Japan is too poor to keep up so many different Churches to suit their divisions, and prefer to have one Church of their own. To the credit of the Missionaries, they encourage this movement, and, what is better, they are imitating it, by sinking their own differences and forming unions among themselves. It is to be hoped that the example of China and Japan will spread in England and America.

The three other meetings were practically under one head,

two being taken up with the home department of Missionary work. In these much was said which may be of use to the Churches and Committees of the Societies. The last, which dealt with "The Relations of Commerce and Diplomacy to Missions," brought out some interesting and, in some respects, painful facts in regard to the policy of France and Germany in their new-fangled zeal for colonisation and conquest. It seems that France, though to so large an extent infidel at home, is a zealous propagator of Popery abroad, and insists on her own language being taught to the children of naked savages in Mission schools, so that American Societies have been obliged to employ French teachers, or to hand their Missions over to French Protestant Societies, or abandon them to Roman Catholic Missions. Germany is also in danger of trying to shut out any except Missions of their own countrymen, and of showing more favour than she ought to the Missions of Jesuits. But, as a German speaker said, "We hope that our country will grow out of this disease of childhood."

The subject of Missionary Comity was one of the most important of the series, and excited much interest. The spirit in which it was dealt with was worthy of the occasion, and of the cause in which all were engaged. There was no desire expressed for a movement in the direction of a union enforced by laws and penalties. It was felt, as one of the writers said, that the Roman Catholic Church had "secured unity by the sacrifice of liberty, while Protestants had secured liberty by the sacrifice of unity"—what was to be aimed at was the combination of liberty and unity. To secure this there was no need for abandoning the denominational distinctions, but the "holding of the truth in love."

It was most gratifying to hear from many fields the testimony to the fact, that the general rule was the cordial co-operation of the Missions of almost all the Churches. It was clearly brought out that amongst the larger and older Societies there were rarely any intrusions on each other's territories, and seldom any interference with each other's converts. The difficulties came almost entirely from two sources—the assumption of peculiar claims by a few Societies of High Church pretensions, and the intermeddling

of many small Societies or individual adventurers ; the latter being the most frequent source of petty disturbance. The solution of the difficulties springing from a want of Comity was to be sought in the cultivation of the spirit of the Master, and the example of Paul in pressing into the "regions beyond, and not to boast of another man's line of things made ready to his hand."

ACKNOWLEDGMENTS.

It is our pleasant duty to call attention to the many fellow-workers with whom it has been our privilege to co-operate in preparing for and carrying out this great Conference. The services of such well-known honorary office-bearers as our noble President, the Earl of Aberdeen, whose ability as a chairman, and kindness and affability in converse, won the esteem and affection of the members ; Mr. H. M. Matheson, Chairman of the General Committee ; Dr. Underhill, Chairman of the Executive Committee ; and Mr. Herbert Tritton, the Treasurer, are well known to all. But there were many who did important work, of which no one knows anything except a few. Amongst these we may name all the Secretaries of the great Missionary Societies which have their headquarters in London. Amongst these, besides the Rev. J. Sharp, whose work as Honorary Secretary at the beginning has been already referred to, the Committee is under special obligation to Mr. Eugene Stock, of the Church Missionary Society, to whom we are indebted for the first draft of an admirable scheme for the meetings on the local divisions of the Missions of the whole world, and much assistance in completing that which was carried out. To the Rev. R. Wardlaw Thompson, of the London Missionary Society, we owe the first outline of the Programme, which he would have completed had he not been obliged to go to the South of Africa on the work of his Mission ; and from Mr. Broomhall, of the China Inland Mission, we have received much helpful counsel and useful work. We might name many more to whom we are under deep obligations for work in the Committee, but forbear. There were, however, two who gave us their whole time during the sitting of the Conference from morning to night,—the Rev. W. Swanson and the Rev. W. Stevenson—and were ready to take any position, however humble, and declined no

work, however hard, to whom the warmest thanks of the Committee are due : Mr. Stevenson's experience as Secretary to the Madras Conference made his help of great value in many ways. Nor can we overlook the much-prized help of the Rev. S. G. Green, D.D., of the Religious Tract Society, whose experience as an author and editor has been so kindly placed at our disposal. Our only regret is that owing to his temporary absence and our unavoidable haste we could not avail ourselves more of his help, so as to make him responsible for the imperfections of our work.

We would not be just if we did not refer to the services of our Assistant Secretary, Mr. Ernest M. Anderson, who helped much by making our foreign friends at home, by his arrangements for their comfort, and latterly for his work in the Report; and those of Mr. H. M. Moore, to whose intelligent and painstaking labours and accurate work we owe much.

We must also acknowledge our debt to the Council of the Young Men's Christian Association for giving us the use of the whole of Exeter Hall, for a sum so much under the usual rate; and to their officers for much valued help in promoting the comfort of our meetings; especially to Mr. Hind Smith, whose genial and sympathetic presence was a constant influence for spiritual good, and made Exeter Hall like the home of Christian work for all the nationalities of the world.

CONCLUSION.

After repeated perusals of the reports of these protracted and earnest discussions and public meetings, the impressions left on our mind are such as these. Our limited space and time will only allow of our naming three, and these only in general terms; it is for others to study and apply the lessons. First, that the discussions on methods indicate lines on which there is room for improvement both abroad and at home; but great cause for thankfulness that the methods hitherto employed have been so well adapted to the ends in view. The errors are only such as might have been expected from human agencies and human agents, while their limited character and number give cause for much

Call for
improvement
and gratitude.

gratitude for that Divine wisdom which has so manifestly overruled and guided Missionary enterprise. Second, that while avoiding undue delay, time must be allowed for introducing changes and perfecting of methods. Third and lastly, that while we ought to

And for
repentance
and conse-
cration.

express gratitude to God for what He has done by our feeble and imperfect instrumentality, we are called upon to mourn over our great remissness and shortcoming, to humble ourselves before God for having so long neglected the command of our Lord to preach the Gospel to every creature, and resolve that, by the grace of God, we will make this the beginning of a new era in Missionary effort in all parts of the heathen world. This was the great lesson of the whole Conference.

For this new departure there is neither necessity nor excuse for delay. Every consideration calls for the Church of God to obey the command, "Arise, shine, for thy light is come, and the glory of the

God's call and
encourage-
ment.

Lord is risen upon thee. For, behold, darkness shall (does) cover the earth and gross darkness the people.' The promise is being fulfilled, as is seen in the facts brought before us, and even by the experience of our Conference. "The Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light and kings to the brightness of thy rising."

Everything encourages and demands new efforts and new enterprises. The Divine commission comes with new force, in view of the vast extent of the world now revealed to us,—a world of which the

"The
Commission"
emphasised.

Apostolic Church knew little or nothing. To them the Roman Empire of little over a hundred millions was the practical limit of their knowledge and of the sphere of their labour. To us *the world* means *ten times* the number of souls known to the Apostles, and ten times the responsibility. To them the *hundred millions* were all to whom the way was thrown open—to us a *thousand millions* are now accessible. The one call from Macedonia is become the call, "loud as many waters,"—the call of these ten hundred millions living and dying in ignorance of the great salvation.

There is no time for delay; more than *thirty millions* of the thousand millions of heathen and Mohammedans are *dying every*

year, while life to many of them means only a living death of cruel wretchedness and hopeless weariness. The only remedy for the world's misery—the only revelation of eternal life for the dying are in our hands; can we withhold them for a day?

One thing is clear. *This Conference has vastly increased the Church's responsibility.* Light has been diffused, and through these pages will be within the reach of all. Facts as to the world's wants; the power of the simple story of the Cross to meet these wants have been demonstrated. This means a responsibility ^{New respon-} commensurate with the demands of our suffering and ^{sibilities.} perishing brethren, and the commands of our crucified but living Saviour. The Conference does not leave us where it found us. The Lord's last words to the disciples, "Go ye therefore, and teach all nations," have to us, in light of these revelations, tenfold significance and involve tenfold responsibility.

THE MISSIONARY BIBLIOGRAPHY.

It is our singular privilege to be able to enrich our pages by publishing as an Appendix the first really effectual attempt to form a Missionary Bibliography worthy of the name. It is by the Rev. S. M. Jackson of New York, and is freely offered as a labour of love by the compiler. On its substantial accuracy full reliance may be placed. Our only regret is that it arrived so late that we neither had time to send the proofs to the Author nor personally to visit the library of the British Museum to verify a very few doubtful cases of orthography in names.

From the modesty of the Preface we might suppose the Author to be inexperienced and unknown. The following testimony was received from a most competent authority, to whom we showed the manuscript. In returning it, he said, "The Rev. Samuel Macauley Jackson, M.A., is well known as a sub-editor on the staff of the Schaff-Herzog Encyclopædia, and is considered one of the best Bibliographers in America. His qualifications are of the highest order; and I am sure the work will be very valuable."

THE INDEX.

It was from the first our intention that the index to these volumes should be an important feature of the work, and as the contents of the two volumes are so different as to form a characteristic distinction between them, we resolved to have a separate index for each. At the time when we should have begun our task we were prostrated by illness brought on by the strain of the Conference, followed immediately by the pressure of Editorial labour and anxiety. Happily a friend, Mr. J. Arnold Green, of the Religious Tract Society, who has had experience in such work, kindly undertook to carry out our ideal; and we doubt not the ability and zeal which he has devoted to the task will give satisfaction to our readers.

OFFER OF MEDICINE CHESTS TO MISSIONARIES.

During the sitting of the meeting of Conference in the Section on Medical Missions, Mr. Burroughs, through the Acting Secretary, offered a chest of medicine to any Missionary who would call at his house of business and ask for one. In acknowledging the liberal offer by letter, in which we referred to the forthcoming Report, we received the following reply with authority to give it publicity, which we now gratefully do:—

“SNOW HILL, LONDON, E.C., *August 22, 1888.*

“DEAR SIR,—Replying to your esteemed favour of yesterday, we beg to say that we sent down several medicine chests and cases to the Conference. The cases were accepted and distributed among the Missionaries present. Several Missionaries immediately gave their names as desiring medicine chests, and others called. We have supplied all of them as requested with medicine cases free of charge, and shall be happy to give a case or chest to any Missionary who may desire the same, and you are welcome to make this statement in your forthcoming book.

“We have so far distributed cases to about one hundred Missionaries. We shall be pleased to show you specimens of the cases any time you can make it convenient to call at our office.

“Yours very respectfully,

(Signed) “BURROUGHS, WELLCOME & Co.

“REV. JAMES JOHNSTON, Secretary and Editor of the Report of the General Conference on Foreign Missions, 26, Highland Road, Upper Norwood.”

THE SPELLING OF NAMES, ETC.

Some names, chiefly of persons and places, we found spelt in such a variety of ways that it was necessary to adopt some uniform rule to avoid anomalies and irritation. Such names as those of the Arabian prophet and of his sacred book were spelt in five or six different ways. As our Report was not meant to be a scientific but a popular work, we thought it desirable to avoid, on the one hand recent or unusual orthography, even though satisfied that it was or might be correct, and, on the other hand, to reject antiquated or obsolete forms. The rule we acted on was that which we had learned in our youth from a favourite poet, too well known to need to be named, but not so much quoted as of old:—

“In words as garments the same rule will hold,
Alike fantastic if too new or old.
Be not the first by whom the new is tried,
Nor yet the last to lay the old aside.”

MEMBERS OF CONFERENCE.

The names of Members and Delegates will be found in alphabetical order printed on separate lists at the end of the second volume, consisting of:—

1st. 1316 Members, representing fifty-three Societies in Great Britain and Ireland.

2nd. 189 Delegates from the United States of America, representing fifty-seven Societies.

3rd. 30 Delegates from Canada, representing nine Societies.

4th. 41 Delegates from the Continent of Europe, representing eighteen Societies.

5th. 3 Delegates from the Colonies, representing two Societies.

NOTE.—We regret to find that we have made no acknowledgment of the services so kindly and cheerfully rendered by the Evangelistic Choirs of London, and specially of their Hon. Secretary, W. J. A. Rowe, Esq. The spirit and effect of their labour of love was most helpful and highly appreciated.

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PART I.

THE PUBLIC RECEPTION OF DELEGATES.

OPEN CONFERENCE MEETINGS.

- I. THE INCREASE AND INFLUENCE OF ISLAM.
- II. BUDDHISM AND OTHER HEATHEN SYSTEMS, ETC.
- III. THE MISSIONS OF THE ROMAN CATHOLIC CHURCH
TO HEATHEN LANDS, ETC.
- IV. THE RELATIONS BETWEEN HOME AND FOREIGN
MISSIONS, ETC.
- V. COMMERCE AND CHRISTIAN MISSIONS.
- VI. THE STATE OF THE WORLD A HUNDRED YEARS AGO
AND NOW, ETC.

CENTENARY CONFERENCE

ON

FOREIGN MISSIONS.

THE PUBLIC RECEPTION OF DELEGATES,

BY THE PRESIDENT, THE RIGHT HON. THE EARL OF ABERDEEN, AND
THE EXECUTIVE COMMITTEE.

Secretary, **Rev. James Johnston.**

(Saturday, June 9th, 5 o'clock p.m., in Exeter Hall.)

THE first meeting of the Conference, which was held on the evening of Saturday, the 9th of June, was of a social character. The large hall was laid out with a great variety of shrubs and flowers. Tea was served under the gallery and on the platform, and the Delegates, especially those from America and the Continent, were introduced to Lord Aberdeen, as President of the Conference. It was largely attended by the members of all Evangelical Churches in London; but being Saturday night few ministers could be present.

The manifestation of brotherly unity, Christian fellowship and cheerful solemnity made all feel "it was good to be there," that "God was with us of a truth." Appropriate hymns were sung by the Evangelistic choirs of London, and when the great assembly, which filled the large hall, with one heart and voice sang the Hundredth Psalm, it inspired the hope that the time would soon come when all people dwelling upon the earth would "serve the Lord with gladness, and come before His presence with a song."

After the reception the President, the Rt. Hon. the Earl of Aberdeen, took the chair.

When the "Hundredth Psalm" had been sung, prayer was offered by the **Rev. H. Webb-Peploe.**

The Chairman: Christian friends,—My first and most pleasing duty and privilege is on my own behalf and on behalf of the Committee, and all concerned in the organisation of this Conference,

A cordial welcome.

to offer a most warm-hearted and cordial welcome and greeting to the delegates who have assembled here from various parts of the world. And I may safely go on to offer an expression of thankful congratulation that not only the delegates but that all who have assembled here have so manifest and hearty a sympathy with the objects of this gathering. Many have for some time past felt good reason to look forward with thankful trust and

A hopeful beginning.

confidence to a great blessing and a great stimulus concerning Missions, as resulting from the Conference which is now inaugurated; and if anything were needed to confirm and establish such confident anticipations, it would be the spirit which animates and pervades this great meeting.

I believe I am only speaking the mind of the Committee when I say that the assembly this evening has exceeded our expectations, not only as regards its magnitude, but as I have said, for the enthusiastic cordiality which evidently animates all who are assembled

Marks an epoch.

in this hall. It is not too much to look forward to this series of gatherings as forming an epoch in the history of Foreign Missions. You all know the prayerful preparation, the great care and consideration with which all the preliminary arrangements have been carried out during many months past; and we are therefore not only justified in looking forward to such blessings as I have alluded to, but we are bound to do so; and having that spirit of expectation we may be very sure that we shall not be disappointed. You are aware that this gathering is essentially one of greeting and of welcome, and it will be my pleasure to call upon those who have been especially requested to undertake the leading part in the proceedings. But I may add, before I sit down, that many friends have come here perhaps at some inconvenience, and in reliance upon the proceedings on this occasion being short, and it will therefore be convenient to them if I announce that the proposal is that the meeting should not exceed one hour from the

Short speeches.

commencement. The speeches will be very brief, but I am certain that they will not be the less weighty and valuable on that account. I may also be allowed in this public manner to express on behalf of Lady Aberdeen her regret at being unable to be present, and to have the great satisfaction of meeting so many friends; but I hope that on this day week as many as can possibly spare the time will give us the honour and pleasure

An invitation.

of visiting us at our country place a few miles from London, where Lady Aberdeen and myself hope to receive them. I have now the pleasure of asking Dr. Underhill, the Chairman of the Executive Committee, to address us, more especially for the purpose of stating the origin and purpose of the Conference.

Dr. Underhill (Chairman of the Executive Committee): My Lord Aberdeen, ladies, and gentlemen,—It will be known to many of the friends present that this assembly is the fourth Conference on Missions held in this country. The original conception of these Conferences may be traced to a meeting of gentlemen who gathered to hear from the late eminent Missionary, Dr. Duff, in New York, in the year 1854, some statement of the principles, methods, and views of Christian Missions. That Conference lasted only a day and a half, and it was chiefly confined to a consideration of the general principles of Missions, leaving almost untouched the practical question of their methods and their policy.

Origin of
Missionary
Conferences.

In the autumn of the year 1855 a large number of Missionaries collected in Calcutta, and held meetings under the presidency of the late Bishop Wilson and other eminent Missionaries of the day. Four or five days were thus spent in the consideration of Missionary questions. This Conference was followed by several others in various parts of India, as in Lahore, Allahabad, and in Calcutta, and another was held in Southern India. There was also a Missionary Conference in Benares, the records of which were entirely lost and destroyed in the mutiny of 1857. These examples were followed by important Missionary Conferences in China, one of which, at Shanghai, in 1877, was of great value and importance. But in this country little was done to gather together the friends of Missions in general consultation. A small gathering took place in 1854, but it was almost entirely of a private character, and confined its deliberations to general questions, and a few more particularly relating to matters of the day. The next important Conference in this country was one that was summoned in Liverpool in 1860, originated and sustained by Mr. Macfie, who, I am glad to hear, is present with us at this meeting, and who will be able in some measure to gauge the value of that Conference, which lasted four days. Many questions of interest to Missionaries and Missionary modes of action were brought under consideration, and seven very important minutes were confirmed and adopted by the Conference, and those minutes still remain to be admirable guides and teachers in the great work in which we are engaged. Eighteen years elapsed before another Conference was called in this country.

Mission Con-
ferences
abroad.

At home.

A gathering of the Missionary bodies was resolved upon and called in the year 1878, just ten years ago. It met in the Conference Hall at Mildmay. The deliberations lasted over four days, and embraced a wider range of important subjects than had been considered at any previous Conference. These conferences and deliberations were of a deeply interesting kind, and those of us who were present will not forget the fervour of spirit, the ardour of Christian love which were manifested. And now, brethren and friends, ten years have gone away,—ten most momentous years, ten years of hard labour and of

great peril and suffering, but nevertheless ten years of unexampled success and most unparalleled progress of the kingdom of God in foreign lands.

Those of us who happen to be a little older than others can remember the sparse results which followed Missionary labour in the early years of their toil. But the seed has been sown, and now the harvest day appears to have come. I remember a very striking saying of my dear friend, the late Dr. Stanford, when speaking on a Missionary platform, that God is content to work and labour for eleven months in the year for one month of harvest time. And so we are taught, brethren, that if we sow we shall reap in due season,—not, it may be, at the season that we expect, or the season that we desire, but “in due season.” God has to prepare the way, to open the path, and to guide His people into such exertions as shall promote the coming of His great kingdom. Well, these ten years have been years of great progress, so far as regards the results of Missionary labour; and you will hear in the course of the proceedings of this Conference many things said to you with regard to those results.

But there have also sprung up many questions of deep interest and importance, some of them requiring the most delicate handling and consideration; some of them affecting the social condition of the people amongst whom our Missionaries labour; some of them touching their interests as nations and as peoples; and some of them deeply affecting their welfare in the life to come. And many of these questions are not to be settled in a day. They can only be settled by observation, by experience, by the knowledge of the men who have to confront them and to decide upon their issues.

Then there are questions that come to the front now, the importance of which we did not feel formerly. Twenty, thirty, or fifty years ago, Missionaries were very few in number: they occupied very small spots on the great dark map of ignorance and heathendom in the world; only here and there a little twinkling light, scarcely shedding its brightness many miles distant. There was no danger then of the Missionaries coming into collision with each other, or treading upon one another's heels, or entering fields already fully occupied. There was no trouble of that kind; the trouble was to find the Christian in many and many a land where now there exist Christian Churches and Christian men, noble specimens of the Divine working of the Son of God. Now, brethren, we have to deal with other questions. Missionaries are multiplied. We

know that in the Churches at home there is a great, earnest spirit of devotedness to the service of the Master, and men are calling forth others into the field and sending them hither and thither on every side. But the question arises, Shall we tread on each other's heels in doing so? Is it right for Missionaries to enter fields already partially or fully occupied? Are there not yet great spaces on the map of the world where there are no heralds of the Cross, and can there not be some agreement and understanding among Christian Missionaries and Societies as to the places where they shall go and direct their efforts? This is one of the questions that will of necessity occupy the attention

of the sections of Missionary brethren who are gathered here. Of late years there has been a great development of the work of Medical Missions; not only have men devoted themselves to the healing of the sick, but noble women have gone forth, fully qualified to be healers of the sick among their fellow women of heathen countries. The expansion of "women's work among women" is another feature of these last few years, in which we all heartily rejoice.

There is a class of topics that has risen up of late years connected with our contact with the commercial spirit of the age. Wherever we go now we meet commerce. Men are trying to carry to other nations the products of their looms and their factories, to give to them all Commerce and the comforts and conveniences of civilised life; but this has Missions. brought up many questions of deep anxiety and interest. Are all these commercial men and their agents Christian men? Are they men whom we should like to place before the heathen as examples of Christian love and holiness, truth, and purity? Brethren, I regret to say that we are not able to answer such questions in the affirmative; and because we cannot our countrymen are often the deadliest foes to our Missionary labour and the greatest obstacles in the way of its success. I need not speak at large or even more than just momentarily refer to the great liquor traffic which has been introduced on the coast of Africa. Nor need I refer, except just to name it, to the great opium traffic between India and China. I might refer to other topics of a deeply momentous character, which, as Missionaries, we shall have to face, to answer, and, if possible, to triumph over. All these important topics will be found in the list of subjects on the papers which will be brought before the various sections of the Conference.

I will only add that this Conference promises to be one of the largest, most interesting, and most important Conferences ever held. Certainly its promoters did not anticipate so wide and extensive a response to their inquiry of their brethren on the Con- Response from tinent and in America, whether they would unite with us America. in the work which we desire to accomplish. That response has been most hearty, and not only hearty, but it was, I was going to say, leaped at because of its obvious good sense and its obvious advantages. Accordingly we number among our body some 170 or 190 brethren from the United States of America, who are alike engaged with us in various parts of the Missionary field. India and China tell of their exploits, and many other lands proclaim the value of their Christian toil.

We rejoice that we shall be able to show to a scoffing world around us that after all its sceptical affirmations, after all the Our success a hopes boldly expressed that the Gospel will become effete, reply to scoffers. our Missionaries' labour shall manifest, and does manifest, in an unmistakable and unquestionable form that none shall dare deny, the power of the Gospel to save and to sanctify; and not only so, but that it is the power of God unto the salvation of men, that there is, in fact, none other name under heaven whereby men can be saved, nor any name by which such blessings, both of civilisation, and of social life, and of religious truth, can be conveyed to any people and

to any land—that after all it stands out boldly and fully that Jesus Christ, the Son of God, is come, the Saviour and Redeemer of men; and it is for us, brethren, still to go forward in proclaiming His great love and declaring His salvation to the very ends of the earth.

Mr. H. M. Matheson (Chairman of the General Committee): I have to announce that in addition to the meetings indicated on the printed programme, a further meeting of this Conference will be held, God willing, on Wednesday evening, June 20th, for the purpose of proposing resolutions regarding certain gigantic forms of moral evil which raise tremendous obstacles to the progress of Christ's Gospel in heathen lands.

Rev. F. E. Wigram (Hon. Sec. C.M.S.): My Lord Aberdeen, brothers, and sisters united in the great object of promoting that which is near to our Lord and Master's heart, the advancement of His kingdom,—It has been my privilege to go round the world visiting the Missions chiefly of my own Society in Asia and America, and it was my privilege again and again to see the work of Christian brothers and sisters of other Societies and other nationalities. Again and again I met little gatherings of these foreigners in strange lands to whom I was permitted to say a few words of counsel, and I think I may say that in whatever form my words were cast this was the essence of them all: that if those workers desired success they must realise what St. Paul meant (that great Missionary who bids us follow him as he followed Christ) by those three words, "Yet not I." You remember that he repeated them twice, "I live, yet not I, but Christ liveth in me;" "I labour, yet not I, but the grace of God that was with me." There was the full confidence of a commission entrusted, a ministry for the performance of which he was responsible. He was indeed a responsible agent, but he realised throughout that for all success in the work that responsibility must be fulfilled with the consciousness of his own emptiness and of the Divine power; the treasure being in earthen vessels, "that the excellency of the power may be of God and not of us"; and I am sure if you watch the Missionary work you will find that those are most owned and blessed of God who have most learned that precious secret of self-obliteration, and have most drunk in of the Divine fulness.

Then again I turn to another most important point: What are we foreigners there in strange lands for, but that by God's grace life may be quickened in the dead ones, and that they in their turn may carry life to their fellow-men? And what do you find to be the secret with them? Who are they that most kindle that life, that most pass on to others the life that they have received? Let me tell you, as illustrating this, a story told by Bishop Edward Bickersteth, of Japan, narrated when he was conducting family prayer in my house the other day. On the west coast of the

central island of Japan, in a little village, there was a man who was a notorious evil liver as a heathen. He was a by-word and a reproach amongst his heathen countrymen. That man was taken captive of Christ, and he returned to his own people and he presented to them not some religious teaching that was to be taken and compared with some other religious system, but the marvellous miracle of a changed life; and the people came round him to know where the power was that had wrought that change in him; and so by the manifestation of the power of the Holy Ghost that man was instrumental in gathering round him many seekers after the Lord Jesus Christ.

Then, my friends, I come nearer home. I come to the council chambers of the Missionary bodies, our Societies, our Committees. And what is it that must rule there? You all know, I am sure, that if there is to be success in the Mission-field there must be the same principle ruling where the Mission work is organised and arranged; that we must be seeking with humble prayer the Holy Spirit's guidance for spiritual men to do spiritual work, and that we must watch those whom we send forth, and if we discover that by some misapprehension we have sent out any who do not respond to that description we must get them home again. We want none in the Mission-field but those who can go in the strength of the Divine Spirit. But, my friends, let us try always to come to the meetings of our Committees with a deep consciousness of our own insufficiency, with a firm conviction that if there is to be any real profit it must be because the Holy Spirit presides over them.

It is when we come to the real practical work of advancing the kingdom of our Lord and Master, realising that there is but one Body and one Spirit, and one hope of our calling, and that we may look up for those Divine gifts that He has bestowed for the perfecting of the saints unto the work of ministering, unto the edifying of the Body of Christ, that our differences—and far be it from me to ignore the gravity of these differences—are minimised. And will it not be in that work of ministering and in that work of building up the Body of Christ, that we shall all come in the unity of the faith and of the knowledge of the Son of God unto full-grown men, “unto the measure of the stature of the fulness of Christ”? The Lord for His loving mercy's sake grant it!

Rev. A. C. Thompson, D.D. (Chairman of Prudential Committee, A.B.C.F.M.): My Lord Aberdeen and Christian friends,—The seniority of the American Board among Foreign Missionary Societies in the United States must be the only reason for my being called upon at this time. I am most happy, and am honoured in responding in behalf of delegates from beyond the sea, delegates representing specifically sundry Foreign Missionary Societies and kindred Associations, and delegates at large representing various Churches in different parts of the country. In the persons of those

present there is a representation of sundry religious denominations, and occupations, and positions,—merchants, men in the army and in foreign embassies, editors, authors, clergymen, and the executive of Missionary and other Associations; many, like the waves we have been traversing; one, like the sea we have crossed. Among those who are officially present, and who have listened to your lordship's kindly greeting there are numerous women, ^{And Women's Boards.} representing Women's Missionary Boards, of which there are thirty-five in the United States, and I believe I may say without exaggeration that connected with them there are thousands of auxiliaries. Your excellent and able Chairman of the Executive Committee has stated that ten years ago women came to the front. They have continued at the front, both in home administration and in foreign Christian labour. The graceful salutation from the chair was listened to by Priscilla as well as Aquila, by Tryphena and Tryphosa; and my eye now rests upon "the beloved Persis." Some of those who are officially present came, before reaching the Atlantic, in this direction, a distance equal to that from Constantinople to London; but that is not to be mentioned, nor is the voyage of three thousand miles, as a barrier, when a gathering like this is in mind. I have spoken of distance.

There is one point on our globe where British landed possessions approach within a few feet of the United States. An avalanche of water intervenes; but on the vast volume of mist rising like incense ^{Unity in diversity.} to heaven I have seen, and others present have seen, a beautiful bow arching the chasm, one end resting on one side and the other on the other—a token of harmony. Neither nation may claim a monopoly of that beautiful arch, but each may see a token of good neighbourhood. And, friends, has not God placed His bow in the clouds, spanning a distance greater than any ocean, co-extensive indeed with the great circle of our globe, the emblem of universal amity and brotherhood? Ten years ago England sent a written invitation to us to be present at the Missionary Conference in Mildmay Park. In the present instance you honoured us by sending a secretary to bring personal invitations. We appreciated the marked courtesy.

And now why are we here? It is not, my Lord, to inspect the industrial products of Great Britain; it is not to contemplate the palaces, and the halls, and the cathedrals; it is not so much ^{Why here.} to look at the Tower of London, or the British Museum, or the Houses of Parliament;—it is to help take an inventory of the Evangelistic achievements during the last hundred years. We are here, as at the first Missionary Conference held at Antioch, to hear the Paul and Silas of to-day rehearse all that God has done for them, and how He has opened the door of the Gentiles to them. Our hope is that He who shed His blood for us, He whose eye is on all lands, who has business on all continents, yes, and in all worlds, may be the Alpha and Omega of this Conference. In His adorable name the American delegation most cordially respond to the graceful greeting of the President of the Conference.

Rev. Dr. Schreiber (Rhenish Missionary Society): My Lord, brethren, and sisters in Christ,—I am not here now to give expression to the feelings of my own heart; I have to speak a few words in the name of all the German Missionary Societies and delegates present amongst us. The first thing I wish to express is my heartfelt thanks to Almighty God that He has put it into the hearts of English friends to convene the delegates of all Missionary Societies on the globe. I think we may, with full confidence in our Lord and Saviour, expect a great blessing upon this Conference. Of course, all of us know quite well that all kinds of Missionary work undertaken by Evangelistic Churches is done in obedience to the great command of the Lord and Saviour; it is, therefore, but one work, notwithstanding the numerous differences in the modes of working and other appearances.

Speaks for
German
Societies.

We may expect that by our Lord's blessing and His good grace the brotherly unity and unanimity amongst us will not be disturbed in any of our discussions, and thus we may show to the world itself that we are all one in this great enterprise and in the faith that by His name alone men can be saved in Europe, in Asia, in Africa. Demonstrating our unity in this way, and acting upon the command of our Lord and Saviour, He will be sure to bestow His full blessings upon all our deliberations. And we may even hope that by so doing we may promote the one faith among our countrymen and amongst all Christian people—the faith that there is but one name given to us by which we may be saved, the name of our Lord and Saviour Jesus Christ.

May expect a
blessing.

Pastor Dumas (Paris Missionary Society): My Lord Aberdeen, dear Christian friends,—I stand before you to-day as the representative of French Societies. We are much indebted to your Christian courtesy for allowing us to take part in these proceedings; but we are a very small body, our Society in Paris, compared with your large English Societies, and we have a little band of workers compared with the three or four thousand young men and women whom America is just now offering for the evangelisation of the heathen world. Yet, looking to our history, I remember last century when Protestantism was supposed to exist no more in France, and when it came into notice persecution began again. I remember the great Revolution of the last century, which, looking at it from a religious point of view, was a gigantic wave of impiety and atheism running over the whole country. And now, shall I not bless God, and will you not bless Him with me, that these Churches not only exist, but have been so much revived, and strengthened, and blessed, that they can attend to the Lord's command, "Go and teach all nations"? We must go back to 1822 to find the origin of our Society. In 1829 the first three French Missionaries went to the Cape of Good Hope. The interest in Missions is increasing among us; and we are

French
Societies.

Their Churches
persecuted but
revived.

receiving more money and better men, and a greater number of them. In the name of the Committee I have to thank you for giving a practical realisation of the unity of the Mission cause.

Influence of Conference. We earnestly pray that this Conference may be, by God's help, a powerful means of promoting throughout the world in all Protestant Churches faith, love, and consecration: faith in the power of the Gospel for the salvation of all; love to all our fellow-creatures who live without God; and consecration to the duties which the Lord has so clearly set before His people.

The Chairman: I am sure I am expressing the general feeling of this gathering when I say that the able and impressive words of those friends who have spoken in behalf of their colleagues have been listened to by us with the closest attention, and with the deepest appreciation. The Secretary, Mr. Johnston, has a few intimations which he will now make.

Rev. James Johnston (Secretary of the Conference): My Lord, —It is necessary that I should call attention to the fact that **Meetings to be held.** during next week and the two days—now extended to three—in the following week, we shall have in connection with this movement more than fifty meetings, all under one management, under the control of one Committee. I believe the feeling of some is that there are too many of them, and there is a feeling on the part of others that it is difficult to understand the arrangement and plans. I will only say a few words to show that all **Unity of plan.** these meetings constitute one compact whole. In the first place, there are twenty-two meetings for members only, taken up with the principles on which Missions are based, the methods by which they are carried on, the organisation of the Church at home and abroad, and all questions affecting the carrying on of the work of our Missions. Then you have, in addition to these, five meetings dealing with some subjects which materially affect Missions, although not Missionary subjects, such as the spread of Mohammedanism, the relation of Buddhism and other false religions to the true, the effect of commerce on Missions, and such like questions; these will be treated as bearing in a most vital way upon the work of Missions.

Then there will be twenty-three meetings for the purpose of bringing before the Christian public of this country the real state of the heathen world on the one hand, and of Missionary operations with their results on the other. Thus you have a complete circle of inquiry and intelligence in regard to Missions, and a wide and comprehensive unity running through all our arrangements, which I hope will be observed, and which will make our meetings all the more interesting and useful. Many thoughtful members of the Conference have declared that the programme is itself a lesson deserving of the most careful study.

The meetings have this peculiar feature: they are almost all of

them, I might say all of them, to be addressed only by men who speak from personal knowledge of what they have seen and heard. Personal testimony.
 Some in looking at the programme have said, "Why, we have not seen the names of many of these men before; why have you not more of the names of the great men of England there?" I have only to say that it is to the credit of these men that they are so little known. It is because they have been willing to bury themselves among the heathen to do the Master's work in dark places that we do not know them, and do not appreciate their labours as we ought to do.

The great purpose that we have in view in the meetings of this class *is to bring facts before the public mind*. I fear, my Lord, that too long we have been in the habit of looking at men; great names have been paraded at our public meetings; but the object of this Conference is not to parade great men, but to present facts. We have as many great names on our programme as the time and space at our disposal would admit of; but let us God speaks by facts.
 remember facts are God's voice. God is speaking to us in the most solemn way, and it is for us to listen to that "still small voice," coming to us from all parts of the world, which, I doubt not, will make an impression such as never was experienced in Christendom before.

But there is one thing to which I should like to call special attention. When we see this great gathering, and hear of the great work that is being carried on, we are apt to think that we *may* True ground of confidence.
 trust in the power and wealth of man, and in the wisdom of man. It is well that we should keep in mind that the "excellency of the power" is of God, and not of man; and accordingly one of the great things that we have had in view in all our operations in preparing for this Conference has been to spread abroad the spirit of prayer everywhere. Four months ago we sent out a "Call to Prayer," which reached every part of the heathen world where Missionaries are found. From all the Societies of Europe and America United and universal prayer.
 there was hearty co-operation, and at this moment a response to that *call* is going up into the ear of the Lord of Sabaoth from every part of the world. I suppose that never before has there been so widely diffused a desire and prayer for the descent of the Spirit of God as there is in regard to the Conference that is now meeting. Only the other day we sent out a quarter of a million calls to prayer, addressed to Christians at home, which have been spread over the whole land, so that I believe we may say that this Conference is baptised in the spirit of prayer, a prelude, we hope, to the descent of that power of the Spirit which will make our meetings telling and effective. Let us, then, continue instant in prayer, that the Spirit of God may rest upon our deliberations.

Hymn 105 was then sung, and the meeting closed with prayer by the Rev. J. Hudson Taylor.

OPEN CONFERENCE.

FIRST MEETING.

THE INCREASE AND INFLUENCE OF ISLAM.

(Monday afternoon, June 11th, in the Lower Hall.)

Sir William Wilson Hunter, K.C.S.I., C.I.E., LL.D., in the Chair.
Acting Secretary, Rev. William Stevenson, M.A.

The Bishop of Nelson, New Zealand, offered prayer.

The Chairman: My Lords, ladies, and gentlemen,—It is my privilege to heartily welcome, at this the first meeting for open Conference, our friends from many lands. That welcome Hearty welcome. will be heartily accorded by the larger public assemblies in more eloquent language and at much greater length than would, perhaps, be suitable at this meeting. For these open Conferences are not so much designed to awaken enthusiasm or to urge the general claims of Missionary work, as to quietly, accurately, and honestly examine into certain problems bearing upon Missionary labour. It is, therefore, with solemn gratitude that we see in this hall assembled the representatives of the great Missionary Societies from Europe, Asia, and America; the very men who, by their personal experience and by the personal work of their lives, are best able to inform us upon the subjects in which we are concerned. The Problems for discussion. problems which we have to examine at this open Conference are sufficiently serious. During a hundred years Protestant Missionaries have now been continuously at work, and year by year an increasing demand is made upon the zeal and the resources of Christendom to maintain and to extend their labours. Thoughtful men in England and America are asking in all seriousness, What is the practical result of this vast amount of continuous effort? And while the world thus seeks for a sign, the Churches also desire light. What lesson does the hard-gained experience of the past century teach us?—the experience won by the lives and deaths of thousands of devoted workers in many lands. What conquests has the Missionary army made from the regions

of darkness and superstition? What influence have our Missionaries exerted upon the older faiths, and upon those ancient races who had a religion, a literature, and a civilisation before ourselves? These and many similar questions are what the world is asking of us; and it is such questions which, I trust, will at these open Conferences receive an accurate, honest, and convincing reply.

During the last hundred years the opinions of Christendom regarding Missionary work have undergone a momentous change. Many of you will remember how a century ago when ^{Former hostility} Carey, the founder of Missionary work in Bengal, met ^{to Missions.} the little assembly of Baptist ministers and propounded to them the question whether it was not the duty of Christians now as in the days of the Apostles to spread the faith of Christ, the president is said to have hastily arisen, and to have shouted in displeasure, "Young man, sit down! When God pleases to convert the heathen, He will convert them without your aid or mine." To another pious Nonconformist divine present at that meeting, Carey's words suggested the thought, "If the Lord were to make windows in heaven might these things be?" At that time the Scottish Church (which has since done such noble work) through some of its ministers pronounced this Missionary idea to be "highly preposterous"; and one of them praised "the happy ignorance of the untutored savage." A Bishop of the Church of England—that Church whose labours now encompass the earth—a Bishop of the Church of England publicly and powerfully argued against the idea of Missionary enterprise. Parliament declared against it. The servants of England in the East treated our first Missionaries as breakers of the law. But for the charity of a Hindu usurer the first Missionary family in Bengal would at one time have had no roof to cover their heads. But for the courage of the governor of a little Danish settlement, the next Missionary family who went to Bengal would have been seized by the English Council in Calcutta, and shipped back to Europe. A hundred years ago the sense of the Churches, the policy of Parliament, the instinct of self-preservation among Englishmen who were working for England in distant lands, were all arrayed against the Missionary idea.

But the Missionaries had to encounter not only prejudice at home. They had to encounter a better founded hostility among the people to whom they went. For until a century ago the ^{Causes of the} white man had brought no blessing to the dark nations ^{hostility of} of the globe. During three hundred years he had ^{heathen.} appeared as the despoiler, the enslaver, the exterminator of the weaker peoples of the earth. With one or two exceptions—bright episodes of which our American friends may well be proud—which stand out against that dark background, the Missionaries came as representatives of a race who had been the great wrong-doers to the poorer and weaker peoples of the world. In South America, the ancient civilisation had been trodden out beneath the hoofs of the

Spanish horse. In Africa, Christian men had organised an enormous traffic in human flesh. In Southern India, the Portuguese had sacked cities and devastated kingdoms. Throughout the whole tropical oceans of Asia, the best of our European nations appeared as unscrupulous traders; the worst of them were simply pirates and buccaneers. In India, which was destined to be the chief field of Missionary labour, the power had passed to the English without the responsibility which would have led them to use that power aright. During a whole generation the natives of India had been accustomed to regard us as a people whose arms it was impossible to resist, and to whose mercies it was vain to appeal. The retired slave-trader himself looked askance at the retired Indian nabob.

But before the last century closed, Missionary effort commenced its beneficent work. The political conscience of England had Change how caused. awakened to the wrong that was being done in the name of the nation; and with the awakening of the political conscience, the Christian conscience of England also awoke. At that time Missionary impulse was, and it has ever since been, associated with the national resolve to do what is right to the peoples who have been committed to our care. I recognise in Missionary work a great expiation for the wrong which the white man has done to the dark Missions an expiation. man in the past; and I recognise, also, a pledge of national right-doing in future. During the past century Missionaries have marched in the van of all our noblest national movements. When the time came for the great wrong of slavery to be redressed, it was the Missionary voice which stirred up the nation against the slave trade. That voice is now awakening the national conscience against the terrible evil which is being done by our liquor traffic among the darker and less civilised races. And what body of men have so materially contributed to awaken the national conscience to our duties toward the aboriginal races? Ladies and gentlemen, the difficulties in the work of Missionary enterprise are still great, but they are much less now than they were a century ago.

But although the difficulties are less, the problem is more complex. A hundred years ago Missionaries went forth in the simple Difficulties less; belief that they had only to announce the truth to poor Problems greater. ignorant people in order that multitudes should see the truth, and take it to themselves. We now know that we have more difficult problems to solve. During the last hundred years a new study has arisen in Europe, the study of the history and science of religion. That study has come from the East. At this moment it derives its most important materials from the sacred writings of India and of Persia. And the difference in our view regarding Missionary duty resulting from that study has been great. We no longer suppose it possible for an ignorant and zealous man to go forth simply armed by his own desire to do what is right and to state the truth; we no longer believe it possible for that man

to succeed. The view which is now taken by those who have had an opportunity of studying the subject—the view which, I believe, will be prominently brought forward at this Conference—is the necessity of sending not only zeal but also knowledge, to combat the great masses of superstition, and of learning, and of tradition, which are arrayed against us. And I think if you will remember a famous scene, you will see that this respect which we now show to the religions of the East, is a respect for which we have a good authority and example. When the Apostle Paul preached to the Brahmans of Europe, to the men of Athens, think of the courtesy with which he spoke of their religion, quoted their literature, referred to their unknown God, whose worship he wished to make more intelligent and more true. And it is now in this very spirit of the Apostle Paul that our Missionaries are going forth; and it is in that spirit in which they are conquering.

The situation as regards public opinion in Christendom is, indeed, profoundly changed. Instead of clergymen and Churches doubting the possibility of Missionary work ever bearing fruit, we see the nations vying in a noble rivalry to send their best men, and aiding with their increased wealth to discharge this great work. We see the idea taking hold of our English youth from the earliest years. There is scarcely a public school without a Mission (home or foreign) of its own. So also the great universities, Oxford, Cambridge, and Edinburgh too, in another form, have each a Missionary enterprise of their own. The truth is that, with the introduction of a more scientific treatment of the question, we have gained the support of scientific thinkers and of the leaders of English education and of English thought. No Christian minister would now dare to sneer at Missions. Sydney Smith and every Christian clergyman would know that to do so would outrage the sense of the nation. In our days we have to face the critical instinct; we have to face the determination of large bodies of sensible men to know what results are really and truly being produced by the resources which they place at our disposal. I hope this afternoon that you will hear some very important statements regarding Mohammedanism in three aspects. You will hear a gentleman whose life and labours authoritatively entitle him to tell you how Mohammedanism really acts, and what it does, amid the ruder races of the Malay Archipelago. You will hear another gentleman describe Mohammedanism in one of its great strongholds in Persia; and you will also hear an account of Mohammedanism in the very centre of its influence in Syria.

I have been asked by some of my friends to make a statement regarding Islam in India. Many of you may remember a controversy which took place in the *Times* on that subject. Well, I have already stated the main facts; and I do not wish to take up time which might be more usefully employed by men who have really done the work themselves in telling you the result of their

Growth of
the Missionary
spirit.

How to meet
criticism.

Increase of
Islam.

personal observation. I shall therefore only repeat what I have proved at some length by figures, that Islam is progressing in India neither more quickly nor more slowly than the rest of the population. If you take a hasty view of India and add up totals, you will find that Islam now has a great many more followers than it had ten years ago. But you will also find that the whole population has increased. Now, if you take the increase of Mohammedanism in Bengal, the province for which we possess complete statistics undisturbed by famine; that is to say in the most strongly Mohammedan province, you find the increase neither greater nor less than the increase in the general population. The figures were obscured for some time by the fact that a great famine raged during several years in Southern India which destroyed large numbers of Hindus, but which scarcely affected the Mohammedan provinces of the north. I think you may accept as correct what I now say, that there is just one-tenth per cent. in the difference of increase between the Mohammedan population and the rest of the population in Bengal. But if you look at the native Christian population of India you will find that while both the general population and the Mohammedan population increased at the rate of $10\frac{1}{2}$ per cent. during the last nine years for which we have comparative statistics, the Christian population among the natives has increased, not at the rate of $10\frac{1}{2}$ per cent., but at the rate of 64 per cent. I do not wish to make too much of that, because these have been nine years of wonderful effort and wonderful success in India. New agencies have come into play; enormous self-sacrifices have been made both by the Churches at home and by our Missionaries abroad. I am not one of those who would argue that because the last nine years have been years of wonderful success the next ten years will be equally blessed. My acquaintance with the causes underlying the increase of population, and with the science of gauging increase, would prevent me from accepting this enormous increase of 64 per cent. in nine years, as ground for believing a similar increase will take place during the next ten years. All I can say is this, that if the native Christian population is increasing 64 per cent. during these ten years (and we shall know whether this has been the case in 1891), it will be one of the most wonderful triumphs which Christianity has ever had in the world.

I think I need not trouble you further with introductory remarks. I have told you my little experience in regard to India; and if, in the course of the discussion, any question should arise on this subject, I shall be willing to contribute such information as I possess at the close of the meeting.

At the commencement of this open Conference allow me to say that the one thing we have to guard against is exaggeration of any sort. Every statement which is made in this hall will be examined, not only by friendly eyes, but by keen critics. And I am very glad that our statements should be examined

Exaggeration
to be avoided.

by keen critics. I believe that we have ample evidence to prove our case; and, therefore, it is that I would deplore the slightest exaggeration which would give unfriendly criticism ground for doubting our results or questioning our figures. I think I can safely leave this matter in the hands of the meeting, sincerely trusting that at this, and every other open Conference of the same character, we may above all things desire quietly, and accurately, and honestly to state the truth.

With these remarks I shall call upon Dr. Bruce, of the Church Missionary Society.

The influence of Islam on the mental, moral, and spiritual nature of Mohammedans.

Rev. Robert Bruce, D.D. (C.M.S. from Persia): Mr. Chairman, ladies, and gentlemen,—The subject which is given to me is almost too great to attempt in the very few minutes that are allowed me. I cannot well refrain from remarking that when we labourers from so many parts of the world are assembled together, every act that we perform ought to be one of solemn worship, and affectionate love and communion one with another in that great work in which our Lord Jesus Christ has prayed that all may be one, in order that the world may believe that He was sent to be their Saviour.

My subject is, “The influence of Islam on the mental, moral, and spiritual life of the people.” It strikes me first that it would be quite unfair to judge any religion by the lives of the majority of its professors in any age. If we judged Judaism by the All professors not types of a religion. life of the majority of Jews in the time of Manasseh, we should have formed a very unfavourable opinion of it. If we judged Christianity from the life of the majority of its professors in the time of Pope Alexander the Sixth and his Archbishop, Cardinal Son, we should have formed a very poor idea of the effects of Christianity on the mental, moral, and spiritual life of a people. Therefore, I think it is absolutely necessary to go back to the fountain head, and to say a few words about the nature of Mohammedanism, the life of its founder, the book which Mohammedans profess to be a revelation of God to men, and also of the means which were adopted, with the entire approval of that founder and his immediate successors, to show that not only is Mohammedanism quite powerless in affecting for good the mental, moral, and spiritual nature of a people, but that it is impossible that it should have a good effect upon them.

Any comparison between the life of the founder of Islam and the life of the Divine founder of our faith is quite impossible and out of the question. It seems to me almost repulsive to draw any contrast between them. The private life of our Lord and Master before He entered on His public ministry is not known in detail; we only know one fact, that it was a perfectly sinless life. His life in

His public ministry we have in fuller detail and in clearer biography than that of any other of the great men (if we may class Him among the great men of the world) who ever lived; and we know that He was the only perfect man that ever lived, and that the code of morality, which He has given us in His ministry, is not only loftier than and superior to any other morality that was ever taught by any teacher in this world, but that He raised the very nature of the meaning of the word morality far above anything that had entered into the mind or imagination of any one before Him; and also that He has given by His Spirit, whom He has poured into our hearts, power, not only to imitate a standard of morality higher than ever imagined by any writer or thinker before, but that He has given us a Divine morality, not merely a human one, and power by His own Spirit to become partakers of the Divine nature. It seems quite impossible to draw any comparison between Him and the founder of Islam and the author of the Koran. I recommend to all who have not read it the "Life of Mohammed and the Nature of Islam," which is published by the Religious Tract Society, and written by Sir William Muir. I would recommend any one in studying it to distinguish carefully between the first fifty-two years of Mohammed's life before he entered on his public career as a professed prophet of God and a disseminator of the new faith, and his life as a public character. These two parts of his life present one of the most remarkable contrasts. During the first fifty-two years we see him in his boyhood and youth among the Arabs as a young man of exceptional sincerity, truthfulness, and purity of life. From his twenty-fifth year to his fiftieth, while he is a monogamist, we see the picture of his family life; and it is perhaps one of the most beautiful that we can find in all the history of non-Christian peoples. But when we pass to his history in his matured age and see him set up his standard in Medina as a prophet when he was fifty-two years of age, and when we study the last eleven years of his life, we are struck at once with the most awful and the most terrible of contrasts. We find him becoming the husband of eleven wives, and realising in his household the truth of what an Afghan woman once said to me, "When there are two women in a house there is a fire burning in it." And when Mohammed had several women in his house he found that there was a very hot fire in it, a fire which he in vain attempted to extinguish. And when he failed to extinguish the fire, he had recourse to a plan more daring than that which has ever been attempted by moralist, philosopher, or teacher of religion; and that was to extinguish woman altogether, to banish her from the society of mankind. He was the first to introduce the veil which, I think, has had the most terrible and injurious effect upon the mental, moral, and spiritual history of all Mohammedan races from that time to the present.

Time would fail me to enter into the whole subject of the marriage

relationship in the Mohammedan races, and of the evils which spring from the immense difference between the glorious state which our Lord introduced into Christianity when He raised woman to her proper state in society, and on the other hand, the opposite effect ^{Influence on the prophet.} in Mohammedanism, caused by Mohammed when he degraded woman even lower than she had ever been before. But I do wish just to point out one or two acts in the life of Mohammed. We find in the first two years of his life as a prophet that he was guilty of fourteen terrible public crimes. We find him taking part in, or authorising and sending forth, expeditions to rob nine caravans, in several of which expeditions there was terrible bloodshed, in all of which robbery and injury to his neighbours was aimed at. Then we find him guilty in these two years of three base assassinations, of an old woman and an old man in their sleep, and of an old man who was killed by five ^{Mohammed's crimes.} followers of Mohammed falling upon and murdering him. We also see him condemning to death seven hundred Jews who had not offended him in any way worth mentioning. And when their lives were spared by him, at the earnest desire of one of his followers, he said, "God curse you and them also. Let them go into exile." And they were all driven into exile from their homes. And then we find a few years afterwards seven hundred and fifty Jews shut up by Mohammed in an enclosure; and in the night, pits dug in the market-place of the holy city of Medina, and Mohammed sitting by as a spectator, while they were led out in companies of five at a time, their heads cut off and their headless bodies thrown into the pits. This butchery lasted all day, and was continued into the night. And as soon as it was ended, Mohammed married the daughter and wife of two of those whom he had thus butchered during the day. Then again, in the case of another woman, her four limbs were tied to four separate camels and torn asunder. I will say no more about these things. I am happy to think that most Mohammedans are perhaps ignorant of the life of Mohammed as a prophet. But all I can say is that, as an example, instead of having an elevating influence upon their mental, moral, and religious character, the less they know about it the better.

Then we come to the book which is called the Koran. There would not be time for me to say anything about the nature of that book. But it makes little difference what its nature ^{Influence of the Koran.} is; for in the spread of Mohammedanism, and in teaching, up to the present time, the Koran has never been used—as, thank God, our Gospel is universally used,—as a means of elevating the mental, moral, and spiritual nature of the peoples. It has never been translated by the Mohammedans into any tongue for the use of the common people. It was never used by them (as we use our Bible) as a means of convincing unbelievers of the truth of their religion, and of bringing them to what they think the true faith of God. It is not read at all by the common people, so it would be quite impossible to talk of its having an elevating effect upon their mental, moral, and spiritual nature.

Next I would say a few words about my own experience and the state of Mohammedanism in that part of the Mission-field in which it

has been my privilege to labour for the last twenty years, that is amongst the Persians and the Arabs. First, with regard to their mental state.

Personal experience. Education was never used by Mohammedans from the very commencement as a handmaid of their religion, as it is used by all Christians and by all Christian Missionaries ; and, in fact, there is no education now—nothing that can be called education. There is nothing worthy of the name of education in Persia or Arabia. One of the great difficulties the Missionary meets with is the utter ignorance of these peoples, who are really two of the finest races in the world, and as capable of civilisation and of enjoying the blessings of Christianity as we are ourselves. One of the first things that strikes me in regard to them is their utter ignorance of history. There is a book which was

A Persian history. written in Persia within the last thirty or forty years, which professes to be a history of the world. The writer was considered the most learned man in Teheran, and he took the history of the prophets of the Jews and of Christianity almost word for word from our Bible from the beginning of Genesis to the end of Acts. But wherever the history did not seem to him to be full or attractive enough for the people, he just dragged in the old fables and legends of Islam and mixed them up with the history. For instance, he tells us at great length that when Jacob sent Joseph to meet his brethren he had a presentiment that he would meet with some danger on the way. He therefore took the precaution to clothe him in parts of the clothing of all the prophets who had gone before. He put on the turban of Abraham, the shirt which Noah had worn just before the Flood, the prophet Saleh's coat, and Adam's shoes. He tells us that the sons of Jacob were men of such physical strength and their passions so violent that all the hairs on their bodies stuck out like porcupine's quills. And when Joseph gave the order for Simeon to be put in prison, Reuben got into this state of passion, and roared so that the whole of Egypt shook as with an earthquake. This historian adds that when one of the patriarchs was in this state, if one of the sons of the prophets patted him on the back he at once changed from a wild lion to a meek lamb. So Joseph whispered to Ephraim, and Ephraim patted his uncle on the back. This is a specimen of the state of ignorance in Mohammedan lands.

I would close with one word about what may appear strange—that Mission work has as yet had so very little effect on them. All I can say is that it would be very strange if it had any effect at all, if I may take my own parish as a specimen. I have Large area and few workers. a parish containing an area of five hundred thousand square miles, containing three ancient kingdoms, Babylon, Arabia, and Persia. In the whole of the Persian Gulf and a good slice of Arabia, there are labouring two Medical Missionaries, one of whom is ill, and the other has not yet learned the language perfectly, and two ladies. I intended to go on and tell you something of what our native brethren are doing, especially through the help of the British and Foreign Bible Society ; but I am sorry to see that I have no time.

The increase of Islam in the Dutch Possessions.

Rev. Dr. Schreiber (Rhenish Missionary Society): In the General Conference on Foreign Missions ten years ago, I gave a short account of the contest between Christianity and Islam in Dutch India, making at the same time an appeal for more workers in that large field, which quite recently has caught the attention of some American brethren. To-day I have been asked to say a few words about the present state in those regions, especially concerning the growth of Islam. As for the outward growth of Islam matters are still very much the same as they were ten years ago. Wherever Mohammedans and heathens are in contact, Islam is winning ground, sometimes slowly, sometimes more speedily. But it is not so much this that is so apt to alarm us and deserves our notice, because it is only a small portion of the whole population that remains still heathen, and those only small and insignificant tribes scattered in the forests of Sumatra and Borneo. There is another fact of much more significance; I mean the inward growth of Islam in strength and enmity against Christianity and especially against the Christian Dutch Government.

There are some strong and unmistakable signs of the increasing vigour of Islam in Dutch India. In the first place it is the vast increasing number of Hadjis or pilgrims to Mecca, which must be considered as the living link between those distant regions and the great fountain head of Mohammedanism. According to the official statements there were in 1886 not less than 48,237 Hadjis in Java alone, against 33,802 in 1874; thus an increase of 40 per cent. within twelve years. In Sumatra—not including Atcheen, there were 8,342 Hadjis in 1874, and 15,287 in 1886; thus an increase of 83 per cent. In Borneo and Celebes they increased from 3,019 to 5,074; thus 66 per cent. No doubt this increase was due to a great extent, to the facilitation of the voyage to Mecca by means of the increased steam navigation; but it does not seem to me as if that diminishes the importance of the fact, especially as the Hadjis, whose numbers have grown so rapidly, have by no means lost in quality what they gained in quantity; on the contrary, there are now amongst them many more thoroughly acquainted with the doctrines of Islam, and wholly imbued with Moslem fanaticism and hatred against the unbelievers, than there formerly were. No doubt it is one of the results of this fact, that those Mohammedan sects whose well-known hostile and aggressive tendencies make them so dangerous, are more and more supplanting the more placable spirited folks formerly so common amongst the Mohammedans of Dutch India, especially of Java.

Another hardly less ominous sign is the astonishing growth of Mohammedan schools. In 1882 there were in Java 10,913 of those schools numbering 164,667 pupils; in 1885 we are told there were 16,760 schools, with not less than

255,148 pupils: thus, within three years an increase of not less than 55 per cent. Even in the Residency of Tapanoei on Sumatra, where the whole Mohammedanism is of comparatively recent date, we find 210 such schools with 2,479 pupils. The Dutch Government has acted very considerably indeed by giving full attention to these things, and by sending a very learned and able man, Dr. Snouck Hourgronge, to India, in order to study the growth and general condition of Islam there. And what does this gentleman think about the dangers that might arise out of Islam to the Dutch Government? He sums up his opinion in these words: "We are sitting in India upon a barrel of gunpowder, the spark only is wanting, and up we go in the air."

I do not know how far those things, and the considerations necessarily prompted by them, have influenced the resolutions of the Dutch Government, but this is obvious, that it has done more than formerly for the growth of Christianity within its dominion. During the last ten or fifteen years it has remembered its duty, very much neglected in former times, of providing for the spiritual needs of the native Christian Churches in the Moluccas and elsewhere, and has freely bestowed the means necessary for that purpose. It has encouraged all kinds of Mission work, more than formerly, and has hailed every enlargement of Missionary forces. It is very gratifying indeed, to note how the number of Missionaries has increased within the last ten years. In place of the fifty there were in 1878, we find now almost twice that number, if I may include in it the so-called Hulppredikers, whose work is amongst the natives only, and most of whom do a great deal of real Mission work.

Not less encouraging is the increase of the number of native Christians. In Java, the native Christians have increased since 1873 from 5,673 to 11,229; in the whole of Dutch India within the same period, from 148,672 to almost 250,000, or about 66 per cent.

But I must direct your attention upon one peculiar circumstance, which is of great importance especially for the question under consideration just now, I mean the very considerable numbers of Mohammedans amongst those converts. If we hear of the eleven thousand converted in Java, we must not overlook that all of them, with very few exceptions, are won from amongst the Mohammedans. And in Sumatra also, where the number of our Christians since 1878 has increased from 2,500 to 12,000, there are also hundreds of Mohammedans who have been baptised by our Missionaries during the last few years, or are under instruction for baptism just now. I am not aware of any other country where so many converts have been won from Islam in our days as is the case in Dutch India, or where it seems more easy to win many more of them. In comparing, therefore, the growth both of Islam and Christianity in Dutch India, we must come to the conclusion that, notwithstanding the increasing vigour of Islam, it is not

growing in the same ratio as Christianity, and although the number of Mohammedans are swelled yearly very considerably indeed by the natural increase of the population, the number of converts from heathenism to Islam is very probably far below that of converts made by the Christian Missionaries, and whereas conversions from Christianity to Islam are almost never heard of, thousands of Mohammedans are coming over from the adherents of the false prophet to Jesus Christ our only Saviour.

The influence of Islam on the social and political life of Mohammedans.

Rev. G. E. Post, M.D. (Syrian Protestant College, Beyrout): Mr. Chairman, ladies, and gentlemen,—My subject is the influence of Islam on the social and political life of Mohammedans. In using the word “social” in this connection we might have used another and a better word. We might have said “the influence of Islam on woman,” because women determine the social condition of any country and any race. No race has ever risen above the condition of its women, nor can it ever be so in the history of the world. The boy is father of the man, but the woman is mother of the boy, and she determines the whole social state, not only of her own generation, but of the generations that are to follow. I shall therefore endeavour to give you at this time a pictorial representation of the state of woman from her birth to her death in a Mohammedan country; and in doing so I shall have fulfilled the first part of my duty according to this programme.

There is an Arabic proverb which says that the threshold of the house weeps forty days when a girl is born. When a boy is born there are great rejoicings; the gypsies are called in, and a ^{A Mohammedan} band of music is engaged and every one makes merry. There ^{woman's life.} is clapping of hands, firing of guns, dancing, singing, and congratulations. The friends pour in from far and near, and they bless the father, and they bless the mother, because she has a boy. And they cook some kind of sweet of which they are very fond, and they circulate it among the guests, and send it out in little bowls, very much as we send boxes of wedding-cake to far distant places, that everybody may know that a man-child is born into the world. But when a girl is born the father's face is overcast, the mother weeps and beats her breast, and the relatives if they happen to pass make no allusion to the happy event. There are no sweets passed among the assemblage of guests, and no messages sent to a distance. It is only a girl—poor woman. This little thing has come to torment her. Well, this little girl who has come into the world under such inauspicious circumstances grows up after a while. Nature is better than man: there is something in her mother of kindly feeling, there is something in her father of paternal love. That father is drawn to the sweet innocent child: he cannot help it. God has left a witness for Himself in the human heart, and under every system that witness stands up for eternal truth and eternal right. The father loves his child; he is

not necessarily cruel to it ; he does not always neglect it. The mother gets to love that child. But then as she becomes conscious of what passes around

Effect on the child. her, the little girl sees a difference between her father and her mother. Perhaps her mother is only one of many mothers in that household. She finds her mother is covered with a veil : she dare not go out of the house without covering herself from head to foot. She cannot help recognising the natural lineaments of her countenance and her form ; but the woman's face is so completely covered that her husband would not know her. The girl knows that this is a badge of shame, it is a badge of distrust ; she knows it is because her mother is a being inferior to the father, and is so regarded in the body politic : and she knows that that lies before her.

Well, then, she grows up—how? Educated? No: in total ignorance.

Ignorant. There is hardly a girl in any Mohammedan country, that has not been brought under the influence of Christian Missions, who can read. Even the blessed name of God, which is written around the cornices of their houses, is read by the men to the women ; to them it is mere Arabesque marks. They do not know anything outside of the little circle of their harems. They are not intended to know anything : it would be dangerous, it would be suicidal. Could you educate these girls it would be impossible to maintain the system of polygamy, with its jealousy, with its seclusion, and its tyranny. So this little girl grows up ignorant. She is taught to dress herself ; she is taught to dye her hands and finger-nails, to arrange her hair and to deck herself with ribbons and ornaments, and to value jewellery and those outward ornaments which are to make her personally

Spoiled. attractive. She is petted and indulged at one time, and then beaten and sent away in disgrace at another. Her life goes on eventlessly year after year until she reaches the mature age of ten. Then, perhaps, she is married. I know of a grandmother in Damascus who

Marriage. is only twenty years old. They are often married as early as eleven and seldom later than fifteen. Well, she has been taught to look forward to this period when she is to be married as the gala day of her life. She is decked out with gold and jewels and beautiful silks, and mounted on a horse all covered over with a silken veil. And people dance in front and on the right and left of her and behind her, and sing the praises of her beauty. After the ceremony is over she remains in the house of her bridegroom, where she is to be for a few days the object of attention and regard. And then the future is all unknown to her ; it is a dark gulf into which she must leap with eyes shut. Then there comes up before her

Entrance of a second wife. that awful shadow of the second wife, and the third. When Dr. Bruce told you that a fire came into the house with the second woman, it called back a word that was spoken to me once by a Mohammedan woman. I asked her, "How did you feel when the second wife came into the house?" She beat upon her breast and she said, "Fire here—fire in my heart!" Do not believe that your sisters in that great Mohammedan world are constructed on a different frame and with different emotions and hearts from you. They have the same feelings, the same susceptibilities, the same jealousies ; they have the same terror, they have the same horror of all that you detest and abhor. But then they are in the iron grasp of a system which they cannot unclench, and there they must live and there they must die.

Well, perhaps you will say, that these women have the consolations of religion. No. Why if I could bring a Mohammedan sheik into this assemblage to-day and show him these Christian women sitting by the side of husbands, brothers, and friends, all unveiled in the honesty of their innocence and in the earnestness of their piety, it would strike him as the most wonderful thing in all this wonderful seat of civilisation. You go to a mosque and find it filled with men;—grey, reverend, and dignified men—and travellers go there and see them prostrate themselves, and hear them repeat the name of God with reverence, and then go away and say, “Oh, what a religion is this!” Why, it is a religion that practically excludes half the human race, that excludes my wife, my mother, my sister, and my daughter. Can you bear to hear a dignitary of the Church rise up and praise such a religion as that?

Well then, you come to the funeral, the place where you would think the woman perhaps might claim a place. But even there she cannot. There march the men in front, and the coffin is borne before them. There are all the male relatives, and away in the distance, following on from instincts of humanity that are irrepressible, comes the white ghost-like procession of women. The men enter the cemetery, they lay their dead in the earth, they put dust and ashes on the coffin, and they close the grave, and raise and smooth the ground and file out of the cemetery. And then the poor women come in in a sad wailing procession, and throw themselves on the earth and deluge it with their tears. That is the part of women in religion in Mohammedan countries.

Now what is the influence of this on man? Does this elevate man? What can a man be whose wife is such as I have described? whose mother is such as I have described? whose daughter is such as I have described? There they are in the harem, in the most susceptible years of their childhood. These boys grow up to hear all the indecency, all the profanity of the harem. What can you expect of women that are trained like this? That they will be like our wives, our mothers, our daughters? No; they are foul-mouthed, they are profane, they are ribald; and these boys hear this from their early childhood. And that is the bringing-up which all the Mohammedan men have throughout the world.

Now the story is told. That is the influence of Mohammedanism on the social life of a people. You have society without woman; society without a mother in our sense of the term; society without the sanctifying influence of a sister. Oh! I thank God for my sisters. They were a restraint to me in the wild days of my youth, and they kept me near to God when I otherwise would have strayed away into paths of sin. But a Mohammedan boy has no sister in any such sense as that. Now, as my time is so short I shall not be able to dwell further upon this point.

I wish, however, to answer one point that has been made in regard to Mohammedanism as respects the Arabian race, and as respects the races over which it has borne sway. It has been said by a high authority who has been quoted all over Christendom, and I am sorry to say quoted in all the Mohammedan papers of Turkey, for it has

been printed in the Turkish language and in Arabic, that Mohammedanism was an advance on that which went before it. Now, Christian friends, look at this map. Look at the peninsula of Arabia. I am willing to admit,

for the sake of argument, that in the peninsula of Arabia,

On Arabia. Mohammedanism was in a certain sense a reform, because the Arabians at the time of Mohammed were still very largely in a savage state. I am not sure,—my historical reading is not sufficient to enable me to say positively—but I might be willing to admit that Mohammedanism has elevated the inhabitants of the Arabian peninsula. But it is not generally known that there were large Christian communities and Jewish communities in Arabia at that time. I doubt seriously whether Arabia itself were raised, and I do not think if it were raised that it was raised very high. I do not think there is anything in Arabia that Mohammedanism need boast of. Let us grant that Arabia has been raised. But

On Persia, then let me ask, What of Persia? What of Asia Minor? etc., etc. What of Syria? What of Egypt? What of Cyrene? What

of Carthage?—the seals of Christianity, the homes of our religion and our morality, the fountain-heads of our Christian family? These Christian nations were overwhelmed, the men were slain, and the women were forced into harems, and polygamy was established, and all the curses of the social life in these lands were introduced into the very home and fountain-head of Christianity. I charge those who say that Mohammedanism has been a reform in the world with want of candour or else want of historical knowledge.

Now a word before I close (because that is asked of me in the programme) in regard to the influence of Islam on the political constitution. Islam implies absolute despotism. In the first place, it implies it logically. It would be impossible according to the system of Mohammedanism to have anything but an absolute despotism. In the second place, historically there never has been anything but an absolute despotism, and there never can be anything else under the system of Mohammedanism. Look at the circle of the Mohammedan states. Look at Arabia. Look at Persia. Look at Turkey. Look at Egypt, as it was before the English influence was paramount. Look at Tripoli. Look at Algiers, as it was before the French went there. Look at Morocco as it is. They are all of them states under the most absolute despotism known on the face of the earth.

In the second place, Mohammedanism tends to depopulation. The reasons why it tends to depopulation are, in the first place, that it is founded on a warlike principle. Islam was to be propagated by the sword; and the sword did its fatal work more fully than it has ever done in the history of humanity. Think of the thousands, of the tens of thousands, and hundreds of thousands of persons who were slaughtered by the scimitar before Mohammedanism had established its position from Baghdad to Toledo. In the second place, Mohammedanism entailed the destruction of conquered nations, if not at first by the sword, by the gradual process of tyranny and degradation, by the absorption of the women into the

Political
influence of
Islam.

Influence on
population.

harems, and so the conversion, if possible, of the whole body politic. And here allow me to say one thing,—that in the providence of God by which there has been preserved in every Mohammedan state a remnant of Christians as yet unconverted, I recognise the finger of God in a most signal manner, and I recognise the prophetic assurance that the nations shall be reconverted to Christianity. Now look upon your map, and you will find at the head of the eastern branches of the Nile a Christian community, albeit depressed, albeit degraded, albeit it has lost its first love,—still a Christian community and holding to the essentials of the Christian faith right in the midst of these Mohammedan tribes.

Influence of
Christian
"remnant."

Go down to the head waters of the Nile and you will find the Abyssinians. You will find the Copts in Egypt. You will find the Greeks and Maronites in Syria. In Mesopotamia you find the Jacobites. Go into Persia, and you find the Nestorians. Go into Asia Minor, and you find the Armenians. And in the Balkan Peninsula you find the Bulgarians. I challenge those who proclaim that Islam is making progress in the world to explain how these feeble remnants have been able to hold their own for all these centuries in order in these latter days, to become the standing point and the starting point of Christian Missions, if this be not the religion which God founded in the world? We ought to be very grateful to God for this.

[At this stage of the proceedings the **Rev. Dr. Summerbell** proposed that thanks be given to God that these remnants of Christianity had been retained.]

Dr. Post (continuing): I want to say in the third place that Mohammedanism tends to depopulation, because it tends to the destruction of wealth. The Mohammedans fell heirs to the fairest and richest provinces of the world. They fell heirs to the historic centres, and the accumulation of the wealth of ages was found in Syria, in Asia Minor, in Egypt, in Cyrene, in Carthage, and in Spain. They lived for a certain time on the strength of that; and they flowered out into a meteoric sort of civilisation, which astonished the world for the single century that this hoarded wealth lasted. But when that wealth was spent, then they sank into the hopeless poverty in which they have continued to this day. Now you find all through these countries the ruined sites of the most beautiful architecture the world has ever seen. But never in any place nor under any circumstances do you see anything which argues that Mohammedans have created wealth; whereas in every part of the Mohammedan world you see that which argues that they have destroyed wealth.

Why

Mohammedans
decrease.

They destroy
wealth.

And this leads me to say that not only do they destroy accumulated wealth, but they repress the production of wealth. Land tenure, which is one of the bases of wealth, is precarious. The fellaheen—the men who cultivate the soil—are supposed to be tenants of the manor. Trees are little planted; if they are planted the people

Discourage
agriculture.

often cut them down, because the taxation is ruinous to them. They tax the olive tree as soon as it is as thick as my finger, although it is from ten to fifteen years before it bears fruit. Can people cultivate the soil and make the best of it under such conditions? All mineral wealth

And mining. belongs to the State; and if a man has a mine under his ground it is not his, it belongs to the Government, and he has to yield it up to the Government. True, he can rent it from the Government, but only at a rental which would be ruinous to him. The same thing is manifest with regard to commerce.

Now go through the whole of these states, once populated by teeming millions, and over hundreds and hundreds of miles, and what do you find? You find the Arabs' tents; you find desolation; you find mounds over forgotten cities; you find everything that tells of ruin, nothing that tells of prosperity. Let us pray that the promise of Jesus may soon be fulfilled, that His kingdom shall come. "Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations."

DISCUSSION.

Rev. Edward Sell, B.D. (Secretary to the C.M.S. in Madras): Mr. Chairman, ladies, and gentlemen,—I did not come here with the intention of saying anything, but as the Chairman has said we all want to know the exact truth and as much as we can about it, I do not like that this meeting should disperse without some one saying a little

Rise of a modern school. on the brighter aspect. I shall confine what I have to say to the rise of a modern school of Mohammedans in India. Those who know anything of Mohammedan literature will remember that in the palmy days of Baghdad there was a rising school of men who strove to introduce into Islam something of Freethought. They were called the Mutazallas. It so happens that within the last twenty or thirty years, in India, a number of intelligent men have adopted that name. The Honourable Amir Syed Ahmed, Master of Arts, Cambridge, and a barrister-at-law, has in the introduction of his book, "The Personal Law of Mohammedans," distinctly stated that he belongs to that school; and I cannot help thinking that it would be desirable that we who speak about Mohammedan women should study that book.

Then in Hyderabad, in the Nizam's dominions, there are a large number of men connected with the administration coming from Northern India who belong to that school of thought. One of them, whom I have the pleasure

In Hyderabad. of knowing, Charagh Ali, has written a very remarkable book on the political and social and religious reforms in Islam. I do not think at all that he has proved his position, but there are admissions made with regard to the doctrine of inspiration and of the authority of the canon law in Islam which are very striking indeed. He has also

Writings on reforms. written another book on the religious wars of Mohammed, in which he has tried to controvert the position taken up by our Chairman in his book, "The Indian Musalmans," and who in common with myself has fallen under the somewhat severe criticism of Charagh Ali. However, what I would specially point out is

Deny eternity of Koran. this, that these men entirely deny the doctrine of the eternal nature of the Koran, and therefore deny the standing miracle of Islam. They hold much more reasonable views on the doctrine of inspiration; in fact, they ridicule what I consider the orthodox view, or the verbal

view, of inspiration ; they cast it aside. They maintain that polygamy and slavery were allowed under the Koran only as temporary measures. I am not at all admitting that they are correct. But there is a very considerable number, a growing number, of educated, cultured Mohammedans in India who feel that whilst they retain their allegiance to Mohammed and the Koran they can only do so by entirely throwing aside what has been considered to be, and what has been put before you as being, the only thought in Islam about these subjects.

In order to make out any case at all for this position, they have to give up entirely the whole body of the canon law and of the interpretations of the great writers of Islam. I myself have had the pleasure of controversy with such men, and I have always maintained with them this position —that they could only defend their case by giving up all that the canonical lawyers of Islam from the second century onwards had taught. In reply they simply push them all aside, and say, “We have nothing to do with tradition ; have only the Koran and Mohammed.”

Give up the
canon.

I look upon this state of affairs with very much hope indeed ; and I try to remember, when I think of many of my good, kind-hearted Mohammedan friends, I try to remember what I do a little fear some of you perhaps may go away and forget, namely, that in Islam, even as in Christianity and other creeds, there are men who are better than their creed ; and I am not at all prepared to say that in Islam there are no moral men and no moral women.

Some better than
their creed.

Mr. E. H. Glenny (Hon. Sec., North Africa Mission): Mr. Chairman, ladies, and gentlemen,—I am glad to have the privilege of adding a few words about North Africa and the condition of Mohammedanism there. When I first visited Africa, about seven years ago, from Alexandria to the Atlantic, and from the Mediterranean to the Senegal, Niger and Congo, a district bigger than Europe, there was no Protestant Missionary amongst the Mohammedans ; and not only so, but there was no remnant of the church left. There is no Coptic church or other form of Christianity among the natives in Tripoli, Tunis, Algeria, or Morocco. For the last thousand years the light of Christianity has been utterly extinguished. We have, therefore, the opportunity of studying Mohammedanism under somewhat peculiar circumstances. Mohammedanism has had it all its own way ; and if it were possible for it to produce good fruit, surely where it has had power for a thousand years is the place where we ought to find it. But in North Africa we do not find that it has produced good fruit. If I tell you the condition of things there, I shall repeat some of the statements that have been made already. We find especially in those countries which are still under Mohammedan government (Algeria has been under French government from 1830, and Tunis has been under French protection since 1882) the most terrible unrighteousness, the grossest oppression coupled with the vilest immorality. I dare not in a company like this tell you the condition of those countries morally, or rather immorally. I could not tell you the vile practices that are known in those lands. Where French rule has been introduced, they are freer from the oppression though not much from the immorality. Everywhere we find the terrible consequences of this false faith. Look at the condition of the women. In Morocco they frequently tell us, “What is the good of talking to us about Jesus Christ and spiritual things? Why don't you go and talk to the cows? We have no souls.” That is the state of things, dear friends, within five days' journey of London. There are millions of women in

Experience in
North Africa.

Immorality.

Women in
Morocco.

Morocco who do not know whether they have any souls or whether they have not. And that is because they are under the teaching of Mohammedanism. Under Mohammedanism women are looked upon as animals. I asked a man once, "Now what is the price you would pay for a good wife?" "Well," he said, "about the same as a mule—about £12 or £14."

You have also heard something about the decrease of population. The population of North Africa is not so great to-day as it was a thousand years ago.

Decrease of
population.

Now here is a remarkable fact on the other side. In Algeria, where they have had fifty years of French rule, the population is increasing pretty nearly a hundred thousand every year. That is because there is a firm government under which oppression is done away with to some extent, and there is security for life and property. There is no security for life and property for a native in Morocco. There is security enough for Europeans, but none for natives. Then as to commerce. There is a proverb, "Where the Turkish horse sets its hoof the grass never grows." The proverb passes among the Arabs of North Africa. The Turkish horse is a synonym for the Turkish Government, though these people are not under the Turkish Government now. There is the clearest evidence alike as to things social, commercial, and religious, that the people are sunk almost as low as the heathen, and certainly very much lower than they were in the days of Augustine, Cyprian, and Tertullian, when there were four or five hundred bishops, and I cannot say how many churches in North Africa.

Rev. F. Lion Cachet (Secretary, Dutch Reformed Missionary Society):

Mr. Chairman, ladies, and gentlemen,—I congratulate Dr. Schreiber as being one of the most fortunate speakers at public meetings, considering that a few words of his spoken ten years ago about the increase of Islam in

the Dutch Archipelago have borne such splendid fruit in the present day. The new Secretary of State for the Colonies, a few days after he came into power, sent a circular, to all the Protestant Missionary Societies in Holland; and, with the permission of the Chairman, I would like to read this circular, of which the following is a translation.

Dutch Govern-
ment encourages
Missions.

"NETHERLANDS INDIA.—AN APPEAL.

"Attention is drawn to what Dr. Schreiber, Secretary of the Rhenish Mission at Barmen, has pointed out ten years ago, that the number of Missionaries in Dutch India should be greatly increased, in order to counteract the growing influence of Islam there, and it is further shown how great the need yet is that the number of Missionaries should be increased. It appears to me that this article deserves, in every respect, your attention, and I therefore do myself the pleasure to offer you a copy thereof. I need hardly state that the Government would value it highly if the Missionary Societies in the Netherlands would put forth their utmost efforts to increase the number of Missionaries in Dutch India, and to counteract the increasing influence of Islam among the heathen in the Indian Archipelago.—Signed, KEUCHENIUS."

Now, Mr. Chairman, this is a most important document if you just take into consideration that for at least sixty or seventy years the Missionaries could not go where they liked just on account of Mohammedanism; because the Mohammedans knew they were patronised by the Government. Now, however, the Secretary of State for the Colonies calls upon the Missions to increase the number of Missionaries so as to further Missionary work among the heathen. Oh, if we could do it!

I call upon every Christian man and every Christian woman, not only in this hall, to assist us. We are not rich. I do not ask for money. But I do ask; help and assist us with your prayers, so that the doors being thrown open we can find the means to preach Christ not only in Java where our Society labours, but all over the whole of the islands in the Indian Archipelago with their thirty millions of heathen and Mohammedans under the Dutch sway.

Count van Limburg Stirum (Netherlands Missionary Society): Mr. Chairman, ladies, and gentlemen,—I have to begin by apologising for my English, which is a little bad, for I am not accustomed to speak English. It may be, sir, that I who am not a Missionary, a layman only, may be allowed to speak a few words on Missions. Perhaps it may seem bold for me to do so after all the learned speeches we have heard: but I cannot be silent about the blessings that I saw in India that were brought by the Missions and the Missionaries of the Dutch. In the Mohammedan world when the men marry, they choose their wives according to their outward gifts, which are liable to change; but the Christian Missionary makes men attentive to the inner worth of the woman. In the schools I thought how Christianity, the Gospel, is like the leaven that the widow put into the flour.

The Chairman: I am sure that if any other gentleman wishes to speak we shall be glad to hear him. I cannot let this meeting come to an end without saying how deeply impressed I have been by the testimony we have had regarding the progress of Mohammedanism and of Christianity in Java and Dutch India. I have never heard statements more convincing, and at the same time more satisfactory than those which we have received from our Dutch friends. But when Dr. Schreiber lamented that the number of pilgrims had enormously increased from Java to Mecca, I could not help thinking that the number had largely increased, not because the faith of Islam had increased, but because steamships make pilgrimage more easy. I find the same thing going on in India. The number of pilgrims increases year by year; and yet we know, as Mr. Sell, from Madras, has told us, that Islam is losing its bigotry in India. The increase of pilgrimage is simply a result of the increase of steam navigation. I ask your attention to the fact, that with the extension of education in Java, while Islam has increased Christianity has increased still more. Now this is also the experience which we have in India; with the education of the Mohammedans the bigotry of Mohammedans is losing its force; they grow more enlightened; and as they are growing more enlightened they are coming to see more clearly the good that is in Christianity.

A Delegate: Mr. Chairman,—I represent the oldest Dutch Society. I have a word to say. I want to give the same good thanks that are bestowed to you by the Rev. Lion Cachet. I can add one thing to what

Valuable
testimony.

Islam in
India losing
bigotry.

he has told you about our new Ministry. Our Society has had the honour of being presented to the Minister of Colonies, and he has asked us to give him some ideas upon several points that will be useful in helping forward Missions. He promised that the Government would help us in all matters. I am happy to say that during the past year there has been more sympathy between the various Societies in Holland. Our little Holland has not a good name for Missionary efforts, but since last year there has been a Conference, and a new bond of sympathy.

Bishop Crowther of the **Niger** closed the meeting with prayer.

OPEN CONFERENCE.

SECOND MEETING.

BUDDHISM AND OTHER HEATHEN SYSTEMS; THEIR CHARACTER AND INFLUENCE COMPARED WITH THOSE OF CHRISTIANITY, 'THE LIGHT OF ASIA,' AND 'THE LIGHT OF THE WORLD.'

(Wednesday afternoon, June 13th, in the Lower Hall).

Sir Monier Monier-Williams, K.C.I.E., D.C.L., LL.D. (of the University of Oxford), in the chair.

Acting Secretary, Rev. W. Stevenson, M.A.

Rev. Dr. Thompson (of Boston, U.S.A.,) offered prayer.

Buddhism.

The Chairman: Ladies and gentlemen,—I should certainly have preferred, as Chairman, limiting myself to the pleasant duty of introducing abler speakers than myself, had I not been specially requested to open the Conference to-day by putting before you a few of the chief contrasts between the essential doctrines of Buddhism and of Christianity.

It is one of the strange phenomena of the present day, that even educated persons are apt to fall into raptures over the doctrines of Buddhism, attracted by the bright gems which its admirers cull out of its moral code and display ostentatiously while keeping out of sight all the dark spots of that code, all its trivialities, and omitting to mention precepts, which, indeed, no Christian could soil his lips by uttering. It has even been asserted that much of the teaching in the Sermon on the Mount is based on previously current moral precepts, which Buddhism was the first to introduce to the world five hundred years before Christ. But this is not all. The admirers of Buddhism maintain that the Buddha was not a mere teacher of morality but of many other great truths. He has been justly called, say they, "the Light of Asia," though they condescendingly admit that Christianity as a later development is more adapted to become the religion of the world.

Let us, then, inquire for a moment what claim Gautama Buddha has to this title,—the "Light of Asia"? Now, in the first place, those who give him this name forget that his doctrines only spread over Eastern Asia; and that Mohammed has as much right as Buddha to be called the "Light of Asia." But

Literary
admirers.

The light of
Asia.

A false claim.

was the Buddha, in any true sense, a light to any part of the world? It is certainly true that the main idea implied by Buddhism is intellectual enlightenment. Buddhism means, before all things, enlightenment of mind, resulting from intense self-concentration, from intense abstract meditation, combined with the exercise of a man's own reasoning faculties and intuitions. It was only after such a course of meditation that the so-called light of knowledge burst upon the man Gautama. It was only then that he became Buddha, the enlightened one. We read in "Lalita Vistara" that at the supreme moment of this enlightenment, actual flames of light issued from the crown of the Buddha's head.

Of what nature, then, was this so-called light of knowledge that radiated from the Buddha? Was it the knowledge of his own deep depravity of heart? or of the origin of sin? No, the Buddha's light was in this respect profound darkness. He confessed himself a downright Agnostic. The origin of the first evil act was to him an inexplicable mystery. Was it then a knowledge of the goodness, justice, and holiness of an omnipotent Creator? Was it a knowledge of the Fatherhood of God? No, the Buddha's light was in these respects also utter darkness. In these respects too, he acknowledged himself a thorough Agnostic. He knew nothing of the existence of any Supreme Being—of any being higher than himself.

Nature of Buddhist enlightenment. What then was the light that broke upon the Buddha? What, after all, was this enlightenment which has been so much written about and extolled? All that he claimed to have discovered was the origin of suffering and the remedy of suffering. All the light of knowledge to which he attained came to this, that suffering arises from indulging desires; that suffering is inseparable from life; that all life is suffering, and that suffering is to be got rid of by the suppression of desires, and by extinction of personal existence. You see here the first great contrast. When the Buddha said to his converts, "Come, follow me," he bade them expect

What Buddha claimed to be. to get rid of suffering; he told them to stamp out suffering by stamping out desires. When the Christ said to His disciples, "Come, follow Me," He bade them expect suffering; He told them to glory in their sufferings; to rejoice in their sufferings; nay, to expect the perfection of their characters through suffering. It is certainly noteworthy that both Christianity and Buddhism agree in asserting that all creation travaileth in pain—in bodily suffering, in tribulation. But mark the vast, the vital distinction in the teaching of each. The one taught men to aim at the glorification of the suffering body, the other, at its utter annihilation. What says our Bible? We Christians, it says, are members of Christ's Body—of His flesh and of His bones—of that Divine Body which *was* a suffering Body—a cross-bearing Body—and is now a glorified Body—an ever-living, life-giving Body.

A contrast. A Buddhist, on the other hand, repudiates as a simple impossibility all idea of being a member of the Buddha's body.

How could a Buddhist be a member of a body which was burnt, which was dissolved, which became extinct at the moment when the Buddha's whole personality became extinguished also?

But, say the admirers of Buddhism, at least, you will admit that the Buddha told men to get rid of sin and to aim at sanctity of life. Nothing of the kind. The Buddha had no idea of sin, as an offence against God; no idea of true holiness. Buddha's views of sin and holiness. What he said was, "Get rid of the demerit of evil actions, and store up merit by good actions." This storing up of merit, like capital at a bank, is one of those inveterate propensities of human nature, which Christianity alone has delivered men from.

Only the other day I met an intelligent Sikh from the Punjab, and asked him about his religion. He replied, "I believe in one God, and I repeat my prayers, called Japji, every morning and evening. These prayers occupy six pages of print, but I can get through them in little more than ten minutes." He seemed to pride himself on this rapid recitation as a work of increased merit. I said, "What else does your religion require of you?" He replied, "I have made one pilgrimage to a holy well near Amritsar. Eighty-five steps lead down to it. I descended and bathed in the sacred pool. Then I ascended one step and repeated my Japji in about ten minutes. Then I descended again to the pool and bathed again, and ascended to the second step and repeated my Japji a second time. Then I descended a third time and bathed a third time, and ascended to the third step and repeated my Japji a third time; and so on for the whole eighty-five steps, eighty-five bathings, and eighty-five repetitions of the same prayers. It took me exactly fourteen hours, from 5 p.m. one evening to 7 a.m. next morning." I asked, "What good did you expect to get by going through this task?" He replied, "I hope I have laid up a great store of merit, which will last me for a long time." This, let me tell you, is a genuine Hindu idea. It is of the very essence of Brahmanism, of Hinduism, of Zoroastrianism. It is equally a Mohammedan idea. It is even more a Buddha's remedy. Buddhist idea. Buddhism recognises the terrible consequences of evil actions, but provides no remedy except the storing up of merit by good actions as a counterpoise. The Buddha never claimed to be a deliverer from sin. He never pretended to set any one free from the bondage of sinful acts and sinful habits. He never professed to provide any remedy for the leprosy of sin, any medicine for a dying sinner. On the contrary, by his doctrine of Karma he bound Karma. a man hand and foot to the consequences of his own acts with chains of adamant. He said in effect to every one of his disciples, "You are in slavery to a tyrant of your own setting up. Your own deeds, words, and thoughts, in the present and former states of being, are your own avengers through a countless series of existences. If you have been a murderer, a thief, a liar, impure, a drunkard, you must pay the penalty in your next birth, either in one of the hells, or as an unclean animal, or as an evil spirit,

or as a demon. You cannot escape, and I am powerless to set you free. "Not in the heavens," says the Dhamma-pada, "not in the midst of the sea; not if thou hidest thyself in the clefts of the mountains, wilt thou find a place where thou canst escape the force of thy own evil actions."

Contrast the first words of Christ: "The Spirit of the Lord is upon me, because He hath sent me to proclaim liberty to the captives, and the opening of the prison to them that are bound." *Christ's remedy.* Yes, in Christ alone there is deliverance from the bondage of former transgressions, from the prison-house of former sins,—a total cancelling of the past, a complete blotting out of the handwriting that is against us; the opening of a clear course for every man to start afresh; the free gift of pardon and of life to every criminal, to every sinner, even the most heinous.

But here again I seem to hear some admirers of Buddhism say: We admit the force of these contrasts; but surely you will allow that in the law of Buddha we find precepts which tell us not to love the world; not to love money; not to show enmity towards our enemies; not to do unrighteous acts; not to commit impurities; to overcome evil by good, and to do to others as we would be done by. Yes, I admit all this; nay, I admit even more. I allow that some Buddhist precepts go beyond the corresponding Christian injunctions; for the laws of Buddha prohibit all killing, even of animals, for food. They demand total abstinence from stimulating drinks, disallowing even moderation in their use. They bid all who aim at the highest perfection to abandon the world and lead a life of celibacy and monkhood. In fine, they enjoin total abstinence, because they dare not trust human beings to be temperate. How, indeed, could they trust them, when they promise no help, no Divine grace, no restraining power? The glory of Christianity is, that having freely given that power to man, it trusts him to make use of the gift. It seems to speak to him thus:—Thy Creator has endowed thee with freedom of choice, and therefore respects thy liberty of action. He imposes on thee no rule of total abstinence in regard to natural desires; He simply bids thee keep them within bounds, so that thy self-control and thy moderation may be known unto all men. He places thee in the world amid trials and temptations, and says to thee, "My grace is sufficient for thee," and by its aid thou mayest overcome them all.

And, believe me, the great contrast between the moral precepts of Buddhism and Christianity is not so much in the letter of the precepts, as in the motive power brought to bear in their application. *Christ gives power.* Buddhism says: Be righteous by yourselves and through yourselves, and for the final getting rid of all suffering, of all individuality, of all life in yourselves. Christianity says: Be righteous through a power implanted in you from above, through the power of a life-giving principle, freely given to you, and always abiding in you. The Buddha said to his followers,

“Take nothing from me, trust to no one but yourselves.” Christ said, and says to us still,—“Take all from Me, take this free gift, put on this spotless robe, eat this bread of life, drink this living water.” He who receives a priceless gift, is not likely A dead Buddha and living Christ. to insult the giver of it. He who accepts a snow-white robe, is not likely willingly to soil it by impure acts. He who tastes life-giving bread, is not likely to relish husks. He who draws deep draughts at a living well, is not likely to prefer the polluted water of a stagnant pool. If any one therefore insists on placing the Buddhist and Christian moral codes on the same level, let him ask himself one plain question:—Who Which the most likely? would be the more likely to lead a godly, righteous, and sober life,—a life of moderation and temperance, a life of holiness and happiness,—the man who has learnt his morality from the extinct Buddha, or the man who draws his morality and his holiness from the living, the eternal, the life-giving Christ?

Still I seem to hear some one say, We grant all this; we admit the truth of what you have stated. Nevertheless, for all that, you must allow that Buddhism conferred a great benefit on India by setting free its teeming population before entangled in Benefits conferred by Buddhism. the meshes of ceremonial observances and Brahmanical priestcraft. Yes, I admit this. Nay, I admit even more than this. I admit that Buddhism conferred many other benefits on the millions inhabiting the most populous part of Asia. It promoted progress up to a certain point. It preached purity in thought, word, and deed, though only for the storing up of merit. It proclaimed the brotherhood of humanity. It avowed sympathy with social liberty and freedom. It gave back much independence to women. It inculcated universal benevolence, extending even to animals; and from its declaration that a man's future depended on his present acts and conditions, it did good service for a time in preventing stagnation, promoting activity, and elevating the character of humanity. But if, after making these concessions, I am told that, on my own This not the introduction to Christianity. showing, Buddhism was a kind of introduction to Christianity, or that Christianity is a kind of development of Buddhism, I must ask you to bear with me a little longer while I point out certain other contrasts which ought to make it clear to every reasonable man, how vast, how profound, how impassable is the gulf separating the true religion from a mere system of morality founded on a form of pessimistic philosophy.

And, first of all, let us note that Christ was *God-sent*, whereas Buddha was *self-sent*. Christ was with His Father from everlasting, and was, in the fulness of time, sent by Him into the Contrasts between Christ and Buddha. world to be born of a pure virgin in the likeness and fashion of men. Buddha, on the contrary, by a force derived from his own acts, passed through innumerable bodies of gods, demi-gods, demons, men, and animals until he reached one out of numerous supposed heavens, and thence by his own will descended

upon earth to enter the side of his mother in the form of a white elephant. Then Christ came down from heaven to be born on earth

From birth
to death.

in a poor and humble station, to be reared in a cottage, to be trained to toilsome labour as a working man. The Buddha came down to be born on earth in a rich and princely family, to be brought up amid luxurious surroundings, and finally to go forth as a mendicant, begging his own food, and doing nothing for his own support. Then again, Christ, as He grew up, showed no signs of earthly majesty in His external form; whereas the Buddha is described as marked with certain mystic symbols of universal monarchy on his feet and on his hands, and taller and more stately in frame and figure than ordinary human beings. Then when each entered on his ministry as a teacher, Christ was despised and rejected by kings and princes, and followed by poor and ignorant fishermen, by common people, publicans, and sinners. The Buddha was honoured by kings and princes, and followed by rich men and learned disciples. Then Christ had all the treasures of knowledge hidden in Himself, and made known to His disciples that He was Himself the Way and the Truth, Himself their wisdom, righteousness, sanctification, and redemption. The Buddha declared that all enlightenment and wisdom were to be attained by his disciples,—not through him, but through themselves and their own intuitions,—and that, too, only after long and painful discipline in countless successive bodily existences. Then, when we come to compare the death of each, the contrast reaches its climax. For Christ was put to death violently by wicked men, and died in agony an atoning death, suffering for the sins of the world at the age of thirty-three, leaving behind in Jerusalem about one hundred and twenty disciples, after a short ministry of three years; whereas the Buddha died peacefully among his friends, suffering from an attack of indigestion, at the age of eighty, leaving behind many thousands of disciples, after forty-five years of teaching and preaching. And what happened after the

After death.

death of each? Christ the Holy One saw no corruption, but rose again in His present glorified body, and is alive for evermore; nay, has life in Himself ever-flowing in life-giving streams towards His people. Buddha is dead and gone for ever. His body, according to the testimony of his own disciples, was burnt more than four hundred years before the advent of Christ, and its ashes distributed everywhere as relics. Even, according to the Buddha's own declaration, he now lives only in the doctrine

Doctrines
contrasted.

which he left behind him for the guidance of his followers. And here again, in regard to the doctrine left behind by each, a vast distinction is to be noted. For the doctrine delivered by Christ to His disciples is to spread by degrees everywhere until it prevails eternally; whereas the doctrine left by Buddha, though it advanced rapidly by leaps and bounds, is, according to his own admission, to fade away by degrees, till at the end of five thousand years it has disappeared altogether from the

earth, and another Buddha must descend to restore it. Then that other Buddha must be followed by countless succeeding Buddhas in succeeding ages; whereas there is only one Christ, who can have no successor, for He is still alive, and for ever present with His people. "Lo, I am with you alway, even unto the end of the world."

Then observe, that although the Buddha's doctrine was ultimately written down by his disciples in certain collections of books, in the same manner as the doctrine of Christ, yet The Christian and the Buddhist Bible. that a gulf of difference—a fundamental difference of character—separates the sacred books of each, the Bible of the Christian and the bible of the Buddhist. The Christian's Bible claims to be a supernatural revelation, yet it attaches no mystical, talismanic virtue to the mere sound of its words. On the other hand, the characteristic of the Buddhist bible is that it utterly repudiates all claim to be a supernatural revelation; yet the very sound of its words is believed to possess a meritorious efficacy, capable of elevating any one who hears it to heavenly abodes in future existences. In illustration, I may advert to a legend current in Ceylon, that once on a time five hundred bats lived in a cave where two monks daily recited the Buddha's law. These bats gained such merit by simply hearing the sound of the words, that when they died they were all re-born as men and ultimately as gods.

Yet again, I am sure to hear the admirers of Buddhism say—"Is it not the case that the doctrine of Buddha, like the doctrine of Christ, has *self-sacrifice* as its key-note?" Nature of self-sacrifice,—a contrast. Well, be it so. I admit that the Buddha taught a kind of self-sacrifice. I admit that it is recorded of the Buddha himself that in one previous existence he plucked out his own eyes, and that in another he cut off his own head, and that in a third he cut his own body to pieces to redeem a dove from a hawk. But note the vast distinction between the self-sacrifice taught by the two systems. Christianity demands the suppression of selfishness; Buddhism demands the total suppression of self, with the one object of extinguishing all consciousness of self. In the one, the true self is elevated and intensified; in the other the true self is annihilated by the practice of a false form of non-selfishness, which has for its final object the annihilation of the Ego—the utter extinction of personal individuality.

Then note other contrasts:—

According to the Christian Bible, regulate and sanctify the heart's desires and affections; according to the Buddhist, suppress and destroy them utterly if you wish for true sanctification. Nature of sanctity,—a contrast. Christianity teaches that in the highest form of life love is intensified; Buddhism teaches that in the highest state of existence all love is extinguished. According to Christianity: Go and earn your own bread; support yourself and your family. Marriage, it says, is honourable and undefiled, and married life is a field on which holiness may grow and be developed. Nay, more, Christ Himself honoured a wedding with His presence, and took up

little children in His arms and blessed them. Buddhism, on the other hand, says: "Avoid married life; shun it as if it were a burning pit of live coals;" or, having entered on it, abandon wife, children, and home, and go about as celibate monks, engaging in nothing but in meditation and recitation of the Buddha's law—that is, if you aim at the highest degree of sanctification. And then comes the important contrast: that no Christian trusts to his own works as the sole meritorious cause of salvation; but is taught to say:—I have no merit of my own, and when I have done all I am an unprofitable servant. Whereas Buddhism teaches that every man must trust to his own works—to his own merits only. Fitly, indeed, do the rags worn by its monks symbolise the miserable patchwork of its own self-righteousness. Not that Christianity ignores the necessity for good works. On the contrary, no other system insists on a lofty morality so strongly; but only as a thankoffering—only as the outcome and evidence of faith; never as the meritorious instrument of salvation.

Lastly, we must advert again to the most important and essential of all the distinctions which separate Christianity from Buddhism. Christianity regards personal life as the most precious, the most sacred, of all possessions, and God Himself as the highest example of intense personality, the great I AM THAT I AM; and teaches us that we are to thirst for a continuance of personal life as a gift from Him. Nay, more, that we are to thirst for the living God Himself, and for conformity to His likeness; while Buddhism sets forth as the highest of all aims the utter extinction of personal identity—the utter annihilation of the Ego—of all existence in any form whatever, and proclaims, as the only true creed, the ultimate resolution of everything into nothing, of every entity into pure nonentity. "What shall I do to inherit eternal life?" says the Christian. "What shall I do to inherit eternal extinction of life?" says the Buddhist.

It seems a mere absurdity to have to ask, in concluding this address: Whom shall we choose as our Guide, our Hope, our Salvation—the light of Asia, or the Light of the World; the Buddha, or the Christ? It seems a mere mockery to put this final question to rational and thoughtful men in the nineteenth century: Which book shall we clasp to our hearts in the hour of death—the book that tells us of the extinct man Buddha, or the Bible that reveals to us the living Christ, the Redeemer of the world?

Jainism.

Rev. W. Shoolbred, D.D. (United Presbyterian Mission, Rajputana): Mr. Chairman, ladies, and gentlemen,—The Jain religion has claims on our notice and investigation from its relation to Buddhism, and as still numbering among its adherents not a few of the richest and most influential merchants of Northern India. At the last census their numbers stood at close on half a million in the whole of India, of whom nearly 400,000 lived in Rajputana.

The date and cause of its rise are alike buried in obscurity. The modern Jains, indeed, claim for it a higher antiquity than Buddhism, and contend that Jainism is the original faith, and Buddhism a later offshoot and sectarian growth. To this view the results of the most recent investigations lend some support; and the Jains would seem to be the direct successors and representatives of the Nigantha sect, mentioned in the edicts of Asoka.

Like the Buddhists they have invented a succession of twenty-four saints, called *Tirthankars*, who have risen in the world as great religious leaders and teachers, and passed away to sinless perfection. The first of these is said to have been *Rikab Dev*, and the last Its founders. two *Pârswanâth* and *Mahāvîra*, who are said to have lived within two hundred and fifty years of each other, and of whose existence some historical traces are professedly found. *Pârswanâth*, who lived two and half centuries before Sâkyamuni, is held to be the founder of the Jain religion; and, as such, his image, seated in an attitude of profound repose, finds a place in their temples, and is the chief object of their worship. Mahāvîra they regard as Sâkyamuni's teacher and spiritual guide.

The origin of Jainism is no less obscure than the date of its rise. Its philosophical and ethical systems are in almost perfect accord with those of Buddhism: and if its cosmogony leans more to that Date of its rise unknown. of some Hindu systems, that fact seems scarcely to afford sufficient ground for the entire separation and active hostility which afterwards obtained between the sects. The same law, however, holds in religious as in family quarrels—the closer the relationship the more bitter the enmity. The causes which have led to the survival of Jainism in India, while the Buddhist faith has been wholly driven from the country, are also somewhat obscure. But the fact that the Jains formed the smaller sect, mutually hating and hated by the dominant Buddhists, would recommend them to the merciful consideration of the Brahmans, if it did not lead them to make common cause with these old and bitter enemies of the Buddhist faith. Besides this, the Jains seem to have made timely concessions to the Brahmans which still crop out in peculiarities in their ritual. Not the least marked of these is, that not its own priesthood, but Brahmans, generally minister in the Jain temples, and perform the marriage and other religious ceremonies among the members of the sect.

The entire Jain community is divided into eighty-four *gachchas*, or families. But all of these, again, are comprised under two great divisions, or sects—the *Svetâmbara*, or white-robed; and the *Digambara*, or sky-clad. These denominations are Its divisions. believed to date from the two first founders of the faith—Pârswanâth and Mahāvîra. The former is said to have worn one white sheet round his person, and the latter to have carried his asceticism the length of dispensing with dress altogether. In these modern days, however, this personal distinction between the two sects is less marked. Since the Digambar priests do not now go naked, but lay aside their

clothes only at meals. The difference between the two sects is not confined to one of clothes, but extends to no fewer than seven hundred points of doctrine and practice, all of the most trivial kind, although eighty-four at least are regarded by the Jains themselves as of the very last importance.

The Jain priesthood proper are called Jatis, a name which indicates the renouncing of the world for devotion. They are vowed to celibacy and a religious life; and, although not ministering in the temples—a duty which, as already mentioned, has always been discharged by the Brahmins—they read in these the sacred books of their faith, and are in return supported by the gifts and benefactions of the laity. Such, at least, ought to be their position and character. But for centuries the Jatis have more and more ceased to play the part of priests. They are found now engaging in banking and commercial adventures, or acting as quack doctors and necromancers. They thus amass large fortunes, wear long, oiled and scented hair, and flowing dresses of the finest white muslin, and many of them live in almost unconcealed concubinage in defiance of the rules of their order.

As a natural recoil from this state of things, a very strict religious order, called *Dhūndias*, whose name—from *dhundna*, to seek—indicates that they are seekers after truth, has arisen as rivals of the Jatis. These have in great measure usurped the place in public estimation of their less rigorously ascetic brethren. They practise the most rigid asceticism, never wash their persons or clothes, wear dirty rags over their mouths to prevent insects from flying in or being injured by their breath, and carry about with them cotton mops to sweep the ground or floors they tread or sit down on, lest they should inadvertently crush an ant. So far do they carry this pretence of guarding the sacredness of insect life, that they will drink no water which has not first been boiled and strained. It can well be imagined that such being their personal habits, the odour of sanctity in which they live is far from being a pleasant one, and makes their presence felt by one of the senses at least even when at a considerable distance off.

The religious tenets of the Jains differ little from those of the Buddhists. Like them they are atheists, and do not believe in a great first Cause, personal or otherwise. Matter they hold to be eternal. Soul and spirit are not distinct from the living principle in man and animal, but only manifestations of it. This living principle or spirit is born again and again, passing through myriad states of existence, until, by the practice of virtue and asceticism, *Moksha* or *Nirvāna* is attained. This stage of perfection consists in emancipation from life and its evils, and especially from the necessity of being born again into a body. Considerable difference of opinion obtains as to whether the state of *Nirvāna* is one of utter annihilation, or only of profound apathy and calm, resulting from the extinction of all knowledge,

passion, and desire. But practically there is no difference; for those happy mortals, the *Tirthankars*, who are supposed to have reached this state, and are worshipped by the Jains, are believed to have no knowledge of or connection with human or any other affairs, and to be as utterly unaffected and unaffecting as the blocks of stone out of which their images have been hewn. With the Jains practical religion consists in tenderness to life of all kinds, and in the cultivation of calmness and continence, truth and chastity. Of these practical duties, however, the first only—to abstain from taking animal life—is considered essential. To regard it is deemed the sum and substance of all religion; and to violate it, the greatest of sins. To this fear of taking life are due those singular customs observed by the priesthood, which have already been mentioned. Even the laity will not eat after dark, lest unwittingly they should swallow a fly; and will not use a lamp, unless that is surrounded by a gauze cover to protect insects from the flame.

Such is a brief bird's-eye view of Jainism and its teachings. Let us proceed now to institute a comparison between the doctrines of Jainism and Christianity; first, on the dogmatic and philosophical, and then on the practical side. In all religions the fundamental doctrines are those which centre in the Deity,—His being, attributes, and relations to the universe. Starting from these, we find that Jainism holds a purely negative position. The founder of its creed seems to have ignored and taken no account of the existence of a God, rather than to have positively denied it. But when he affirms that the universe of matter and spirit is uncreated and eternal,—that all things have gone on in an unbroken cycle, self-developed and self-controlled,—that deeds lead necessarily to their own reward or punishment without a lawgiver or law, and that the end and perfection of all being is a state of utter unconsciousness if not of positive annihilation, he leaves no place in the universe for God, and stamps his creed with the brand of atheism. In this we see a natural recoil from the Brahmanical teachings of his age. Neither in the dogma of the pure absolute, nor in the pantheistic fusion of God with nature, nor in the Vedic deification of the powers of the universe, nor in the rising Polytheism and multiplication of dumb idols could the founder of the Jain and Buddhist faiths have found any satisfaction to the cravings of his spirit after the living God. And so, repelled by the teachings of the Brahmins and the popular superstitions alike, he took up a purely negative position, and constructed a scheme of the universe from which God was practically excluded. But, as was to be expected, the negative doctrine of its founder has in these days been carried out by his priestly followers, and merged into a pure atheism of the most positive and aggressive kind. As Creator, as Lawgiver, as Ruler, the Deity is rigorously excluded from the scheme of the universe, and no place is found for Him among the works of His hands.

But while Jainism, as held and taught by its priests, is thus a system of pure atheism, its lay members, recoiling from their godless creed, are found everywhere taking for granted the existence of a supreme overruling power, nay, joining with their polytheistic Hindu neighbours in worshipping a multiplicity of idol-gods. When conversing with intelligent Jain laymen about the great central verities of religion, and deploring the atheism which cuts them off from the knowledge and love of the true God, "whom to know is life eternal," I have often been met with the same rejoinder, "Why, what do you take us for? We, too, believe in a God who is above all."

Human nature recoils.

Thus does the human spirit ever crave for a Divine Father, and if you expel the God-consciousness by the door, it will straightway return by the window. God has made the spirit of man with infinite longings and desires, which nothing but His own infinite love can fill and satisfy. Ever in the history of the race does this deep craving manifest itself. We find it bursting forth in Jacob's anguished cry, "Tell me, I pray Thee, Thy name;" in Moses' eager entreaty, "I beseech Thee, show me Thy glory;" and in such longing, yearning utterances of the inspired Psalmist as these: "My soul thirsteth for Thee . . . to see Thy power and Thy glory;" "My heart and my flesh crieth out for the living God;" "My soul waiteth for the Lord more than they that watch for the morning." To this longing, yearning cry of the human heart Jainism can give no satisfaction, no response. In our loneliness and sorrows we want a Father on whose Divine bosom we can pillow our weary heads. We need a Father's loving ear into which we can pour all our wants and wishes, to whom we can cry for sympathy and aid. To these wants and aspirations of the race Jainism presents an empty void.

The cry of humanity.

Jainism tells us that we are fatherless creatures in a fatherless world, that neither now nor ever, neither here nor hereafter, shall we hear a father's voice, or see a father's face, or be embraced in the arms of a father's love. Christianity alone fully satisfies all these cravings of our spirits. It reveals God to us as a faithful Creator, as a bountiful Benefactor, as the Giver of every good and perfect gift, as correcting and disciplining us by His providential rule, leading us on to higher aims and the perfection of our being;—as bearing with us even in our sin and rebellion, and with infinite love seeking to win us back to Himself by giving His best and greatest gift for our redemption and complete salvation. The God-man Christ Jesus lovingly leads us back to the Father's house which we had left, to the Father's love which we had forfeited and spurned, and teaches us, looking up with a new and more trustful love and sonship, to cry, "Our Father in heaven," once angry with us, but now reconciled, the Hearer and the Answerer of prayer, our God and Guide through life, and afterwards our exceeding great reward and everlasting inheritance. Here, then, in this, the fundamental truth and centre of religion, Christianity stands out on a height immeasurably above Jainism. It satisfies the cravings which the atheistic faith only mocks and tantalises, and fills the aching void which the latter, if it does not create and widen, at least leaves hopelessly yawning in the soul.

What Jainism offers.

The second great problem with which all religion has to deal is to point out a Saviour and a way of salvation to our lost and guilty humanity. Let us see how Jainism compares with Christianity

in solving this great and crucial question. Since Jainism has no God, it has consequently no Divine Saviour to offer, by whom sin and its guilt may be banished, and sinners may be renewed and lifted up into union and fellowship with the Divine. But it may be, and has been said in argument with myself, that the Tirthankars held the place and discharge the offices of saviour to the followers of their faith. Let us examine how this can be. These saintly men are supposed, by long courses of fasting and austerity, to have saved themselves. But as their salvation consists either in the annihilation of their being, or a state of utter unconsciousness, in which they can know and desire and do nothing, it is clear that when they have attained to this state they can do absolutely nothing in the way of saving their followers.

But, it is said, "They have left their teachings and example behind them, to serve as lights to guide their disciples in the same path and to the same happy goal." But all experience has shown, that to lift men up out of the mire of sin, to renew their hearts and guide them in the paths of righteousness, something more is needed than mere precept, however sound; and mere example, however perfect. This, neither Jainism nor any other humanly contrived religion can supply. Man, with a sinful nature, beset, as he is, with temptation on every side, has in himself no power to follow the path of purity, however well marked out, or to emulate and copy an example, however noble and lofty. He must be born again by a Divine Spirit acting on his spirit from without. He must be lifted up out of the mire of sin by a Divine hand held out to help him. His weak knees must be strengthened; his faltering, stumbling feet guided; his head sheltered from the assaults of evil by a power and a spirit higher and mightier than his own. And where in Jainism, or in any merely human system, is such a saving, purifying, guiding, perfecting power to be found? Even its priests, the *Dhūndias*, while sometimes in their spiritual pride arrogating sinlessness to themselves, never dare claim to have reached that perfection which will free them from being born again into other bodies, and raise them to the longed-for emancipation of their being. As for the laity—if you talk to them of salvation, they will tell you that it is not for them, that they have no hope of attaining it, that their daily lives, their thoughts, and words and deeds, their very occupations, all drag them down more hopelessly into the vortex of sin and demerit, and into the misery of being endlessly born again into new bodies with their fresh heritage of sin and woe.

Now contrast this with the Saviour and salvation which Christianity has to offer. It holds out to us a Divine Saviour, able, and as willing as able, to save to the very uttermost. A Saviour, who, almighty in power, took upon Him our guilt, and made expiation for our sin; who, by virtue of His Divine-human nature, lays his hand at once on divinity and humanity, reconciles us to God, brings us not only into fellowship with the Divine, but into the relation of a higher and more perfect sonship, and by His Spirit renews and sanctifies our whole nature, and makes us worthy to be partakers of the inheritance of the saints in light. This is the very Saviour which our poor, lost,

Has Jainism a Saviour?

More than precept needed.

No power in the system.

Christ able to save.

ruined humanity needs. His outstretched hand can lift us up from our pollution and degradation. His precious blood can wash all our sins away. His Spirit can sanctify us wholly, and lead us in His own perfect way to His own holy heaven.

As the result of our second comparison, therefore, Jainism is found to provide no Saviour, and a salvation which, as it confesses, is unattainable to all but a few favoured beings, and has been actually attained by only twenty-four in as many thousand years. In addition to all this, the Jain salvation is won by merit, painfully acquired by long fasts, macerations, and austerities; whereas salvation through Christ is won by a simple act of faith, which brings the human spirit into contact with the Divine, and gives it a new departure in a higher and Diviner life.

As a third point of comparison, let us come to the practical morality of the two systems. This is the one point in which Jainism stands out most strongly, and in regard to which its admirers most boastfully assert its claims. Nor will it be denied that the founder of Jainism teaches a morality wonderfully pure and perfect. It leans too much, perhaps, to the feminine, as opposed to the sterner and more manly virtues. But this high praise may be conceded to it—that nowhere outside of Christianity is so noble a morality taught, that in some of its precepts it anticipated the teachings of the Gospel, and displayed a diffusive philanthropy only excelled by the higher and diviner spirit which Christianity breathes. But the excellence of Jain morality is the cold beauty of the marble statue, perfect in form and pure in colour, but void of the breath of life. Or rather it is an engine, with shaft and crank and lever and wheels all complete, but with no steam power to set it in motion and energise it for good. The central blot and fatal defect of Jainism, like Buddhism, is its atheism. Stripped of the authority of a supreme lawgiver and judge, it is a moral code, but not a moral power. With no inspiring Divine Spirit to raise and guide and strengthen, its purest precepts fell dead, its perfect morality was inoperative. The fact of its failure as a moral system is patent on the very surface of its community.

If we look to its priesthood, we find the older sacerdotal caste, the *Jatis*, as we have already seen, false to the vows of their order, given up to a worldly mercenary spirit, and cultivating self-gratification in place of that self-renunciation which their founder practised and enjoined. If we turn to the new order of *Dhūndia* ascetics, we find them, while observing the letter, violating the spirit of that tenderness to life which is the prime and essential law of their religion. True, they will not drink water which has not been boiled, lest it should contain living germs; but as the boiling itself must kill these, they relegate that duty with its attendant sin to the Jain laity, who supply to the priesthood, not their drinking water only, but all the cooked food which they use. Thus they devolve their own sin on the laity. Christ, who knew no sin, was made sin and a curse for us; and the true law of self-sacrifice enjoins that the priest should, as far as possible, take upon him the sins of the people. But the

Jain priests reverse the law, and endeavour, though vainly, to roll the burden of their sins upon the people. Then these holy men are guilty of a much worse and grosser violation of the law of self-sacrifice and love even than this. After partaking of food, they carefully bury in the earth any fragments that remain, lest these should fall into the hands of some hungry sinner and preserve his life, in which case, they argue, any sins he might afterwards commit would be visited on them. This horrible and inhuman doctrine they not only practise themselves, but teach their lay followers to practise, with the inevitable result of drying up at their source the springs of charity and benevolence. The wealthy laity are only too prone to learn and practise the lessons of their priestly instructors; and, while careful with cheap and ostentatious charity to throw a few handfuls of grain every morning to feed pigeons and sparrows, for which God's providential care has made ample provision, they turn away from their doors, unfed and unclad, their poor, starving, and naked brother whom God has entrusted to their charity and care. Thus they gratify at once their avarice and selfishness, which teaches them that it is better to let a brother starve than risk becoming partakers in his sins.

Devolve their
sins on the laity.

Lack of charity.

Nor does their tenderness for animal life hinder the *Dhūndias* from practising and conniving at suicide. It sometimes happens that a *Dhūndia* or *Dhūndini*, for there are female members of the priestly body, as well—it sometimes happens, I say, that one of them, weary of the world, or flattered and dazzled by the promise of a splendid funeral procession, cremation in sandal wood, and of being canonised as a saint, will take upon himself a vow of voluntary starvation, and carry this out with the connivance of the Jain community, priestly and lay alike. Such religious suicides are common in Rajputana, and two of them have come under my own cognisance. In both cases the Jains gloried in the suicidal act, and resisted all interference to save its victim, who, in one case, was saved only by calling in the authority of the British magistrate. It thus appears that tenderness for animal life has, among the strictest sect of the Jain priesthood, degenerated into care only for ants and flies.

Saintly suicide.

Nor is it otherwise with the laity. We have seen how, under the distorted teaching of their priests, they have no bowels of compassion for a starving brother-man. Greed of gain, no less than a refined selfishness, leads them to violate this, the greatest of their moral precepts. Any day one can see the Jain merchants, who are so tender to a fly, and so scrupulous about taking the life of an ant, overloading their tired camels with merchandise until they fall dead by the way, piling hard bundles on the galled back of a wretched pony, and remorselessly twisting the tails and goading the raw and bleeding flanks of jaded bullocks. In short, one living among them speedily becomes alive to the fact, that a refined, albeit religious, selfishness is the mainspring of all their seeming goodness. Theirs is not the sentiment of the poet—

The laity.

“He prayeth well who loveth well
Both man and bird and beast;”

but the desire of laying up for themselves merit by the practise of a cheap benevolence, which disappears in utter selfishness as soon as it comes into conflict with their avarice and worldly gain.

I have already mentioned that the precept of tenderness for life has

come to be regarded as the sum and substance of their religion, and to have utterly dwarfed, if not swallowed up, all other moral obligations.

An external religion. Let a man pay the common, one-sided observance to this law, and strictly carry out the caste rules of his brotherhood, and he may violate all the other moral precepts with impunity. He may lie, steal, be incontinent and unchaste, and live a life of open sin, without incurring censure or running any risk of excommunication at the hands of his co-religionists.

But it may be objected that Christianity has no less signally failed than Jainism, and the impure, immoral lives of many nominal Christians may be cited as proof of the allegation. True, alas! only too true.

Imperfections of Christians. But what we claim for Christianity is this—that wherever it is really received, wherever Christ is living in the heart by faith, there Christ's image reflected in a pure morality will more or less perfectly be found; for it lies in that faith as an inherent virtue and power, that wherever it enters it works by love, purifies the heart, and overcomes the world. Jainism, even in its highest type of priesthood, has lost the very ground idea of its morality, and distorted its philanthropy into a diseased and cruel selfishness, while it has utterly failed to raise the morality of the people among whom it was most widely propagated. Christianity, on the contrary, raises and ennobles just in proportion as it is received, and has to be credited with all that is best and noblest in our western civilisation.

As a fourth point of comparison between Jainism and Christianity, let us look at the eschatology of the two religions, and discover the individual, spiritual results to which they respectively lead.

Spiritual results. The Jain religion teaches that man is perfected only after myriads of births into this and other worlds, and by a long and painful process of penance and maceration; and that the perfection of his being consists in his attaining to a state of utter annihilation, or one in which, delivered from all knowledge, desire, and affection, he eternally remains in a condition of entire unconscious repose, affecting and being affected by nothing in the universe. One can easily understand how this utterly colourless and despairing view of the future state of humanity was by logical sequence forced upon the founder of that faith. God has formed the soul of man for Himself, that He might set up His throne there and dwell in it in love. He gifted it with longings and deep desires which nothing but an indwelling God can fill and satisfy. But when the founder of Jainism banished God from the universe, when he left no loving Father and King to occupy the throne of man's heart, he found it necessary to get rid of those desires which nothing in his system could satisfy. Hence that goal of man's being which mocks at and disappoints all his most fondly cherished hopes.

Turn now to Christianity, and mark the contrast. The goal which it sets before man is not the annihilation or destruction, but the sinless perfection of his nature. Not the paralysis

The Christian's hope. and death of his powers of knowing and desiring and loving, but their entire emancipation from all that is vile and sinful

and selfish, their infinite expansion and unbounded satisfaction. His shall be a knowledge ever widening to embrace the undimmed glories of the Godhead and the wonders of His universe. His desires, ever enlarging, shall be ever more abundantly satisfied, and his love shall ever rise and burn with a purer and brighter flame. In the glowing language of an Apostle, "He shall be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that he may be filled with all the fulness of God." In short, while eternal extinction is the goal of being which Jainism sets before its votaries, eternal life is that which Christianity holds out to its followers; and while the Jain's apotheosis is the extinction of all knowledge, the Christian's is that transcendent spiritual exaltation which consists in knowing, because loving, the only true God, and Jesus Christ whom He has sent, whom to know is life eternal: "For we *shall* know, even as we are known."

Looked at from another point of view, the contrast between the Jain and Christian future hopes is very striking. When death visits a Jain household, when some beloved one is taken away, what ray of light illuminates the darkness of the grave? In such circumstances I have often asked the mourning husband or father, "Have you no hope of seeing and meeting your dear one again?" Surprise at the question would for a moment banish even the poignancy of grief, to be followed by a sad shake of the head, and the despairing cry, "How should I? My loved one is gone, gone for ever!" How should the Jain mourner, indeed, or the Buddhist, or the Hindu, or any other believer in transmigration, be able to cherish any hope of seeing again their dear ones departed? The loved individuality is lost for ever. The soul that responded to their love may now be inhabiting the body of a dog, or a snake, or some loathsome reptile. The holders of such a creed mourn as those who have no hope; and the blackness of a rayless night settles down upon the grave. On the other hand, how glorious are the hopes which the Gospel gives us! Our dead are not lost, but gone before, are waiting to welcome us to the heavenly shore and the mansions of bliss. There we shall recognise them with a more perfect knowledge and an intenser love, where there shall be no more partings, and where "God shall wipe away all tears."

As a fifth and final point of comparison, look at Jainism and Christianity, as aggressive and Missionary religions, proposing to conquer the world, and win men of every clime and creed to the one dominant faith. In its pristine vigour the followers of the Jain, as of the Buddhist, faith seem to have risen to the conception of its high Mission to extend its empire in an ever-widening circle over every nation of the earth. But from this high conception it speedily fell, and for centuries, far from extending, its empire has gradually been shrinking and contracting, until the members of its community can be counted by a few hundred thousands among the teeming millions of India. Jainism as a creed is slowly dying out, and its

Eternal life and
eternal death.

No comfort in
bereavement.

"Not lost,
but gone before."

Is Jainism
a Missionary
religion?

Jainism
dying out.

end is not far distant. It has failed to satisfy the spiritual wants and aspirations of humanity, and its doom is sealed.

How different has been the career of Christianity. It, too, claims to be a religion for the whole world. The commission of its Divine Founder to His disciples was, "Go ye into all the world, and preach ^{Christianity} the Gospel to every creature;" and from that day to this ^{triumphing.} it has with more or less zeal and persistence been seeking to carry out its Lord's command, and extend His kingdom among men. There have been times, indeed, of failing faith and faltering zeal. But with the fresh up-springing of faith the aggressive zeal of the Church has blazed out afresh. Step by step, by her benign power triumphing in bloodless victories, she has subjugated the nations, has raised them from rude barbarism to high culture and civilisation, until by virtue of their material, intellectual, and spiritual resources they have taken a foremost place among the nations of the world. And in these modern days, when the Church of Christ is at last becoming roused to her duty and high destiny, she is beginning to put forth efforts more worthy of herself and her Divine Master, to advance with firmer and bolder strides, and is promising to accomplish what neither Jainism nor Buddhism could achieve—to bring all men to a knowledge of the truth, to banish ignorance and superstition with all their attendant cruelties and tyrannies, and to make all the kingdoms of this world the kingdoms of our Lord and of His Christ. Thus Christianity boasts and proves herself to be not the light of Europe, or of Asia only, but to be, in very truth, what her Divine Founder claimed for her—the light and salvation of the world.

Hinduism.

Rev. F. F. Ellinwood, D.D. (Secretary, Presbyterian Board of Foreign Missions, U.S.A.): Mr. Chairman,—In being called upon to speak on Hinduism in the presence of Sir Monier-Williams, from whom I have learned more on the subject than from any other oriental scholar, I feel much like a schoolboy when appearing with his first juvenile effusion before the headmaster. Moreover, I am to describe this vast and complex system in so short a time that it seems like giving an account of some boundless jungle by hastily plucking a handful from its extensive flora and presenting that as the thing required.

Hinduism is a profound deep, whether considered as a religion, as a philosophy, or as a social power controlling millions of mankind. It ^{Hinduism a} seems to me to present a broader field of study than all ^{masterpiece.} the other false religions combined. It is the masterpiece of human error. It illustrates in the very highest degree the exhaustive effort of human philosophy to find out God, and at the same time the most successful of all Satan's devices to obscure the knowledge of God with innumerable lies.

In studying the system as a religion, all will depend on the period of its history to which our attention is directed. The Vedic period. In the first few centuries, or what is known as the Vedic period, we find a simple nature-worship, probably imported by the Indo-Aryans upon their first entrance in the valley of the Indus. The heaven above them was the recognised source of all good, and was worshipped as deity under a vague monotheistic conception. But very soon there was a tendency to separate the different powers of nature—as the rain, the sun, the earth—till at length each came to be addressed as Divine.

This first stage might properly enough be called *Indo-Aryanism*. It was free from many of the debasing and oppressive superstitions which were subsequently introduced. There was neither caste, nor idol worship, nor transmigration, and only the germs of pantheistic philosophy.

If we take our view a few centuries further on, we find that the priestly class have transformed the primitive faith, and for the promotion of their own interests have built up the most oppressive system of sacerdotalism that the world has ever known. Finding various colour-lines between the conquering Aryans and the different vanquished races, and encouraged by a single poetic expression of an early Vedic writer, they divide the people of India according to that fourfold caste system by which the country has been cursed for ages. Sacerdotal influence of later period. They also established a monstrous ritual of bloody sacrifices on a purely debt-and-credit basis as between gods and men. They so exaggerated the supposed value of bloody offerings that the abundance of slain victims might bankrupt heaven. A demon, by the extent of his horse sacrifices, might overthrow the sovereignty of the universe.

This sacerdotal system, which was in full power from about the eighth to the fifth century B.C., may be called *Brahmanism*. It became an intolerable tyranny. It deluged the land with sacrificial blood; it bound the nation as with chains of adamant. Its pessimism drove men to a desperate resort—to the doctrine of transmigration—in order to account for the intolerable evils of human life.

In protest against this oppression of Brahmanism, there arose about 500 B.C. a movement toward Rationalism. Schools of philosophy appeared, and among them Buddhism. Unreasoning obedience to dogmatic absurdities had begun to wane; the sacrificial system was well-nigh abolished, and pantheistic notions of deity became more prominent. Rationalistic reaction.

From the time of King Asoka (about 250 B.C.) Buddhism became the religion of the State, and swept over the whole country.

By the beginning of the Christian era, however, it had lost ground, and about the ninth century it disappeared from India proper, and Brahmanical influence was again supreme.

But it was not the old Brahmanism that had regained supremacy.

Modern
Hinduism,
a reaction. It was a new type which had gradually absorbed Buddhism and had received modification from it. The result was that marvellous conglomerate of religious superstitions which we call *Hinduism*.

The Brahmans had appropriated so much of Buddhism as served their purpose, and the remainder they had banished. They retained Gautama as one of the incarnations of Vishnu. They ▲ conglomerate. took possession of the great national epics, and, clothing them with a fanciful supernaturalism, wove them into the mythology of the Brahmanical system. They borrowed certain popular superstitions from the primitive races, and so won the lower orders; they Brahmanised all the different schools of philosophy, and turned them to profitable account; they borrowed more or less from Mohammedanism when it came, and some have maintained that they gathered certain ideas from the Syrian Christians in Southern India.

In this heterogeneous system the old Vedic deities are still retained, though under different names, and with new classifications and changed functions. Polytheism and idolatry, not known in earlier centuries, are rife, and the dualistic principle of the Sankhya philosophy has grown into a gross system of Saktism, which accords to every deity a wife, and the unspeakable worship of the linga is perhaps the most popular in India. Hinduism thus aggrandised is a tropical forest in which all trees flourish, and a score of parasites hang upon every tree.

The philosophic elements which are interwoven in the system are equally multiform and all-embracing. The philosophies of Greece all find remarkable coincidences in the Hindu literature, and the thinnest threads of modern speculation appear here and there in Upanishads or epics or Vedangas.

In the doctrine of the eternity of matter, in the atomic development of the universe without a Creator, and in the transient nature ascribed to those successive phenomena of consciousness which they call the soul, our modern Agnostics, or, more properly, our modern *Gnostics*, offer us nothing new. And our worst pessimists, including Schopenhauer, only reproduce the gloomy theories which have so long oppressed the philosophic thought of India.

Social and
political
influence. Of the social power and tyranny of Hinduism I need to say but little. It is all embraced in the caste system, as expounded and enforced by the laws of Manu. It is impossible to exaggerate the inexorable limitations and disabilities which this system puts upon all classes of society. Strange as it may appear, it is quite as oppressive to the haughty Brahman as to the Sudra. It regards him as a child of deity, but it renders him a slave to ritual.

The oppression of woman, which is a result of caste, also falls most heavily upon the higher classes. The supposed degradation of being married into a lower caste—often the only alternative of not being

married at all—has been the chief occasion of that scourge of infanticide which, in some provinces of India, has not suffered one high-caste female child to live.

The evil of caste has affected the political as well as the social history of the Hindus. While the Aryans of other lands have been conquerors, it has been the singular fate of the Indo-Aryans that, in spite of their vast resources, they have always been conquered. Under the caste system there could be no real unity, no *esprit de corps*, no national sentiment. The dread of foreign invasion could not be worse than the evils already suffered. And so a race whose vitality and permanence has been second only to that of the Chinese has proved an easy conquest to Persians, Greeks, Moguls, Tartars, Arabs, Afghans, and Britons.

*The Bearing of Hinduism on Christianity.**

In this hasty survey I can only touch upon a few leading elements of Hinduism which have a bearing upon its relations to Christianity. First of all, its history affords an instructive comment on the theory of evolution in religion. If the much-abused term "evolution" may be made to mean dissipation and degeneracy, then this apostate and many-sided system presents a case in hand. Its evolution has all been downward. Like all other ancient religions, the faith of the Hindus gives evidence of a primitive monotheism; it bears clear traces of that knowledge of God which was revealed to the early ancestors of mankind: and the very processes of apostasy which Paul describes in his Epistle to the Romans seem to have been illustrated on the plains of India.

Development
downwards.

Polytheism has taken the place of simple monotheism, and base conceptions of deity have supplanted those sublime thoughts and aspirations which appear in various hymns of the Veda. There has indeed been a development "from the homogeneous to the heterogeneous," if I may use a Spencerian phrase; but instead of a movement "from the incoherent to the coherent," *incoherency* has been ever on the increase; lower and wider diversities of superstition have sprung out of the system from age to age.

Second. Strange as it may seem, the later developments of Hinduism have paid an unconscious tribute to the essential elements of Christianity. I have already said that the Brahmins adopted Gautama as one of the incarnations of Vishnu. No stroke of religious diplomacy was ever more shrewd or more successful. Hinduism was flexible enough and capacious enough to admit of this, and by thus capturing the leader and virtual deity of the Buddhist camp, it accomplished a victory which could not otherwise have been gained over a system which had once ruled the nation. And it learned important lessons from the Buddhists. It could not help observing how much had been gained by the personal contact and sympathy of Gautama with mankind. It saw how different was this warm-hearted and genial being who moved among men and won their affections, from the grim and distant gods of the Hindu

Influence of
Buddhism and
Christianity.

* We have been reluctantly compelled to put a large portion of this paper in smaller type. It is too long for our allowance of space, and every part too valuable for omission.

trinity,—gods either of shadowy and incomprehensible abstraction, or of terror and a thirst for blood.

So there were added new and more winning attributes to Krishna, one of Vishnu's incarnations. In the growth of Hindu poetry he was made very human,—so much so, indeed, that he stands before us as a good-natured, rollicking Bacchus, romping with the shepherdesses around their camping fires, and setting at defiance all laws of decency and morality. Krishna is to this day the most popular of Hindu deities.

But the particular point which I wish to emphasise just here is that in this historic development of a god, with men as answering to a felt want of humanity, Buddhism and Brahmanism alike have rendered valuable tribute to the great cardinal doctrines of Christianity. It is certainly very remarkable that in the long struggles of human thought in India, after all the elaborate searchings and speculations of philosophy century after century, the conclusive truth is reached, that mankind needs a mediator and revealer, one who can be touched with a feeling of our infirmity; God with us! It is true that in answering this want with Krishna, the father of lies has given a stone for bread, and a serpent for a fish; but the want is recognised, the soundness of the principle is established, and the way is opened for the proclamation of the true Mediator, the only name given among men whereby we must be saved.

Third. As a practical matter, viewed from a Missionary standpoint, let me briefly allude to the peculiar subtlety and evasiveness which this many-sided Hinduism presents to the Christian teacher.

To the mind of a philosophic Hindu there is nothing which is not embraced in his religious system. If the Missionary speaks of an inspired revelation, he too has the Veda which was "breathed into
Tribute to
Christianity. ancient rishis" by the infinite Brahm. Incarnation of God in man? Yes, he too believes in many incarnations. Trinity? That too he finds in the Divine Trimurti of Brahma, Vishnu, and Siva. He has a tradition of the fall of man from a former "Brahma world," by eating something which imparted a knowledge of good and evil, since which unfortunate experience the race has been condemned to toil and tribulation. He has also a tradition of a flood, in which one man with a small circle of friends was saved in an ark guided by Vishnu, incarnate in a fish.

He welcomes Jesus, and doubts not that an exhaustive search through Hindu literature would find him among the incarnations of Vishnu.* He thinks well of Christianity for occidental races, and deems it possible that an "Oriental Christ" may yet have a career in India.

"It is well for you Englishmen," said a keen observer, "that you have Christianity. We Hindus are naturally Christians, and do not need it. But without its restraining influence your people would have eaten the world clean up to the bone long ago." If the Missionary would reason a Hindu pantheist out of his mystical theories, he is prepared with ingenious similes whose fallacy it is difficult to expose. "If you place a number of jars of water in the open moonlight," says the subtle pantheist, "will you not see a perfect moon in each? Have those moons any existence apart from the one in the heavens? On the breaking of the jars, are

* This suggestion was actually made by an educated Hindu, as quoted in "Indian Wisdom."

not the moons all reabsorbed into their original source? And is it not even so with the human soul when the body is dissolved?"

It is very evident, I think, that one who knows nothing of Hinduism in advance is poorly prepared to lead men out of its dark labyrinths into the open light of truth. A more careful study of this corrupt, but wonderful system is a demand of the times.

Fourth. It is well also, from a Missionary point of view, to fairly understand the tenacity of life which Hinduism has shown in its contact with other religious systems. Further on we shall see reasons for believing that it has already begun to yield to the superior influence of Christianity; still, let us estimate it fairly, remembering that Christ has taught us to take account of the forces needed in any warfare which we undertake.

Yielding to
Christianity.

There have been many attempts to reform or to supplant Hinduism, and all except that of Christianity have failed. The impression made by Buddhism was altogether the most profound, and came nearest to permanent success. But, as we have seen, after centuries of contact and rivalry it failed. Though its aggressive Missionary work, which Hinduism did not attempt to emulate, extended into many lands where it still prevails, yet, on the same field, and in what seems to have been a fair trial of strength, Buddhism finally succumbed to its older and more subtle rival. Hinduism had the advantage of an appeal to the supernatural, toward which the hearts of men naturally incline. Moreover, it recognised the being of God and the real entity of the human soul. Doubtless, also, it found substantial aid in the entrenchments of caste, and in the power of venerable custom. Each system was greatly influenced by the other, but the mastery remained with the Brahmans. Even in far distant lands Buddhism has always recognised, however inconsistently, the power of Hinduism. The twelve Buddhist sects of Japan, as we find them in our day, have one thing in common—I may almost say only one: viz., that in all their temples the images of the gods of Hinduism are invariably found. Protesting as it does against polytheism and idolatry, and virtually atheistic as it is, at least in its old orthodox teachings, Buddhism yet clings to Hindu polytheism with all its dumb idols.

Nearly a thousand years ago Mohammedanism swept into India with all the power and prestige of a conquering race, and a fanatical and everywhere victorious faith. Raised to the seats of arbitrary power, and strong in the clear and consistent monotheism which it had borrowed from the Old Testament Scriptures, it might have been expected to supplant Hindu idolatry as it had overcome other faiths in many lands. Yet, after more than eight centuries of opportunity and power, it left Hinduism still triumphant; and the forty millions of Mohammedans—less than a fifth of the total population—still give evidence of having received from the old Brahmanical cult quite as much as they imparted.

It conquered
Buddhism.

Sikhism was another attempt at the reform of Hinduism. Nanak, its founder, in his disgust with the prevailing idolatry, hoped to effect a compromise between Hinduism and Islam. Upon the monotheism of the latter a superstructure of the best teachings of the Vedas was to be reared, and an ideal faith thus secured. But Sikhism has also failed to make any serious impression on Hinduism. For a time it won military and political supremacy in the Punjab, but it

Resisted Islam.

is little more than the worship of a book; it knows nothing of the true God; the essence of Hindu idolatry still remains.

The last reform and the last failure were reserved for the Brahmo-Somaj. Speaking briefly, this system, as it was more fully developed by Cheshub Chunder Sen, was an attempt to comprise what was best in the Vedic scriptures with those of the New Testament, and very special honour was paid to Jesus Christ.

The Christian world was greatly attracted by the fervent utterances of this remarkable teacher in relation to Christianity; but at the very last the old Hindu mysticism asserted itself in full power, and the subtleties of Indian philosophy, if they have not won the day, have at least gained a truce.

Elements of Power and Contrasts.

And now what of Hinduism and Christianity!

In the outset, what are their comparative elements of power, and what are their contrasts?

(1) As to the nature of God. What an abyss is there between the cold and unconscious Brahm, slumbering age after age without thought or emotion or any moral attribute, and the Infinite Jehovah, whose thought animates and rules the universe, whose power is omnipotent, and whose tender mercy passeth knowledge. The latter compares Himself to a father, and pities with more than a father's compassion. He is a God by whose care the very hairs of our heads are numbered, and who so loved the world lost in sin that he gave His son as a ransom, that whosoever believeth in Him should not perish but should have everlasting life.

The nature of God.

(2) Consider the contrast of Hinduism and Christianity in their estimate of the human soul. Unlike Buddhism, the Hindu philosophy does recognise the existence of a soul; but it is only a temporary emanation, like the moon's reflection in the water. The soul may pass from one body to another through almost endless successions, but it has no separate being and no real immortality. It may resemble its source as the image resembles the moon, and just about as coldly; but there is no capacity for fellowship; its approach to deity is not by mutual love, but only by absorption. Its supreme destiny is to be lost, as a drop in the ocean. On the other hand, our faith teaches us that we are created in God's image, but not that we are that image. We are a separate though a dependent being; and if reconciled to Him through Christ, we shall live while God lives, and shall abide in His presence for ever.

The soul of man.

(3) Consider the comparative encouragement and hope which Hinduism and Christianity hold out for the future. The doctrine of endless transmigration casts a gloom over all conscious being. Its very foundation is in pessimistic estimates of human existence. It finds its only solution for the dark problem of human suffering in the theory that all our trials must be the consequences of our former sins. But there is no comfort in that. There is not even a consciousness that our punishment is just, since we have no knowledge of the sins whose penalties we bear, and in the next transmigration the sufferer will have no remembrance of the sins committed here. While Christianity looks for the solution of life's mysteries to the blessed light of the life to come, Hinduism

Hope for future.

finds it in the now hopeless issues of a life that is past. One is a religion of hope, the other a religion of despair. The one proclaims that where death abounds grace doth much more abound—that the sufferings of this present life are not to be compared with the glory of the world to come—that eye hath not seen nor ear heard nor the heart of man conceived the things that are in reserve for them that love God; the other bids us assume that we have been sinners (we know not where nor when), and that through many probations yet to come the old score must be wholly settled, the last farthing exacted—that there can be no final rest that we shall be conscious of, since when the debt is wholly paid our separate existence will cease.

(4) In strong contrast with Christianity, Hinduism has no Saviour and no salvation. It is therefore not a religion in the highest sense. Religion, from the very derivation of the word, is a rebinding of lost souls to God. It implies the ruin of sin and a rescue from it.

What is a religion for, if it is not a Divine salvation—if it reveals nothing of hope and blessing from above—if it presents no omnipotent arm stretched forth to save? Christianity reveals one who, when there was no eye to pity and no arm to save, came forth from heaven for our redemption: Hinduism has no such resource. There is nothing above the low level of human struggle and merit, and there is no Divine helper, no sacrifice, no mediator, no regenerating spirit. Call it a religious philosophy or a mythology, but it is not a religion. It has no glad tidings to proclaim; no comfort in sorrow; no victory over the sting of death; no resurrection unto life.

A Saviour
and salvation.

There are many other contrasts on which I have not time to dwell.

For example, Christianity has raised woman to respect and honour, and made her influence in the family and in society sacred and potential: Hinduism has brought her down even from the position she held in the Aryan period to ever lower depths of degradation, and has made her life a burden and a curse. Christianity has raised the once savage tribes of Europe to the highest degree of culture, and made them leaders in civilisation and rulers of the world: Hinduism has so weakened and humbled the conquering Aryans that they have long been the easy prey of every invading race.

Power to
elevate.

Christianity shows in its sacred books a manifest progress from lower to higher moral standards—from the letter to the spirit—from the former sins that were winked at to the perfect example of Christ—from the narrow exclusiveness of Judaism to the broad and all-embracing spirit of the Gospel—from prophecy to fulfilment—from type and shadows to the full light of redemption. The sacred books of Hinduism have degenerated from the lofty aspirations of the Vedic nature-worship to the vileness of Saktism—from the noble praises of Varuna to the low sensuality of the Tantras—from Vedic descriptions of creation sublime as the opening of John's Gospel to the escapades of Krishna or the polyandry which disgraced the celestial family of Pandu.

Sacred books.

Christianity breaks down all barriers which divide and alienate mankind, and establishes a universal brotherhood in Christ: Hinduism has raised the most insurmountable barrier, and developed the most inexorable social tyranny ever inflicted on the human race.

Brotherhood
and morality.

Christianity enjoins a higher and purer ethic than it has ever found in

the natural moral standards of any people. It aims at perfection ; it treats the least infraction as a violation of the whole law ; it regards even corrupt thoughts as sins ; it bids us be holy, even as He is holy in whose sight the heavens are unclean. Hinduism, on the contrary, is below the ethical standards of respectable Hindu society. The offences of Arjuna and other divine heroes would not be condoned in mortals. The vile orgies of the "left-handed worshippers" of Siva would not be tolerated but for their religious character. The murders committed by the Thugs in the name of Kali would not have been winked at were it not that a goddess demanded them. Constantly the plea is made that base passions which would disgrace mortals are sinless in the gods.

Not to pursue these contrasts further, I desire in this connection to point out a distinction which seems to be very important—viz., that the ethics of a people are not necessarily identical with their religion. The religion of Christian nations is higher than their ethics : that of the Hindus is lower—that is to say, lower than the natural dictates of the understanding and the conscience. It is wholly misleading, therefore, to judge of different religions merely by the moral precepts found in the maxims of the people. In its ethical proverbs one nation may not differ very widely from another. From the literature of the Chinese, the Hindus, the Persians, the ancient Greeks and Romans, there may be culled many maxims which were worthy of a place in the New Testament. There are various versions of the Golden Rule in heathen literature, and beautiful exhortations to faith, to charity, and a forgiving spirit ; but that is no proof that the sensuous religious mythologies of Greece and Rome are not to be compared to the religion of Christ. And the same rule applies to the beautiful aphorisms, found amid the corruptions of Hindu literature. In a word, the so-called "Anthologies" which have been published—mere collections of maxims gleaned from the traditions of different nations, and put forth as proofs that all ethnic faiths are much alike—should be ruled out of court when judging of the comparative merits of different religions. Ethical precepts are the common dictates of that conscience in which "God has not left Himself without witness" in the hearts of all men ; but religions are expedients, either revealed or devised, by which human weakness and sin may, if possible, find Divine help and healing.

Grounds of Hope for the Triumph of Christianity.

Finally, what are our grounds of hope that Hinduism will yield to the truths of Christianity ?

As accepting the Old and New Testament prophecies, we believe that India will be given to Christ for a possession ; but of the times and seasons we may not venture to predict. On the one hand it were easy to under-estimate the entrenchments of hoary errors, the vastness of populations, the strength of social barriers, and to form expectations begotten of mere enthusiasm ; while, on the other hand, we must not fail to remember that God sometimes works wonders which rebuke our poor faith, and that good results long delayed may take us by surprise.

Making due allowance for the resistance of hoary custom, the

deadlock of caste, the proud consciousness of the Hindus that their old faith has survived so many attempts of rival systems, yet it is already apparent that in Christianity Hinduism has encountered a very different force. And by Christianity I mean all that belongs to it—the civilisation, the type of law and govern-
Caste a dead-lock.
 ment, and the general tone of sentiment which it has produced.

It is the peculiar distinction of India that it has been the theatre of nearly all the great religions. Hinduism, Buddhism, Mohammedanism, and Christianity have all made trial of their moral and their political power. The first three have each had many centuries of opportunity, and yet Christianity has done more for the elevation of Indian society in the last fifty years than they in all the ages of their respective dominions. Neither Buddhism nor Mohammedanism had made any serious impression upon caste; neither had been able to mitigate the wrongs which Hinduism had heaped upon woman. Mohammedanism had rather aggravated them. The horrors of the Suttee and the murder of the female infants—those bitterest fruits of superstition, were left unchecked till the British Government, inspired by Missionary influence and a general Christian sentiment, branded them as infamous and made them crimes.

Even the native sentiment of India is now greatly changed, and the general morality of the better classes is being raised above the teachings of their religion. Child marriage is coming into disrepute, and caste, though not destroyed, is crippled; its gross assumptions are discounted in a thousand ways.

Another very important fact comes into our estimate of the outlook. Education is fast rendering Hindu philosophy impossible. It is raising up woman to dignity and honour. It is bringing India into intellectual fellowship with Christian nations. It is exposing the absurdities of her old faith to an ordeal which they cannot long endure.

I am aware that much of the Government instruction is agnostic or positively infidel, but even that is like the hammer to the flinty rock, and will at last help to abolish the worship of monkeys and of cattle. And there is a very large amount of Christian instruction carried on by Missionary agencies,
Growing influence of education.
 and it is encouraging to note that even high Government officials have acknowledged its superior character and influence.

There is very great encouragement in the results which have been gained in the open profession of the Christian faith by hundreds of thousands in India, including men of every caste and every false system. From decade to decade the rate of
The number of converts.
 increase is constantly gaining. The beginnings of a sort of geometrical ratio are already visible. Self-perpetuating institutions are established as centres of new and ever-widening influence.

But far greater than any exhibit of statistics is the actual progress made.

It costs much to abandon an old faith and embrace a new one in

the face of domestic opposition and social ostracism, and there are slumbering convictions in the breasts of thousands who are still under constraint till the day comes when the spell of hostile sentiment shall be broken, and when, as we believe, vast multitudes will confess their faith.

Some years since I saw in California the stump of one of the gigantic Sequoiæ, thirty-two feet in diameter. How had the monster been laid low? No arm of woodman with his axe could span How Hinduism will fall. its breadth. So the great trunk had been bored through and through in a thousand directions, though always in the same plane. It was a slow process, and seemed to make little impression for a long time. The proud form still rose in apparent strength, the mightiest in the forest. Yet the honeycomb process went on; the top became a little pale and sickly; there was a tremor under the influence of every breeze; till at length a strong wind brought the giant low, and the whole forest was shaken as by an earthquake.

Similar agencies are at work upon the giant system of Hinduism, and its towering form, the growth of centuries, may seem little impaired; yet its darkness is being shot through by a thousand shafts of light.

It is not indeed a Sequoia; it is rather a banyan. With its main trunk cut it would have a thousand other legs to stand on; but they would be weak, and it would be no less a ruin. Hinduism will not fall by sheer descent; but its catastrophe may not be less certain or less disastrous, and the silent influences which are preparing for it are steadily at work.

Pársiism.

Rev. J. Murray Mitchell, LL.D. (Free Church of Scotland): It is my task to draw the attention of the meeting to another great form of Paganism. In doing so, I trust I shall deal with the subject in the spirit in which the friends who have preceded me have treated the systems which have already been discussed. They have spoken in a tone of the utmost fairness. There has been nothing approaching exaggeration or bitterness or ridicule. Sometimes the great Pagan systems of belief have been treated as if they were masses of unrelieved corruption, every one of them "dark as Erebus." Sarcasm and scorn have been lavished both on them and their professors. But we must remember, with St. Paul, that God "hath Fallen man not a fiend. never left Himself without witness;" that man, though fallen, is not a fiend; and that reason and conscience are precious gifts of Heaven, which still testify—if, indeed, often in a feeble and faltering voice—to the existence and character of God, or, as the Apostle expresses it, to "His eternal power and godhead." Christianity herself will accept of no special pleading in her defence. She demands fair play all round. If any man think he can best vindicate the claims of Christianity by hard, harsh dealing with other creeds,

I cannot say that he does honour to the God of truth, or that he seems to have the confidence he ought to have in the supreme, self-evidencing glory of the Gospel. Strong in a righteous cause, the advocates of Christianity can afford to deal even generously with their opponents.

The religion of which I have to speak is *Pársiism*. It is otherwise called Zoroastrianism, as supposed to have been promulgated by the famous Zoroaster. Rising probably in Media, it became the dominant creed in Persia. The Persian empire at one time extended, as we read in the Book of Esther, "from India even unto Ethiopia, over a hundred and seven and twenty provinces." But the influence of the religion reached far beyond these limits. Parsiism :
its influence. It penetrated into Italy ; it came, with the Roman legionaries, even into Britain. There probably was a temple of Mithras—"the invincible sun-god," as he was called—not far from the spot on which we now stand. Great are the revolutions recorded in history,—the revolutions in religion perhaps greatest of all.

I have no time to dwell on the history of the Persians. They were most friendly to the Jews, from the days of Cyrus and onward ; and we remember in what glowing strains the prophet Isaiah hailed from afar the coming of that mighty conqueror, as divinely called to deliver the people of God from Babylonian tyranny. They contended with Greece for supremacy, but were Its progress. overpowered by Alexander of Macedon ; and Persia lay prostrate for five hundred years. It rose again in the third century ; and the religion revived, far more stern and intolerant than before. The Persians now prosecuted the double work of conquest and conversion for more than four hundred years ; and not a few names were added in Persia to "the noble army of martyrs," until, in the seventh century, the irresistible Arabs rushed in with their war-cry of "God and the Prophet." Three great battles were fought, and then the sumless wealth of "the great King" lay at the mercy of the desert tribes.

Ever since then, in Persia itself, the old religion has been trampled under the iron heel of Mohammedanism, and is slowly being crushed to death. But in India, under the beneficent sway of the Queen-Empress, the Parsis receive, of course, the fullest toleration. They form a very important part of the population of India. They are intelligent, active, influential,—merchant princes, many of them. They are far less wedded to traditional Its present
character. customs than either the Hindus or Mohammedans ; and thus they form a kind of bridge along which the ideas of the West may pass over into the Indian community. For example, it was from a Parsi gentleman that there lately issued by far the most earnest and touching appeal that has yet proceeded from any native quarter on behalf of the emancipation of Indian women. We naturally inquire with the deepest interest into the religion and religious prospects of so important a race as the Parsis.

The sacred book of the Parsis is called the *Avesta*, or (less correctly)

Zendavesta. It is about the same size as the Bible. Part of it is probably very ancient, coming down from the days of Cyrus or Darius, or possibly it may be more ancient still.

The religion has often been called the best, the purest, of all Pagan creeds. A German scholar, Geiger, who has very recently written on the subject, thus expresses himself: "With the single exception of the Israelites, no nation of antiquity in the East has been able to attain such purity and sublimity of religious thought as the followers of the Avesta." I believe that this commendation is deserved. You observe that the learned writer now quoted does not say the Avesta is equal to the Bible in sublimity and purity of doctrine. Had he done so, we should at once have joined issue with him. But he expresses himself much more guardedly. We fully admit that the Avesta comes next to the Bible in its conceptions of deity; but the interval that separates the books is very wide indeed.

The Parsi religion stands honourably distinguished among heathen religions in the following particulars:—

Its moral
character.

1. No immoral attributes are ascribed to the object of worship.
2. No immoral acts are sanctioned as a part of worship.
3. No cruelty enters into the worship.
4. It sanctions no image-worship.
5. In the contest between good and evil the Parsi must not remain passive; he must contend for the right and the true.
6. A place of comparative respect is assigned to women. Polygamy is forbidden. Thus God's great institution of the *family* is honoured.

The six particulars I have mentioned are of great importance; and it is to the honour of Parsiism that, in regard to these, it stands so high above Hinduism, the system to which it was at first closely related. Still, the creed of the Avesta is essentially defective; it stands immensely far below the teaching of the Bible.

Let me first mention that, as a composition, the Avesta is dull and dry. Most part of it is terribly prosaic. It contains verse, but no poetry. It is entirely wanting in the sublimity and seraphic fire of Isaiah and the Hebrew prophets.

Secondly, the Avesta is a shallow book. Questions connected with the moral government of the world, which seem necessarily to occur to every reflecting man—such, for example, as those with which the patriarch Job wrestled to agony—seem never to have occurred to the writers of the Avesta. Again, it contains no history. We get momentary glimpses of personages who do not seem to be purely fabulous; but of their real doings or sufferings we know nothing. They come like shadows, so depart. Think what the Bible would be without history—its exquisite pictures of old oriental life, and all the narratives so true to nature and the human heart. Farther, the Avesta presents a mixture of various

Its weakness.

systems of thought. There is a kind of monotheism; there is decided dualism; and there is nature-worship. Indeed, each portion of the book contains conflicting elements. How different is this from the Bible, with its sublime unity of monotheistic doctrine from Genesis to the Apocalypse!

The monotheism of the Avesta is exceedingly imperfect. God is not represented as a purely spiritual being. He is neither omnipotent nor omniscient. There is no conception of His fatherhood. To the proposition, *God is Light*, the Avesta would readily assent; but there is nothing that approaches the sublime utterance, *God is Love*. Nor is there any conception of the brotherhood of man,—nothing like the Bible command to “add to brotherly kindness charity”—that is, to the love of the brethren, universal love. Imperfect monotheism.

The dualism of the Avesta is very strong. It holds that there are two opposing powers—both eternal, both creators; and these are engaged in ceaseless warfare. All creation is divided—part belonging to the good principle, part to the evil one. But the division of the creation is often most arbitrary, most singular. Thus, the fixed stars are on the side of God; but the planets belong to the evil principle, and fight in his support. The dog is lauded to the skies; the cat is a servant of the demon. In truth, the conceptions of the Avesta often run absolutely into childishness.

I mentioned that no graven images are worshipped by the Parsis. That is a most honourable characteristic of the religion. But the whole of the good part of the creation is, or may be, worshipped. Light and fire are pre-eminently revered; but anything that God has made may be adored along with Him; and no distinction is drawn between a higher and a lower kind of worship. No peculiar homage is paid to God. We have no approach to such a declaration as this: “Thou shalt worship the Lord thy God; and Him only shalt thou serve.” The Parsi worships sun and moon and stars. On the contrary, the Bible, by a sublime personification, calls on them to worship God: “Praise *Him*, sun and moon; praise Him, all ye stars of light!” Nature-worship.

Prayer in the Parsi religion becomes a magical formula. There are, in particular, three great prayers or incantations, the potency of which is extolled in the most hyperbolic language. These mighty incantations are themselves invoked; the prayers are prayed to! One of them existed before heaven and earth; and it is by means of its tremendous efficacy that Ahuramazda (Hormazd) is able to crush the demons. Prayer.

The idea of sin in the Avesta is deplorably defective. External pollution—especially by contact with a dead body—is regarded with horror; but there is little mention of evil as dwelling in the heart. Hence such a piercing cry as that of the Psalmist—“Pardon mine iniquity, for it is great;” or this, “Mine iniquities have taken hold upon me, so that I am not able to look Views of sin.

up;" or this, "O wretched man that I am"—is never heard. Equally unknown is the feeling, swelling even to rapture, which is expressed in the words of the prophet—"Who is a God like unto Thee, *that pardoneth iniquity, . . . because He delighteth in mercy.*"

It necessarily follows that the Avesta can have no deep sense of the need of expiation, of atonement. Of that divinest manifestation of the Divinity, that noontide of the everlasting love, when the Son of God was made the Son of man, and came to seek and save the lost, through that unexampled sacrifice offered in a life and death of supreme self-sacrifice—of anything in the faintest degree resembling this the Avesta knows simply nothing. And no wonder; for man measures the heart of Deity by the narrowness of his own; and who, without revelation, could have dared to think that God would *so* love the world? A higher idea of expiation than now prevails among the Parsis evidently existed in very ancient days, for animal sacrifices were then frequently offered; but the conception has died out, and pardon is now sought by various purifications, some of which are certainly strange enough.

Of atonement. But should the requisite ceremonial have been in any one point neglected, the potency of the celebration is all gone, the magic spell is broken, and pardon is not obtained.

Nor has the Avesta any high idea of *holiness*. And man must make himself holy. Of the human soul, as in itself dead and needing, and through contact with Deity receiving, a divine life, the book knows nothing. Of our becoming "imitators of God as dear children" it never speaks. It apprehends none of the deeper needs of the human spirit, as sorely fallen, but capable of restoration. It is a well-meaning, narrow-minded book, which talks on and on about outward ceremonies, endless and meaningless:

"And common is the commonplace,
And vacant chaff, well meant for grain."

Again, the Avesta is sorely wanting in that there is so little attractive or elevating in the character of its founder—Zoroaster. Who was Zoroaster? We cannot tell. Some learned men doubt his very existence, though that seems hypercritical; but, at all events, the mists of time have gathered thick around him. He is a voice, a name, rather than a man of flesh and blood. He is said in the Avesta to have had three wives, three sons, and three daughters; but really of his life, his joys and sorrows, his doings and sufferings, we know next to nothing. Tradition generally holds that he died in battle, fighting by the side of his great patron, King Gushtaspa.

What a contrast between Zoroaster and Him whose name is above every name! Do not suppose I have any pleasure in depreciating Zoroaster. No; let us do him all justice. He evidently was a reformer; in the oldest books, he is said to have fallen back on the teachings of the ancient priests, at a time when idolatry was rapidly

gaining ground. We can gather from the hymns ascribed to him that he was in character strong, earnest, severe, stern, always battling for what he deemed the right, and vehement in his opposition to what he calls the demons and their worshippers. He did his best; yes, he kept Persia from sinking into that abyss of idolatry in which poor India has been engulfed. He kindled a little light, which, in some faint degree, repelled the invading darkness. Let him have his due modicum of praise! But, then, to compare Zoroaster with Christ is to compare a little rushlight with the sun of glory throned in the height of heaven.

I wished, if time had allowed, to say a few words about the religious future of the Parsis. Can so intelligent a race long remain contented with such a spiritual guide as the Avesta? As yet, the Parsis turn sorrowfully to contemplate the greatness of Persia in the ancient time. All that was theirs of old is torn from them, except this venerable book. They cling therefore to the Avesta and their prophet Zoroaster with a pathetic fondness, in which we trace more of patriotism than of religious faith. Until of late we have had no satisfactory translation of the Avesta; and when its errors and defects were pointed out, the Parsis entreated us to wait until the real sense of the time-honoured volume could be rightly ascertained. That time has come. The interpretation of the Avesta is The future of the sect. now fairly well made out; but the more the book is studied the more clearly do its deficiencies reveal themselves. Of necessity, then, the modern Parsi mind relaxes its hold on the ancient faith. Some of the ceremonies used in purifications are exceedingly coarse, and are with great difficulty tolerated by the younger men. As yet, however, not many Parsis have been baptised. The race is a compact mass; and to extract any portion from it is like detaching a particle from a rock of flint. Still there have been conversions; and of our own intimate friends there are at least six ordained ministers of religion. The young lady who is the first B.A. of the University of Bombay is the daughter of one of these.

But the effect of the Gospel on Zoroastrianism is very evident. A leading Parsi the other day quoted with approbation the opinion that in the Avesta the attributes ascribed to God are Effect of the Gospel. entirely the same as those which, in the Old Testament, are ascribed to Jehovah. This clearly shows that the person I refer to has, consciously or unconsciously, *supplemented* the character of Ahuramazda by ideas drawn from the Old Testament. So also, when a Parsi speaks of the relation between good and evil, he expresses himself not as holding the dualism of the Avesta, which asserts two independent eternal powers, both of them creators; he speaks as we speak of the relation between God and Satan. Thus is modern Zoroastrianism slowly forming itself anew, as it were, on the lines of Christianity, and this far more decidedly than its professors are aware. It is no fixed quantity; it is changing all the while.

Let me solicit your prayers for this remarkable race. I had often

hoped that, as the wise men from the East, who were probably Zoroastrians, hastened to lay their gold, frankincense, and myrrh at the feet of the new-born Redeemer, so the Zoroastrians of our day might be the first of Oriental races to take upon themselves, as a race, the easy yoke of Christ. That high honour, however, seems likely to be claimed by others—by the Karens of Burmah, it may be, or by the population of Japan ; but I still cherish the hope that this active, influential people will speedily avow the convictions which not a few among them already entertain, and will then prove a powerful auxiliary in the diffusion of Christian truth among the inhabitants of that land in which they found a shelter, when fleeing from the intolerable oppression of the Moslem invader.

DISCUSSION.

Dr. Robert Pringle (Bengal Army) called attention to the importance of testing religions by their fruits, of which he gave illustrations, exhibiting models of objects and instruments of worship.

Rev. George Smith (English Presbyterian Mission, Swatow, China) : Mr. Chairman, ladies, and gentlemen,—As I have been for a considerable time in China, I thought I might take advantage of the opportunity now offered to say a few words about practical Buddhism

as it exists in the south of China. In the course of past years one Buddhist priest was received into the Christian Church, and a good many Buddhists, women especially, were also received ; so I have a little practical knowledge of it experimentally. I may say with regard to Buddhism, as it is in that part of China where I have been, that it is a system of the grossest idolatry, and that socially it is a system that has no moral power. Take those who are its highest representatives, the Buddhist priests and nuns, who naturally (as we heard from the Chairman in his admirable paper) would be the best representatives of Buddhist morality. Buddhist

immorality of priestly life. If you want to speak of Buddhism for the purpose of showing how utterly worthless it is, you point to the life and character of a Buddhist priest. The life of Buddhist priests stamps Buddhism as powerless to elevate a people's morals. They indulge in gambling, opium-smoking, uncleanness, and all kinds of sin. Buddhist nunneries are notorious as houses of bad fame. That is their character. I speak within bounds, and I know what I say. And the Chinese reason against it in such a way as to show that they see through it. When a man becomes a Buddhist priest he gets his head shaved, and changes his name ; he renounces all his duties towards his relatives and friends, towards his parents, towards his brothers and sisters, towards his wife and children thenceforth and for ever. The Chinese have a fundamental axiom that filial duty is the foundation of all human society ; and so they say that a system that leads a man so to act is contrary to the decree of Heaven, contrary to filial duty, and therefore not to be imitated.

Another view which the Chinese take is this. When men become Buddhists they are very fond of saying, "Do not destroy animal life;" and those who become Buddhists thenceforth should not kill any creature. On this account they are afraid to kill a pig, ^{Transmigration.} because as they believe in the transmigration of souls, they think they might be killing one of their ancestors. The Chinese, who are a logical people, reason in this way. Suppose we comply with Buddhism all males will become priests, all the women will become nuns,—that will be perfect compliance with the precepts of Buddha; and afterwards not a single animal will be killed, and in the course of a few years the human race will become extinct, and the world will be filled only with the brute creation. So the Chinese say, "Men are heaven-born, and to ^{A way out of a difficulty.} give up the world to the brute creation is certainly opposite to the decree of Heaven and cannot be Divine." The Chinese statesmen look upon Buddhism as no blessing to the country, but regard the priests as the drones of society.

On one occasion Buddhist priests going through the country came to a city, where they offered to set free souls from hell, and send them up to heaven, of course, for a certain consideration. They were ^{Priests at work.} performing successfully, and making a great deal of money by setting souls free from hell and letting them ascend to the western heavens. Suddenly they disappeared. The people wanted to know what had become of them. They went to the mandarin, and found out that the mandarin had had them shut up in prison. They asked him what harm they had done that they should be put in prison. The mandarin said, "That is of no consequence. These men have ^{A sarcastic mandarin.} wondrous power. They can set other people free from hell. What is my prison compared with hell? Let them use their power and come out themselves."

Confucianism has taken hold of the intellect of China. The people see through Buddhism. They looked with expectation to Buddhism at one time; but instead of bread they got a stone, instead of a fish they got a serpent, instead of an egg they got a scorpion. We are taking to them now the Gospel of the Lord Jesus Christ, who is alike the "Bread of life" and the "Light of the world."

Rev. James Kennedy (L.M.S., late of Benares): Mr. Chairman, ladies, and gentlemen,—The Apostle Paul tells us that by wisdom the world knew not God. By the wisdom of the sages and philo- ^{Wisdom never found God.} sophers of Greece, the world knew not God. By the wisdom of the rishees and pundits of India, the world has never arrived at the first right principles regarding God and man. There can be no right views of morality which are not founded on right views of God. When my friend was speaking about Brahmanism, I could not help thinking of what I myself had seen at Benares, so completely was what he described brought before us there. Superficial resemblances are made to stand for essential differences. And so it is regarding the different religions set before us this morning. There are superficial resemblances as to God, the Trinity, and as to the Incarnation; but there is an essential difference. Some

Missionaries are in great danger in not keeping to the great difference, the essential difference there is between Christianity the only religion. tianity and other so-called religions. While there are superficial resemblances, the essential difference must never be forgotten.

Rev. Wilfred Shaw (Irish Presbyterian Mission, Manchuria): Mr. Chairman, ladies, and gentlemen,—I would just like to add a few things on the practical side of this question. There is undoubtedly just now at home a number of persons who are inclined to give Buddhism a very high position. It seems to me that their knowledge of Buddhism is for the most part theoretical. If they were to see the actual results of Buddhism in the lives of the peoples under its sway, I think their ideas would be very largely modified. You have just heard from a Missionary from Southern China of the state of things in his part of the world. Where I have been working in Manchuria, I have the same story to tell. I would say from my experience of Buddhism that it does not do one single thing to raise the men and women who profess it. One of the chief, one of the most fundamental, distinctions between Christianity and heathen religions, is that Christianity, alone of all religions, teaches men and women the possibilities which lie before them. Christ came, a God-man, to lift up our nature, and to teach us the possibilities of our nature,—that sinful men and women can become the sons and daughters of the Lord God Almighty. I do not deny there is light in these heathen religions, but it is a light that only touches the outer fringe of a man's life; and it goes out at death. Christianity comes to renew man's heart, to make him a new man in Christ Jesus. It not only lightens up this world, but throws its light into the world beyond the grave. For this reason Missionaries go forth to preach and to teach to the heathen the old Gospel, confident in this one thing—that the light which came to lighten the Gentiles is the only and the true light of the world.

Mr. Louis Liesching (late of the Ceylon Civil Service): Mr. Chairman, ladies, and gentlemen,—The last time I had the honour of meeting the Chairman, was in the island of Ceylon, though I have no doubt the circumstance has not clung to his memory as it has to mine. You, sir, have heard the testimony of men who have laboured as Missionaries in the island of Ceylon. There are men among you here the record of whose labours—if I were to relate them—would make you rise with one accord and give your acclamation. There is one who in a special way deserves your approval—one whose health will not permit him to address you—the Rev. John Ireland Jones. There are others too whom I might name as being specially worthy of mention; but I mention John Ireland Jones because he was mostly engaged in working among the Buddhists. I had the pleasure when I was in charge of that

great district, in the heart of which is an ancient city erected by a Buddhist sovereign which was four miles more in circumference than Babylon, of travelling through that district with him. He preached to the men there; he visited the temples; and I am sure he will bear me out when I say that Buddhism is a system that can give no comfort to the soul in death, and that as a power for ennobling life it has most utterly failed.

I have never met with a Buddhist priest who did anything for the benefit of his fellow-creatures. They are men whose only care is to live in sloth and indolence, and to spend their days in getting what they can from the people, and giving them nothing in return. ^{Buddhist priests utterly selfish.} By the fruits of religion, religion must be judged. I have been a judicial officer and a revenue officer in Ceylon, and I can say that though the Buddhist professes to have such a regard for life that he strains even the water he drinks, yet among no people is human life held at a lower estimate than among Buddhists. Why? Because life is life whether it be in the form of a mosquito or a human being; and to kill one is as bad as killing the other. ^{Inhumanity of Buddhism.} Whether you destroy one or the other, makes little difference. I have known a young man dash out the brains of his own sister, in order that he might charge another who was his enemy with the crime; and he nearly got him executed. I saw that young man executed. On the scaffold he confessed his crime, and died believing in Jesus Christ. Buddhism gives you nothing to look forward to in the future. When a mother parts with her child, she parts with it for ever. To be is to suffer; to cease to be is to cease to suffer. In life there is no hope of ceasing to suffer. Every being has to live through various stages lives of suffering, and what becomes of him then I know not. There is no soul to be saved, and no soul to be lost.

There is one great mistake people make in talking of Buddhism. Buddhists do *not*, like Roman Catholics, believe that good deeds can wash away bad deeds. As when you lift a pendulum it swings to the other side by an unalterable law; so for ^{Good deeds balance bad.} every wrong act you perform you *must* suffer, and for every good act you perform you will be rewarded. The good deed does not wipe out the effects of the other. So much as is the sum total of your evil deeds, so much you will suffer. The other day I was giving a lecture on Buddhism at the National Club. I was told at its conclusion of eight Countesses who are professed Buddhists. How is it that Buddhism is taking hold of women in England? Sir Monier Williams told you a tale about the Buddhist bats, and I think the place where these bats were incarnated was in England in the nineteenth century. Bats prefer darkness rather than light; and the reason these people become Buddhists is because they know nothing of what Christianity is, and still less do they know what Buddhism is. All they know about Buddhism is from Sir Edwin Arnold's poem, which has cast a glamour over its subject. ^{English Buddhism result of ignorance.}

Pastor A. Haegert (Santhal Mission) spoke briefly on the godlessness and powerlessness of Buddhism, and the cruelties and immoralities of Hindu gods and goddesses, and wished that men would devote themselves to Christ's service and labour for His cause.

Rev. S. R. Wilkin (Wesleyan Missionary Society, from Ceylon): Mr. Chairman, ladies, and gentlemen,—I am very sorry to hear that my very old friend, Mr. Ireland Jones, who is so capable of speaking to you on this subject, is unable to do so. I know of no Ceylon Missionary more capable of speaking with authority. It was refreshing to hear the voice of Mr. Louis Liesching again. I am here to add my testimony as a Ceylon Missionary to the testimony which Another condemnation of Buddha. has been given to you here to-day from China Missionaries to this effect, that Buddhism is practically powerless to guide the people of Ceylon. It has no power at all upon them in forming their morals.

It is commonly reported, as you will have seen if you read the newspapers and the statements of those who believe in "The Light of Asia" and such like books, that the people of Ceylon are Buddhists. I say they are not. I do not know much of book Buddhism, but I do know a very great deal of the Buddhism of the people as it is practised; and I can say this—that of the so-called Buddhists of Ceylon 90 per cent. are demon worshippers. Demon worship in Ceylon. The creed of Buddha says there is no God to worship; therefore the people turn to demons, as they have done in Ceylon. To-day the so-called Buddhists of Ceylon are demon worshippers; and this is the case not only with the people, but also with the priests. Two or three months ago I went out distributing tracts, and called at the house of a demon priest. I asked him, "What is your religion?" "Buddhism," he said. I said, "Why, you know it is quite contrary to the creed of Buddha for you to practise those demon ceremonies." "Yes," he said, "I know it is." "What about the priests?" I asked; "Do they ever preach against demon worship?" "No," he said. "We go to them too when they are sick." And so it is, that the Buddhist priests of Ceylon to-day, if they are ill, call in the demon priest. It is all very fine to hear people say that Buddhist precepts are good, that they tell us to overcome sin, to gain virtue, and to cleanse our heart.

What is sin? But what do they understand by sin? They understand something very different from what we understand by sin. They say, "Do not commit adultery;" but when that word is in the mouth of the Buddhist he understands it very differently from what we do. I am here to-day to say that Buddhism in the books and as it is practised is an impure religion, that there is in Buddhism room for gross licentiousness. Not long ago, when I was speaking to a friend of Buddhism, I said, "Buddhism is an impure religion; you do not understand purity as we do in the Christian Scriptures." "Oh," he said, "you know there was David." "But," said I, "my friend, we

have a greater than David. We follow Him who is the only true Light of the world."

Rev. William Stevenson (Secretary, Free Church of Scotland Ladies' Society): There are two points that I should like to emphasise before this large meeting. The first is this—the practical unity in many very important aspects of Buddhism and Hinduism. Buddhism is really the daughter of Hinduism ^{Unity of} ~~Buddhism and~~ ^{Hinduism.} or Brahmanism. It arose as a reform, but a reform on the fundamental principle of Hinduism, and it still agrees with Hinduism in this respect—that both are thoroughly pessimistic systems. This must never be forgotten when we look at these religions. They are exactly described by the Apostle when he said that they are "without God and without hope in the world." Both agree in saying that this life is misery, and that all conscious life is misery, and that there is no possible deliverance from misery except by practical annihilation. Now the second point is this—it is very necessary to remember, in dealing with Hinduism, that it has an immense power still, because it has received practical embodiment ^{Social power} ~~of Hinduism.~~ in a social system. There is no religion that has so thoroughly embodied its principles in social institutions. When you see India on the surface, you see a vast polytheism, gods many and lords many, as numerous almost as the millions of people themselves. But underneath all that, and behind it, moulding the thoughts, feelings, and emotions even of the lowest people who come within the great Hindu system, you have a universal pantheism which has expressed itself in that great social edifice of caste. Now observe the chief respect in which this Hinduism expresses itself. You know that pantheism says there is only one existence, and no other. pantheism extinguishes all individual existence: there is ^{Suppression} ~~of individuality~~ one existence, and no second. So in the practical embodi-
ment of Hinduism you have the same entire extinction of all separate individual personal life, so far as that is embodied in the conscience of man. Hinduism, through its caste, glorifies the great social whole, and suppresses all individuality; all freedom of conscience must be entirely extinguished before the great duty of maintaining this great social order which is embodied in caste. You thus have Hinduism embodied in great social institutions, making it one of the most extraordinary systems to contend with which the world has ever seen. We have to lay our account with this, and realise that Christianity has not merely this and the other speculative system to face, but a subtle philosophical theory embodied in a great social system.

The Chairman: Ladies and gentlemen,—A gentleman who does not wish to speak has handed to me the following few lines which he says express his thoughts upon this subject:—

“Should all the forms that men devise
 Assail my faith with treacherous art,
 I call them vanity and lies,
 And bind the Gospel to my heart.”

We have had some excellent and useful speeches to-day, and I have little to add. I do not know whether it has struck you, that Our Eastern possessions. India, Ceylon, and Burmah being now in our possession, we have all the chief heathen religions represented in the British Empire—Brahmanism, Hinduism, Buddhism, Jainism, Sikhism, Parsiism or Zoroastrianism, and Mohammedanism. The Empress of India rules over more Mohammedans than any Moslem ruler. Now surely these countries are committed to us as a sacred trust. Do you think that we hold this vast Empire merely that the Why privileged to hold them? prestige, commerce, and wealth of Great Britain may be increased? Yesterday I was present in this room, and one of the speakers said that hitherto we have been merely playing at Missionary work. I trust this is not true. I trust that at any rate we are now rising to the sense of our duties and responsibilities—to the sense of what we owe to all these heathen religions. I trust that we shall not rest until every man, woman, and child hears from us the glad tidings of the Gospel.

Rev. Josiah Viney brought the meeting to an end with prayer.

OPEN CONFERENCE.

THIRD MEETING.

THE MISSIONS OF THE ROMAN CATHOLIC CHURCH TO HEATHEN LANDS; THEIR CHARACTER, EXTENT, INFLUENCE, AND LESSONS.

(Thursday afternoon, June 14th, in the Lower Hall.)

Right Hon. Lord Radstock in the chair.

Acting Secretary, Rev. W. S. Swanson.

Rev. C. H. Rappard offered prayer.

The Chairman: Ladies and gentlemen,—I shall not attempt to enter upon the subject before us this afternoon. I will venture, however, in subjection to the Lord in whose presence we are, and with deference to the opinion of my brethren who are gathered together, just to say one single word as to what our attitude ought to be in entering into this subject. I think we need constantly to be reminded that we are here gathered on the Lord's service, that we need to be subject to His Spirit, and that ^{Our attitude on} ~~this subject.~~ this meeting is to be conducted in the spirit of love. While I suppose every one of us here is convinced of the errors of that great system about which we shall hear, yet at the same time I think we shall feel a deep responsibility to enter on the subject in a spirit of humility and a spirit of recollectedness, remembering how much we owe to grace, and that while they have committed errors in one direction we may have committed errors in another. I trust, therefore, we shall be in the spirit of learners as those who will hear from others a testimony of what is going on in other directions, and that we may be guided into a right appreciation of our own duty. I lay emphasis on that because I think we are sometimes more ready to find out the duties of others than our own duty. I trust that we shall recognise our duty and our responsibilities with reference to that magnificent Gospel which we rejoice in. I shall not detain you longer. I will ask the gentlemen who are kind enough to read papers to give us their papers. I shall first call upon the Rev. Principal MacVicar, of Montreal.

Rev. Principal D. H. MacVicar, D.D., LL.D. (Montreal, Canada): We may first note the extent of these Missions; and this can be expressed in two or three sentences. Here are the results as tabulated in the *Missiones Catholicæ*, issued by the *Propaganda* at Rome, in

1886. The Romish Church claims to have in India, the Indo-China Peninsula, China, the regions adjacent to China, Oceania, America, Africa and its islands 2,742,961 adherents, 7,561 churches and chapels, 2,822 European Missionaries, 752 native Missionaries, 4,504 elementary schools, and 110,742 elementary scholars. This is the entire fruit of her efforts among the heathen, as we understand that term. This success is comparatively small considering the magnitude of the Church, the vast resources of men and money at her command, and the means employed in propagating her creed. Taking her own figures, so far as India is concerned, during the five years from 1880 to 1885, the rate of increase was only $3\frac{1}{2}$ per cent. per annum; while Protestant Missions in the same country increased at the rate of 9 per cent. per annum. In this connection, too, it should be remembered that Pagan and Romish rites and ceremonies strongly resemble each other, and are in some instances identical, and hence it should be comparatively easy to persuade the heathen to adopt a religion closely allied to their own. Besides, it is well known that in the time of François Xavier, at least, secular power and monetary resources were used to compel and induce natives to become Romanists. The results just cited show how infinitely better is the method followed by Protestant Missionaries who rely solely upon the power of the truth and the Spirit of God, as well as the living influence of men and women who are themselves temples of the Holy Ghost.

But it must not be supposed that the figures given above represent the entire Missionary activity of the Romish Church. According to her dogmas all the world, except what is already within her pale, is treated as practically heathen. That is to say, salvation can be enjoyed only through her sacraments and services administered by canonically ordained priests, and all who reject these are necessarily lost. This doctrine gives definiteness, if not intolerance as well as unlimited scope, to her operations. She is thus bound to regard Protestantism, in spite of its strong assertion of the right of private judgment and its claim to be founded on the Word of God, as the negation of all religion. Hence the Missionary programme of the Vatican, doubt it who may, embraces the conversion of Britain and the United States of America, and through them the subjugation of the whole world. So much for the extent of Romish Missions. What of their character? They are distinguished:—

1. *By unity and comprehensiveness of plan.* While there are the utmost diversity of opinion and endless internal strifes and divisions in the Church, she always boasts of external unity. Everything is managed from the one centre. Infallible wisdom and absolute power are concentrated in the occupant of St. Peter's chair. He is invested with divine glory, and adored as the supreme visible ruler of the only true and universal Church, who, through his subordinates, directs all her missions and movements. His plans are therefore necessarily comprehensive, embracing the

Extent of Roman
Catholic
Missions.

Missions to
Protestants.

Their unity and
comprehensive-
ness.

whole world. From these extravagant and unscriptural claims another characteristic is logically deduced.

2. *Aggressive and persistent zeal in gathering all into the one fold.* The history of the Church for many centuries fully justifies this statement. Her various religious orders, and especially the Jesuits, have shown the utmost determination in prosecuting their designs among civilised nations and savages. The tales of their daring and martyrdom in China and Japan, and among American Indians have often been recited with thrilling effect. We have no wish to minimise their self-denial and bravery. Would that these heroic qualities were shown in an infinitely better cause! We acknowledge that they are animated by a spirit of aggression, that they pant for victory, and will stop short of nothing in order to achieve it.

3. *A third element in the character of these Missions is the use of coercive measures.* This is manifestly not an exemplification of the spirit and will of Jesus Christ who said, "My kingdom is not of this world," and refused to allow His servants to employ carnal weapons for the diffusion of His doctrine. But as the Romish Church claims to be always the same, she must accept the responsibility of her past history, and this gives no uncertain testimony as to the stern coercion resorted to in curing obstinate Pagans and Protestants of the damnable heresy of thinking and judging for themselves—of freely using, in the light of His Word, those powers with which God has endowed them. Need I remind you that the very streets of this and other lands are marked by monumental evidence of this fact. What is the meaning of the recently erected monument, under the shadow of one of the colleges of Oxford, to the memory of the martyred Cranmer, Ridley, and Latimer? We have not forgotten the godly martyrs of Scotland, and the slaughtered saints of Alpine valleys. We know, too, that Xavier, the Missionary apostle of India, after he had abandoned all hope of converting the natives by his sermons, wrote King John of Portugal on January 20th, 1548, urging him to issue a mandate that by the power of his secular rulers rather than the preaching of Missionaries his subjects in India must be converted. He went much farther than this, and even importuned the king "to take a solemn oath that he would punish severely the governor of any town or province in which few neophytes were added to the Church—the punishment to consist in close imprisonment for many years, and all his goods and possessions to be sold and devoted to works of charity."

The same spirit still animates the entire system of Jesuitism, and its central principle is the utter subjection of all who come under its control.

4. *A fourth factor in the character of these Missions is the dominancy of ecclesiastical authority.* No opportunity is lost of strengthening the Hierarchy and asserting the supremacy of the Church. Seeing her clergy hold the keys of the

Methods
coercive.

Ecclesiastical
despotism.

kingdom of heaven, and can, therefore, admit or exclude men as they please, the great aim is to bring all ranks and classes under unreasoning subjection to priestcraft. Her vast resources in money, educational appliances, ecclesiastical workers and political influence are all being employed to this end. She has never renounced her claim to be supreme over the state as well as in the spiritual domain. She is content to be otherwise only when she cannot help herself; but her theologians and rulers maintain the old traditional view on the subject, and her Missionaries are bound to teach it, if not openly at least secretly, and never to lose an opportunity of giving it practical effect when possible. For example. When the Jesuits were incorporated and restored to all the privileges they desired, a year ago, by Act of Parliament in the province of Quebec, the measure was publicly opposed by Cardinal Taschereau. The Legislature paused at this juncture, and inquired officially from the Sovereign Pontiff what should be done; and when a message came from Rome that they should proceed, the bill was passed into law; and now, this open act of submission having been shown to the Church, over two hundred Jesuits in their corporate capacity look after education, Missions, and other matters in the Dominion of Canada.

5. *These Missions are characterised by unworthy and unjustifiable methods of support.* Papists have no scruples in using lotteries

Unlawful methods of support. and similar agencies for this purpose; and possibly Protestants are not always free from blame in the employment of questionable means to sustain Gospel ordinances. In this matter they have not been always sufficiently careful of the honour of Christ, the glory of His cause, and the true Scriptural methods of developing Christianity. But Rome has fallen into greater errors in this respect. While the governments of civilised nations have, with singular unanimity, pronounced lotteries as a form of gambling unlawful, she has declared that the end justifies the means, and has freely used them for religious purposes. Thus the practice which is criminal in a saloon becomes eminently virtuous when incorporated in Church machinery and used for the advancement of Missions. Hence an influential ecclesiastic in the province of Quebec, now actually promoted to the position of Deputy Commissioner of Agriculture and Immigration, has for some years past organised and carried out several grand lotteries, involving millions of dollars, under the sanction of the highest episcopal authority in the Church. We cannot gather grapes of thorns or figs of thistles. We need not think that God will bless or own deceit in any form, that the interests of humanity are promoted, or that the Lord Jesus Christ is pleased and served by lies however skilfully disguised.

6. *The sixth and worst feature of Romish Missions is the practical suppression of the Word of God.* It is not the great instrument put into the hands of Missionaries. Their chief business is not to teach the people what God says, but rather what the Church decrees. In every case they depend more upon their

Suppression of the Bible.

cult than upon their sermons. The catechisms, the crucifix, the adoration of angels, of the Virgin and the Host, the Confessional, the observance of days, austere penances, gorgeous ceremonies, the fires of purgatory, the seven sacraments, submission to the priesthood, and abundant contributions to the funds of the Church; these are the things which receive prominence in their efforts. Hence Romish people are not distinguished for Bible-reading and for full and accurate knowledge of the living oracles of God. The very reverse is the case. Romish lands are not the home of Bible Societies, nor the soil on which personal and national progress and freedom flourish.

I am aware of all that can be said as to the cardinal doctrines of Christianity being contained in the theology of Rome, but I prefer to be governed in judging of men and Missions by the Master's practical test: "By their fruits ye shall know them." It is quite possible so to mingle truth and error as to have the latter overshadow and neutralise the former; possible to acknowledge the Bible as from God, and yet make it void by our traditions; to say that we accept it as true, and then to render its teachings nugatory by exalting the consensus of Patristic opinion and the decrees of popes and councils above its authority; possible to seem to honour the Saviour and to trust in His atoning sacrifice, and yet practically to reproach Him and to discredit His mediatorial work as Prophet, Priest, and King, by turning the hearts of men to the intercession of the Virgin, of angels and glorified saints, and the endless repetition of the sacrifice of the mass. We may appear to deal faithfully and even sternly with sin, as is the case in Romish pulpits where the singular silence regarding its vileness and turpitude observed in some Protestant churches is unknown; and yet who that has studied the moral theology of the Jesuits, of such writers as Peter Deus, Guery, Ligouri, and others, is not ready to pronounce it immoral and to conclude that their aim is to make it easy for men to sin with impunity?

Is it asked what is the influence of missions characterised by the six distinguishing marks just mentioned? It is not needful that I should answer in detail. The gentleman who is to follow me and others may treat this branch of the subject. For myself, I must say, that fidelity to the truth of God and to the best interests of men forbids me to believe that the continuance and extension of such enterprises is the best thing that can happen to the world. As I love freedom, and justice, and truth, and purity, and intellectual and spiritual progress, I cannot desire to see the nations of the world come under the yoke of Rome. On the contrary, my prayers ascend and my efforts are put forth that that yoke may be broken in every land, in Europe, in Asia, in Africa, in Ireland, and America, all the world over, and that the nations may rejoice in the liberty wherewith Christ doth make His people free. I do not believe that the Reformation of the sixteenth century was a huge

Truth
overlaid with
error.

Influence
of these
characteristics.

blunder. To it we owe the best blessings we possess ; and we need not be afraid or ashamed to make this public confession. I do not look with trembling faith or pessimistic eye at the signs of the times. I cannot believe that truth and right are to be worsted in the conflict with superstition and error. My firm conviction is that ^{God's truth} will triumph. the grand Christian institutions of Protestant England and America are to remain stable as the eternal mountains, and that these two great powers, trusting in God and His truth, are to go forward hand in hand to the spiritual emancipation of the nations of the whole world. Amen.

Dean Vahl (Danish Evangelical Missionary Society) : When I am about to give an address on the Roman Catholic Missions, I deem it right first to state my own personal opinion about the Roman Catholic Church and the Roman Catholic Missions, that I may avoid all misunderstanding. As to the Roman Catholic Church, I have not much sympathy with her, and I cannot look upon her as a true branch of the Holy Catholic Church, and why ? because it has made additions to the conditions of salvation made by our Lord and put forward in the Apostolic Creed.

As to Roman Catholic Missions, the more I read about them in Roman Catholic books on Missions and in their Missionary journals, "Les Missions Catholiques," and "Les Annales de la Propagation de la Foi," or "Jahrbücher der Verbreitung des Glaubens," the ^{Grounds for} more I see how these Missions of the infallible Church are almost described as infallible, there being praise, and praise, and praise ; and how the Evangelical Missions are again and again abused, and falsehoods told about them, which must be known by the writers to be falsehoods ; the more I see how the old Mission-fields of the Roman Catholic Church have, not all, but many of them, been totally neglected and new fields taken up, where Evangelical Missions have already been begun, as it seems only, that they may be spoiled ; the more I see how the Roman Catholic Missionaries make use of politics ; how jointly with them drinking traffic, as in Tahiti, prostitution, as in Ponape, steps in, the more I see, how the idolatry is given up to make room for adoration of the Holy Virgin and for saints, the more I am disgusted and scandalised with the Roman Catholic Missions.

Nevertheless, there is much to be admired. When I look upon François Xavier and his burning zeal, and how he made himself poor to the poor, I admire his zeal, for I know that it far ^{Much to} passes my own. When I look upon the Missionaries who went out to the Hurons, to the Mohawks, where they were tortured with the most exquisite tortures, and where some who escaped went back to the place of their torture to preach to their tormentors ; when I am witness to the many thousand martyrs of Japan, and in our days in Annam, in Tonkin, I bow with deep veneration for these men and women, for I fear, that if my faith should be put to such a test, it would decline.

And when I see the large host of men and women, who continually go out in the Roman Catholic Missions, how men are never wanted to go out to the most dangerous climates as the White Nile (where the Mission now has been given up), to Senegambia, and other places, I cannot but wish, that the Evangelical Churches had so many, yea many, many more to send out! We have men and women willing to go to dangerous climates, willing to go to martyrdom, but the harvest is so very great, the labourers comparatively few.

Much is to be learnt from the Roman Catholic Missions, for those of the fifteenth to the eighteenth centuries have been a complete failure, and I doubt not, that the same will be the case with more modern Roman Catholic Missions, if they will not learn from the earlier. The Roman Catholic have had Roman Catholic Missions a failure. the doors more widely open than the Evangelical Missions in most places. What has been the result of the Roman Catholic Mission in Canada, where it has existed for more than three centuries? Only a small and very feeble remnant is left. What has been the result of the Mission in California, in Mexico, and Central America? Does there exist now after the work of three-and-a-half centuries a powerful native Church? No, not at all. Along the river of Orinoco, Rio Negro, Rio Meta, and farther westwards along Marañon, Huallaga, Ucayale, and farther southwards among the Moxos, the Chiquitos, the Abipones, the Guaranos, and many other tribes to the mouth of Rio Plata, were flourishing, powerful Missions, and now—all is gone, almost nothing is left, the tribes have been extinguished or fallen back in heathendom.

Where was the Roman Catholic Christendom in China at the beginning of this century? Almost all gone. Where was it in India? The Abbé Dubois, a very able Jesuit missionary, remarked that the conversion of a Hindu was almost a miracle. Where is the Roman Catholic Church on the Congo, where the whole country had been converted to Roman Catholicism? Gone out, gone out, and almost no remnant can be found.

What has been the cause of all this? I think it has been because the Roman Catholic Missions have been rotten in themselves. There have been some very grave faults in the Roman Catholic Missions, and they are to be found there also in our days. The Roman Catholic Missionaries have everywhere meddled Cause of failure. with politics. Why was Roman Catholicism driven out of Japan? Because it tried to pave the way for the dominion of Spain. Why have the Roman Catholic Missionaries been hated in China, in Annam, in Tonkin in the eighteenth century and in our days? Because of their connection with French politics. In the South Sea Islands, in West Central Africa, in Madagascar, we see the same. While Eliot tried to keep his converts peaceful and prevent their taking part in the wars, the Jesuit Missionaries among the Abenakis and other tribes took part with France against England in the wars of the last century. And this meddling of politics with Politics.

Missions is suicidal. Let us beware of it in our Evangelical Missions. There is a temptation for the Missionaries from the great colonial powers to try to propagate not only the Gospel but also the power and the political and commercial interests of their country; it is quite natural, but beware of it, it is suicidal for the Mission.

Another cause of the decline of the Roman Catholic Missions is their blending of the truth with their errors, their permission of a Mixing truth and error. new form of idolatry, for their converts are entirely unable to separate adoration of the saints from idolatry, and their connivance with heathen practices, as it was seen in China and South India. Let us take care not to do the same. While we should by no means try to put aside what is national custom and innocent in itself, we should not give any connivance to what is sinful in itself and cannot agree with Christian morality.

And as a third and last cause—I do not doubt that others are to be found—I will name the great fault of the Roman Catholic Church in not making independent national churches, but churches which are No national churches. dependent on and subservient to Rome; therefore when the connection ceases from one cause or another, the whole goes down, and a sound life cannot develop itself in such a church. Comparatively very few native priests were found in these Missionary churches, in South America, the Congo, and China; more in some few of the others, but I only know one or two cases where native bishoprics were founded for these churches which had an existence of about three or four centuries, and in our days perhaps no native bishop is to be found in these churches. Therefore let us strive to develop the native churches, to raise a native ministry, to make it the more and more perfect, that it can as soon as possible take the lead of their own church; and let us not, as the Roman Catholic Church, make it obligatory for them to have our ritual, our ecclesiastical institutions, etc., which have a reason for existence with us, but not there, and that only that shall be obligatory which our Lord Himself has made obligatory for His Church, till He comes again.

The Chairman: Before I call upon the next speaker, the Rev. Henry Stout of Japan, I will just venture to remind the speakers that the object of our meeting to-day is not to discuss the Roman Catholic Church, about which we are all tolerably unanimous, if Subject of the meeting. not wholly unanimous, but as you are aware the subject is the Missions of the Roman Catholic Church to heathen lands; their character, extent, influence, and lessons. In order that there may be as much smoothness in our proceedings as possible, I would remind the speakers that we have allotted ten minutes to each speaker; the first bell rings at seven minutes, and the closing bell at ten minutes.

Rev. Henry Stout (Reformed Church in America, from Japan): My Lord, and Christian friends,—A short time ago I was asked to make some remarks in regard to the condition, extent, and character of the Roman

Catholic Missions in the country where I have been labouring. From many facts which have been well known to me, I have very hastily thrown together a few thoughts which I propose to present to you. You are aware that nearly three centuries ago the Roman Catholic Missionaries first found their way to Japan, and that for nearly a century they had an undisputed field and great liberty in propagating their faith. They succeeded admirably. It is said that more than one million of the Japanese became adherents of that Church. Then, as you are aware, persecution arose. This was carried on with great severity during a series of years, and the country was sealed to intercourse with foreign nations for more than two centuries.

Jesuits in Japan.

It was supposed when the Church was persecuted that it had been eradicated; but a remnant of the Church remained during all these years, and without any intercourse with any other portion of the Church throughout the world. After the country was opened, a little more than thirty years ago, it was supposed by the foreigners who went to the country, that there would not be the least vestige of the Church in that land. But in course of time a Protestant church was erected in the foreign settlement at Nagasaki, and, according to the custom of that Church, a cross was put up upon it. Some of the Roman Catholic Christians, who had been hidden away, saw that cross, recognised it, came about the building and inquired what that meant. They were told that this was a Christian church, and soon they told large numbers of their co-religionists who lived within the very sight and sound of the foreigners who had come to the land again. There were a few Missionaries residing there, and the Rev. Mr. Gayhill made feeble attempts to get into correspondence with these people and to instruct them, and lead them more directly unto the truth, and to do what he could towards bringing them into a knowledge of the Gospel as it is taught among Protestants. But his efforts were without success.

Persecuted but not eradicated.

Attempt to convert the remnant.

[Having described the persecution and banishment of the Roman Catholic converts, who were restored to their homes after an exile of two years, the speaker continued:] What now is the condition of these men and women? After they came back from banishment I was disposed to show myself friendly to them and went among them. When I looked into their homes I saw all the paraphernalia of heathenish shrines and charms. It was only when I spoke to them and they saw I was a foreigner, that they dared to trust me, and acknowledged themselves Christians. Because I found them friendly, I asked some Japanese to go to these villages and see whether they could not get into communication with them and do them good. But when these men went among them they could not find a single Christian in all these villages. They did not yet dare to trust each other.

Helping them.

I like to stand here to-day and testify to the purity in morals, to the family life among these men and women. I like to stand here to-day to testify to their truthfulness, and that they do understand commercial integrity. But when we speak of their faith, it is like that in other Roman Catholic lands—instead of faith they have formalism. They go in large numbers to the churches, especially on saints' days and holy-days. Instead of Christ they have Mary. What a sad comment this upon Roman Catholicism!

Formalism instead of faith.

Their numbers according to some were from ten to fifteen thousand; others again ran the numbers to fifty thousand, sixty thousand, and even eighty thousand. Four years ago there was a Missionary convention in Japan, and when a Missionary was appointed to gather statistics of all the different Churches, he gathered that there were in the southern

Increase
in their
numbers.

provinces some twenty-two or twenty-three thousand connected with the Roman Catholic places of worship, and that there were between three and four thousand in the north. Now

there is no doubt that there has been progress in the meantime, and there are probably at present somewhere about thirty thousand Roman Catholic Christians in Japan. While I am so delighted to testify concerning their morality and their truthfulness and integrity,

it is a lamentable fact that they have become perhaps, I may

Bigotry.

say, even more bigoted than their bigoted teachers. I have gone among them sometimes and taken a little book and said, "Here, my friends, is a Christian book;" and they would look at me and say, "Well, are you a Christian?" I would say, "Yes, I am a Christian." Perhaps they would wait a moment and then say, "Are you a Frenchman?" "No, I am not a Frenchman." They would not even take it in their hands; and when I have attempted to take my Japanese friends among them, they have been met in the same way; so that they are utterly unapproachable.

I would like to tell you something of the priests and nuns who have gone from France to labour in Japan. There are large numbers

The priests.

of them; and some of them are noble men, and some of them are noble women, but the Government, while it has trusted the Protestant Missionary, and is only too glad to open the schoolhouse door to him, it does not trust the French priests; and there are but very few of them who are employed in any way by the Government.

Rev. G. E. Post, M.D. (Syrian Protestant College, Beyrout): My Lord, ladies, and gentlemen,—We want not merely to hear of the results of Roman Catholic Missions, but of their character, extent, influence, and lessons; and I propose to speak to the topic. I intend to tell you about the character, influence, extent, and lessons of Roman Catholic Missions in Papal lands, and in Mohammedan lands. In order to understand this we must remember that in these lands the Christian Church was once prevalent, and that the Mohammedan apostacy left branches of the Christian Church which still exist. These branches

Branches of
the Christian
Church.

of the Christian Church are the Greek, the Armenian, the Nestorian, the Jacobite, the Maronite, the Coptic, and the Abyssinian, beside some of the smaller sections of these ancient branches. The object of the Roman Catholic Missions

Object of the
Roman Catholic
Mission.

in the East is to sweep them all into the bosom of the Roman Catholic Church.

Now in regard to their methods. Their Missions date back to the Crusades; for long after the Crusades their methods consisted mainly in building convents in the sacred places, and acting as

the guides to devoted pilgrims of all nations as they approached these places. It was not until Protestant Missions had commenced in the Oriental empire that the Roman Catholics conducted their Missions on the principles of aggressive policy which they have since adopted. The French Government from the time of the Crusades has always maintained a quasi-political protectorate over the Christians of the East, and after the Crimean War (indeed, I may say the Crimean War was fought in a large part to substantiate the claims of France to this protectorate of the sacred places) that right was distinctly affirmed to France as the result of that war, and has been re-affirmed time and again; and the French claim it with singular tenacity even under anti-Catholic governments at home. The key of the Latin Missionary activity in the East is found in that one thing. It is the political power of France joined to the ecclesiastical power of Rome; and it has proved as efficacious under the Republic as under the Empire. When the American Missions were established in Turkey, and produced such marvellous effects among the Armenians, and the Greeks, and the Papal Greeks of Asia, and the Maronites, the Roman Catholics awakened to the sense of the necessity of adopting the evangelistic and educational methods, and one by one they adopted the methods of the Protestants.

Their
methods.

Key to their
activity.

A Papal
Greek branch.

Effect of
Protestant
Missions.

They had a hundred and fifty years ago organised a Papal Greek branch. They made converts among the Armenians, the Jacobites, the Nestorians, and the Copts. And the Maronites, during the last century, were finally brought into allegiance to the Papal See. They were allowed to retain their liturgies. Each community was permitted to use its own language. They were permitted to retain the marriage of the clergy, their calendar of saints, and many other peculiarities of their ancient bodies. But when the Protestants began to undermine these Oriental sects by their education, and the introduction of the Bible, the Romanists were led more and more to endeavour to draw the people in these sects into the general communion and uniformity of the Latin worship. Therefore they established or amplified the power and the prerogative and the privilege of the pure Latin Church which had remained in the east from the time of the Crusades, and they are endeavouring more and more to secure uniformity on the part of the priesthood and laity, and to bring them as far as possible within the Roman Catholic Church. That is the first divergence from their former governing policy.

In the second place, they adopted the Protestant scheme of education. It was contended by some this morning that education is unnecessary. Still our enemies are the very best possible witnesses to the success and potency of our methods, and when we see a shrewd, calculating, successful body like the Jesuits adopting Protestant methods, we may be very sure that we were right. The Roman Catholic Missions all through the East are now Educational Missions. They have schools from the primary schools for boys and for girls all through the intermediate schools to the academy, which is for the more cultivated classes. They have schools of the highest character culminating in colleges

Jesuits
adopting
Protestant
methods.

and universities. Yet, let me say, we have not imitated them, but they us; they have followed us step by step. They do not love education. We know that. We have forced them to adopt the educational method because it was a successful method, and because it was winning the hearts of numbers of the people.

Now I will give you a little history of what has taken place in Syria where I dwell, that will show you the animus and methods and results of Roman Catholic Missions. When I went to Syria five-and-

Roman
Catholic
Missions in
Syria.

twenty years ago there was no school in Syria beyond the grade of an academy for the education of the priesthood. The

Protestant Mission from an early period had established an academy, first under a Mr. Hebard, an American, and the Jesuits afterwards established a similar seminary in the northern part of Mount Lebanon. Growing out of the schools of the seminary the Syrian Protestant College was organised in 1865. Three years after that the Jesuit seminary in Ghazir was broken up, and the Jesuit university of St. Joseph was established in Beyrout. We established a medical department. The Jesuits then did

Adopting
Protestant
methods
there.

what, as far as I know, in all their history is without parallel; they established a medical college, recognising the wisdom and sagacity which had promoted our effort. Then we established large schools for girls. Immediately the Romanists began to

establish female schools all over the country, although, heretofore following the Oriental bias in this respect, they had neglected female education. Furthermore, one of the prominent methods of our Mission was the press, the translation of books, and the printing of the Holy Scriptures. Now, marvel at what has occurred in the providence of God. The Jesuits when they found we had translated the Scriptures turned round and issued a translation of their own, a thing they had never done before. And furthermore, desiring to exclude our copies, they sold these at an extraordinarily low rate, at about one-third or one-fourth their value, so that there are many thousands of volumes of the Jesuit Bible in circulation in Syria.

DISCUSSION.

Rev. J. A. B. Cook (English Presbyterian Mission, Singapore): My Lord, dear friends,—Singapore was brought to your notice some time ago, and a contrast was drawn between Roman Catholic and Protestant Missions, not to the credit of the latter. But though

Singapore
missions.

Mr. Caine in his letter made very many mistakes with regard to Protestant Mission work that was being done there, at the same time there was a great deal of truth in what he said of Roman Catholic zeal in that part of the world. There are in the island of Singapore ten or twelve priests, and there are some fifty or sixty nuns, a great many of whom are in the Government hospitals as nurses. They have convent schools and all sorts of agencies at work. There are only two of us who have been working in the island as Missionaries for any length of time. The Roman Catholic Missions are very strong, peculiarly strong in that part of the world. French priests are

Roman Catholic
Missions strong
there.

working most energetically, and we Protestants are attempting next to nothing. The Roman Catholics only claim forty-six thousand converts for the whole of Malaysia, where there are more than forty millions of people. On the other hand, our Dutch friends can tell

you better than I can, that according to the census in Netherlands India, you will find two hundred and thirty-five thousand converts in Malaysia, the result of the Dutch and German Missions in Java, Sumatra, Celebes, and round about there. In Singapore the Roman Catholic Missions are very strong and we are very weak, and we ought not to be weak under the British flag.

Rev. G. W. Clarke (China Inland Mission): My Lord, ladies, and gentlemen,—The subject for this afternoon is very extensive, and my experience is in three provinces of China, and embraces nearly eight years. I had great opportunities of watching the influence and character of Roman Catholic Missions in China. Now in the city of Kwei-yang, the first thing that attracts your attention is the magnificent cathedral built very much in English form, with a bell tower and a large clock. How was that obtained? If you ask the natives they will tell you that it was obtained from the various compensations paid by the Chinese during a number of years. As regards their character, extent, influence, and lessons, I shall sum them up in three or four words. First, as regards their character. I hold most sincerely in the light of God's word, and in the light of history, that the Roman Catholic worship wherever it is found is anti-Christian. Its extent is very broad. Its influence does not work for good wherever it has been tried. The lesson is this—the best thing to combat it is to preach the Gospel of Jesus Christ.

Roman Catholic
Missions in
China.

Their
character,
etc.

Now as to their influence. My friend Mr. Broumton one day upon by a deputation of men who had come from a distant village. "There are so many people there who want to hear the Gospel of Jesus Christ. Here's a chair, and everything is ready. Do come out." My friend thought, "This is very wonderful—a number of Chinese coming to me and asking me to go back with them and preach the Gospel." He told them to return and wait a week. In a week they came back. He went, and they carried him three or four days in a chair over the mountains. When he entered the village the Chinese fired crackers. He thought, "This is rather peculiar to be received in this manner." But when he became acquainted with the facts, this was what he learned. On the opposite side of the mountain there was a village composed entirely of Roman Catholics, and, being under the influence of France, they thought they could do just as they liked. The villagers on this side thought, "Now they are Roman Catholics over there, and we here will become Protestants, and seek English protection: and thus we will put one against the other." When my friend heard that, he would have nothing to do with it. One more minute is given to me. Let me impress this fact upon you—that the Roman Catholic religion is not on the increase. It is no use looking at a large business concern and seeing one branch of a line of steamers making one hundred thousand pounds if the other branch is losing ninety-nine thousand. That is like the Irish boy going to school—one step forward and two backward.

Their
influence.

Roman
Catholic
religion not
increasing.

Rev. H. Williams (C.M.S., from Bengal): My Lord, ladies, and gentlemen,—I am sorry to say that I have to give a brief account of the way in which Roman Catholic priests in India attack the Protestant Missions. I speak about the Mission of the Church Missionary Society in Bengal. In a very short time after the establishment of the Mission some Roman Catholic priests entered the district,

Roman
Catholic
Missions in
Bengal.

and began their work, and from that time to this they have been working amongst our Protestant Christians. Their field of work is small. They do not move a finger for the conversion of the Hindus or the Mohammedans. When I came away about fifteen months ago the state of things was this. On the one side there was the Protestant Church with its native pastors, catechists and school, and native superintendents. There were two European Missionaries, but one was an Evangelist, amongst the Hindus and Mohammedans, and one in charge of a training school for native teachers. Now you see the Church itself was entirely under native management; and yet for the perversion of that Church there were eight Roman Catholic priests, sixteen nuns,—twenty-four in all, working to pervert six thousand Christians to the Roman Catholic religion. Their way of working is not so much by going amongst the people to argue and preach the Gospel. What they do is to wait their time until some disturbance occurs in the Church: then they begin to work. Ten years ago we had a great caste disturbance in our Church. The priests were ready. At once they came in and began trying to reap a harvest, saying that it was utterly wrong for Protestant Missions to try to keep caste out of the Christian Church. They said, “Keep your caste and become Roman Catholics.”

Their character.

Take another instance of the way in which they work. Four years ago in one of our villages where the Christians had been mostly converted from Mohammedanism, and therefore had some of the old Mohammedan prejudices, one of which is about eating, a wild pig was killed by the Protestants. That caused enmity among some of them, and the priests took the part of those under the influence of the old prejudice. If a man in our community gets excommunicated, the priest comes and says, “Call yourself a Roman Catholic, and I will stand by you.” That is the way in which they get an entrance into our villages there. As regards the antagonism between them and us, this will illustrate it. A short time ago one of our

Their method of entrance.

Antagonism. Christians had to give evidence in a Bengal court of law. There was an English magistrate, and the court was filled with Hindus and Mohammedans with their Hindu pleaders. The Bible was put into the hands of this Christian, a professed Roman Catholic. He, I suppose, had been primed by the priest what he was to do. He said, “Is this a Protestant Bible?” The magistrate said, “Yes.” He said, “Then I cannot take the oath on this Bible, because it is a false Bible.” Although the Roman Catholics have been there three hundred years they have not translated the Bible.

How do they justify themselves when charged with only working amongst the converted Hindus and Mohammedans? The answer they give is, “It is no use to go to the Hindus and the Mohammedans until we have converted you.” On one occasion the nuns were talking to my wife, and she, pointing to the hundreds of thousands of Mohammedans around us, said, “Why do you not work amongst them?” The answer was this, “The Hindus and Mohammedans may be saved by the light of nature as Cornelius was, but there is no hope for you Protestants; therefore we come to you first.”

How they justify themselves.

Rev. J. Murray Mitchell, LL.D., said: My Lord, ladies, and gentlemen,—We have been hearing of Romanism as it appears in various parts of the Mission-field. I shall speak of it as it is seen in India, and particularly in Western India. I say nothing now in the way of vindicating Scriptural truth against Romish error. I confine myself to the statement of a few facts

regarding Romish Missionary operations. It has been mentioned that the Missionaries do not translate the Scriptures. It was only of late years, and after Protestants had widely circulated their translations in Northern India, that the Romanists issued any portion of the Bible in Hindustani. In the Maratha country the Portuguese began their Missions almost immediately after Vasco da Gama had discovered the passage to India by the Cape of Good Hope. But to this day there is no version of the Bible, nor, as far as I know, of any part of it, in any of the dialects of Western India, which is the work of Romish Missionaries. Instead of this they drew up what at least the native Romanists call a Purana—a designation borrowed from the Hindus. This contains various Scripture narratives, wonderfully embellished, and a great number of mediæval legends. It is, in all respects, a very weak production. The Portuguese Missionaries did not employ the native character in writing Marathi: they wrote it in the same letters as they wrote Portuguese. This greatly limited the sphere of their influence. Further, so far as I have seen, they have not circulated tracts in the native languages.

Romanism in
Western India.

I have never seen them preach in public. I have heard them do so only in their chapels. How then do they gain converts? Partly by inter-marriages with the heathen, partly by processions, held at festivals, especially the annual festival of the saint to whom the chapel is dedicated. A deep impression remains on my mind of the festival at the church of "Our Lady of the Mount," at Bandora, near Bombay. Offerings were made to "our Lady," not only by the native Christians, but also by Hindus and Parsis, who thronged into the church in large numbers, and these were readily accepted. When we asked why they gave such gifts, the Hindus replied that "the goddess" had heard their prayers. The whole was concluded by a kind of theatrical exhibition outside, as wild and ridiculous as was ever witnessed at any Hindu temple. I remember that a Parsi editor protested against any of his co-religionists taking part in such idolatry.

Their mode of
working.

These things will leave on your minds a sorrowful impression of the Portuguese and their converts in Western India. But this is not all. They introduced the Inquisition into Goa; and, not in Portugal itself or Spain, were its atrocities greater than in India. So intolerable were its cruelties that they exasperated the minds of their neighbours against the Portuguese, and were one chief cause of the downfall of their eastern dominion.

The Inquisition
when in power.

I have seen something of the Roman Catholic Missions in Madura and other parts of Southern India. I wish I had time to speak of Roberto de Nobili and the extraordinary proceedings of him and his associates. The Jesuit Missions in Southern India were not a success. But this was no exceptional case. As a Roman Catholic theologian has said, "The Jesuits have no happy hand." Mission after Mission, set up by them, has crumbled into ruins. At present Romanist Missions in India ply education earnestly. They have great colleges at Calcutta, Bombay, and elsewhere, though I am not aware that these have at all powerfully affected the mind of Indian youth. They do more by means of orphanages, and most of all perhaps by their schools for females. European accomplishments are given in these to Eurasian girls, and, in many cases, to European girls born in India. The education is very cheap; and Protestant parents are, far too often, tempted to avail themselves of it for their children. This is a great and growing evil.

Education now.

In conclusion, I think we have a lesson to learn from Romanist Missions. They never lack agents, and the self-denial of these is often wonderful. All Jesuits, as we know, are passive "as a corpse"—that is their own expression—in the hand of their superior. To surrender will and conscience at the bidding of

Learn from their
zeal.

any man or Church is, of course, entirely wrong, for God alone is Lord of the conscience. But what these men and women do and bear at the bidding of their order, or what they call the Church, let us gladly do and bear at the bidding of our Lord. Shame on us if we fail in doing this! He is blessing the work of our Missions in India and elsewhere very marvellously; but what we need is a double, or rather a tenfold consecration. God grant it to all the Churches of the Reformation!

Count van Limburg Stirum (Netherlands Missionary Society): My Lord, ladies, and gentlemen,—I have no time to apologise for my bad English. I want to say a few words about the conduct of Roman Catholic Missions towards Protestant Missions. We Protestants must be on our guard against Roman Catholicism. Their way of fighting is **not honest.** We Protestants must use our influence against the Roman Catholicism. At a place where I was in the Minahassa (Celebes) there was a Roman Catholic priest. Why was he there? Because the Government let him go there. Why did the Government let him go there? Because, as he said, there were natives there who had become Christians. The Roman Catholics claimed to have thousands of converts there; but these converts only existed on paper. I heard that from the highest official there. The Roman Catholic priest made a list of names; but on inspection it was proved that out of the whole list of a thousand names only twenty or thirty existed. So we have to be on our guard against them. But I still thank God, and trust that Protestantism will triumph as light triumphs over darkness.

Rev. E. E. Jenkins (Secretary, Wesleyan Missionary Society): My Lord, ladies, and gentlemen,—I paid my fourth visit to India about three years ago, when I had the pleasure of meeting you, at Calcutta; and what struck me in my last visit was the different aspect of the Roman Catholic work as contrasted with its appearance when I first laboured almost side by side with Jesuit Missionaries in Negapatam, about forty-three years ago. At that time they were doing little in higher education. They had educational establishments. And where were these? For the most part in Calcutta, in Madras, and I doubt not in Bombay. What for? Mainly for the education of the daughters of English families and the daughters of Eurasian families; and as we had at that time no schools fitted to give education to the children of Europeans, we were obliged to send them there; and in that way the Romanists exercised an insidious and a lasting influence over the Eurasian families in the cities to which I have just referred. Now they are distinguished for activity in the higher educational department of Missionary labour. I was astonished at the leaps and bounds (to use a familiar expression) which they had made during the preceding decade. They have now high schools presided over by masterly teachers from Italy chiefly; and their hospitals are thrown open to all comers. Their charities are of the most attractive and alluring description. They are doing their best to overtake us, though we were always before them.

Their chief work when I was in India first was on the western coast. There they possibly found the remains of an older Church, and they were strongest there. A large number of pastors were to be found labouring there. But

when they saw Protestant Missionaries taking hold of the Hindus proper, they did not neglect the pariah and the lower classes, but they got more men into the field to meet the present need; and now, my Lord, as you know very well, and I know, they are creeping up into the heart of the higher classes in India.

Adopt
Protestant
plans.

Let us imitate them in following that which is good. But what I want you to mark now is this. They never take a backward step. They never relinquish a station which they have once held. They never keep in their employ unfit men, who cannot serve them. Such are recalled, and replaced by the flower of the Jesuit universities. They teach us another lesson. They are not divided as we are. They have no rival charities fighting against each other. If they move at all, they move all together, and a victory in India is a victory at home. At the same time, we may cherish the hope, that English education, high education, under Protestant management will be too much for them. The circulation of Divine truth in the midst of the people always keeps the Roman Catholics in feebleness; and I am confident of this, that if we hold fast by the principles upon which our Missions are founded, we need not fear Rome.

Imitate their
good points.

They are
united.

Rev. John Hesse (Secretary, Calwer Verlagsverein, Würtemberg, late of India):—One day I was preaching the Gospel to a crowd of Hindus in Southern India when suddenly a young man, a Roman Catholic, stepped forward and asked me, “Mr. Hesse, was Luther a good man?” I answered, “I do not know Luther. I never preach Luther. I preach Jesus Christ. You ought to help me in this work. You know we are preaching against idolatry and caste and all these evil things in India. You ought to stand forward and help us. If you are a gentleman, please come to my house at eight o’clock, and I will tell you all about Luther.” That is the Roman Catholic Missionary method of disturbing us in our work. And where have these native young people learned this from? I have gone to their own printing office, and have had all their books given to me. I bought some, and I found one book with the title, “The History of the Fallen.” I found there an account of the Reformation saying, of course, all sorts of evil things about Henry VIII. There was a long chapter about Luther, where he was made out to be a compound of all sins imaginable, and the chapters about Calvin and John Knox were equally fearful to read. And this was their third school reading book. Is not that frightful?

A Catholic
disturber.

Their school
books.

Now I have often thought, What can we learn from Roman Catholic Missions as a system? I am afraid there is very little which we can imitate. There are individual Roman Catholic Missionaries who stand higher than ourselves perhaps in self-denial, in identifying themselves with the natives, in going about barefooted with the native dress, and in this sort of thing. I quite admire that when it is in its place. It is not so everywhere. Perhaps they do not so easily return home when sick and weak. They hold out longer than ourselves. They are less fettered by family ties, which is a very doubtful advantage sometimes. But what I chiefly want to say is this. We have learned too much already from them. They are so much older than ourselves. They have preceded us by centuries, and we have fallen inadvertently into their ways. We have learned from them to lay too much stress on the outward performance or administration of the Sacraments. We have learned from them

Very
little to
imitate.

We imitate
them too
much.

to boast of large numbers, of so many baptised, of so many communicants. We have learnt from them to glorify as it were into a martyr every Missionary who, perhaps by his own indiscretion, has had to suffer. We have learned from them to confide too much in an arm of flesh, I mean to state-power, gun-boats, and such sort of things. We have learned from them to make too much use perhaps of outward means and little helps; I mean pictures, crosses, and magic lanterns. Fancy a magic lantern in Africa! They think it is all magic. They know nothing about the lantern.

But one thing, dear friends, we must learn from them if we have not learned it yet. They have an absolute confidence that the whole world will be subjected to Rome. They have a Missionary map in Germany in which the whole world is mapped out and divided into Roman Catholic provinces. We must follow them in the confidence that the whole world will be subject, not to Rome, but to Christ.

We must
imitate
their
determination.

Rev. N. Summerbell, D.D. (American Christian Convention): My Lord, Christian friends,—We must excuse the Roman Catholic brethren. Many of them are perfectly honest in their views. Their religion has descended from the days of Numa. He established the supreme pontiff in Rome. Augustus the Emperor was pope when Christ was born; and in the fourth century that Church with four hundred Pagan temples was united with the Christian Church; and the Roman Catholic Church of the old Roman empire is to-day endeavouring to subdue the world by its Roman religion as it formerly did by its armies and politicians. They do not circulate the Bible if they can avoid it, for there is something wanting in the Bible. It has no account of confession, Popes, monks, nuns, holy water. Therefore the circulation of the Bible brings trouble to Roman Catholics because the people ask, “How is this? Why, do we not read of our Church in this Bible?”

Excuse
for them.

The Chairman: Ladies and gentlemen,—I did not think it right to intrude upon your time because I felt that there were others who could give more information than I could. I think there is one thing that we shall all recognise we ought to do as the consequence of this meeting. I think it will have your hearty assent when I propose that we spend a short time praying definitely for those who have gone out in the name of Christ by thousands and tens of thousands to other lands; for the Roman Catholics who have gone forth in Christ's name as they believe—that they may get all the fulness and the joy that we here possess, and that the Lord will so work even by the little fragments of truth that they may disseminate, that through them, we trust, in spite of the error which we know that they hold, many may learn of Jesus.

Pray for them.

The noble lord then brought the meeting to a close by offering up a prayer that the fulness of Christ's glorious work might be revealed to Roman Catholics, that they might with clearer testimony bear witness to Him who came into the world to seek and to save sinners.

OPEN CONFERENCE.

FOURTH MEETING.

*THE RELATIONS BETWEEN HOME AND FOREIGN MISSIONS; OR,
THE REACTION OF FOREIGN MISSIONS ON THE LIFE AND
UNITY OF THE CHURCH.*

(Friday afternoon, June 15th, in the Lower Hall.)

Rev. James Brown, D.D., of Paisley, in the chair.
Acting Secretary, **Rev. W. Stevenson, M.A.**

Rev. Dr. Taylor, of New York, offered prayer.

The Acting Secretary: Ladies and gentlemen,—It had been arranged by the Committee that Mr. Campbell White should take the chair. As Mr. White is unable to be present, the Rev. Dr. Brown, of Paisley, has kindly consented to take his place. Dr. Brown was to have presided at a meeting next week, but he is unable to remain, so that we are glad to have him to preside on this occasion.

The Chairman: Ladies and gentlemen,—I am sure it will be agreeable to your feelings that the first words spoken at our afternoon Conference should be with reference to the heavy tidings which have reached the city during the interval between our morning and afternoon meetings—the tidings that the long, brave fight for life is over, and that the good Emperor Frederick has passed away. I am quite sure that those of other nationalities represented at this Conference feel the deepest possible sympathy for the German people in the unspeakable loss that has fallen upon them. And I may say also that they feel deep sympathy with the loss which has fallen upon this nation; for their sorrow is our sorrow: he was the husband of the eldest daughter of England, the beloved and cherished son of our noble Queen. In the other meeting an expression of sympathy, proposed by Lord Northbrook and seconded by Lord Harrowby, has been adopted; and I shall presently read to you that resolution and propose that we also adopt it.

The death which has taken place is a loss to Europe and to the world. It specially concerns us here and now as a loss to Protestant Christendom, as a loss to the great cause of Missions, of Protestant Christian Missions, which has brought us together. But we shall not allow our Conference to be clouded by the sorrow that has fallen. We shall act more wisely if we look to

Death of
Emperor of
Germany.

A loss to
Christendom.

the life that has been ended as a bright example of that spirit which ought to characterise all who engage in such an enterprise as ours—the brave, loyal, fearless soldier-spirit that was willing to bear, that was willing to do, that knew not the name of danger. And I think, ladies

A grand example. and gentlemen, that instead of mourning over this great loss, we should rather give thanks to God for His servant departed this life in His faith and fear. I have it on undoubted authority that the first act of the departed Emperor when the tidings reached him at San Remo of the death of his father, was to kneel down at the couch beside the bed on which he had suffered so long, and offer up fervent prayer to Almighty God for grace and strength to bear the burden of Empire which had come upon him, and to administer his kingdom in loyalty to the Prince of the kings of the earth. Let us therefore pray for grace that we may follow his example, that we with all the faithful may be numbered at last in the Eternal Glory.

The resolution adopted in the larger meeting is in the following terms:—"That this meeting of the General Conference on Foreign Missions in Exeter Hall, during June the 15th, desires to **Vote of condolence.** express its heartfelt sympathy with the Empress of Germany and the German nation in the calamity which has befallen Germany and Europe by the death of the beloved Emperor." I beg to move that this resolution be now adopted by this section of the Conference.

Rev. Arthur T. Pierson, D.D. (Philadelphia, U.S.A.): It is with great pleasure, Mr. Chairman, that I rise to second this resolution. We who come across the sea from America remember that when President Garfield lingered for months on a bed which proved to be the bed of death, all the nations of the globe seemed gathered round his bedside in the expression of their sympathy with the American people. We thought, sir, we had a partial compensation for the departure of that beloved President in this expression of the brotherhood of man. We may remember that in the natural world we get the richest fruit from the union of a wounded scion with a wounded trunk; and I cannot help thinking there is a certain influence about sorrow that unites all the nations in one as no mere commercial treaties could ever blend them. In seconding this resolution, I beg to add, sir, that I hope this Conference will authorise its General Committee to send this resolution of sympathy and condolence by cablegram to the bereaved family.

[The resolution was carried unanimously, and Dr. Pierson left the room to notify the fact to the larger meeting presided over by Lord Northbrook.]

The Chairman: Ladies and gentlemen,—The subject of our Conference this afternoon is one which it would have been fatal to have omitted from the programme of such a series of meetings as these. Our special interest in this Conference

is in Foreign Missions; but the two departments of Missions are inseparably connected. They were connected first of all in our great commission, that repentance and remission of sins should be preached unto all nations, beginning at Jerusalem. And while we are meeting here, and striving to help each other in the work of preaching repentance and remission of sins to all nations, we of the different nationalities represented must be remembering each our Jerusalem; for interest in Foreign Missions does not by any means diminish interest in Home Missions. Those who plead the needs of the home heathen as an excuse for doing nothing to help the heathen abroad, have never been found to be more liberal or more active in their services on behalf of the heathen at home. Nor is it wonderful that it should be so. Our interest in all nations, and in seeking that repentance and remission of sins should be preached to them, expands our hearts, opens our minds, and opens our pockets too for those that lie nearer to our doors. What can we do to make our country more thoroughly Christian in all classes of society, from the highest to the lowest of its population, than it is at present? If our Foreign Mission work leads us to realise the pressing necessity for Home Missionary work, it also moves us, I think, and educates us, to do that work better. If I may be allowed to refer to the history of the Church which I have the honour to represent (and I am sure that my friend, Dr. Taylor, who is the honoured son of the same Church will bear me out), I may say that the first thing that increased our zeal for Home work was our Foreign Mission work. We began that work when we were a comparatively small and a comparatively poor Church. We were, I believe, in the van among the Churches of Scotland in our Missionary work; we went up by leaps and bounds from £500 in 1845 until we reached the sum of about £40,000 a year. Well, did that impoverish us for our Home work? No, for our Foreign Mission Secretary, Dr. MacGill, used to be proud to tell that it was Foreign Missions that had raised the stipends of our Home Ministers, that had built their manses, that had provided an evangelistic fund to send labourers amongst the masses of our population. It is strictly true that by work abroad, by the expansion of heart and sympathy, and the habit of liberality engendered on behalf of the Foreign Missions, the Home Mission is greatly benefited. I will not enter on the subject further, because I do not wish to anticipate the gentlemen who have to read papers.

Foreign
stimulates
home work.

Experience of
U.P. Church.

Reflex
influence.

The reaction of Missionary effort abroad on the health and prosperity of the Church at home.

Rev. Geo. Wilson (Edinburgh):—In this paper I shall attempt to open for discussion two questions. First, does the investment on the part of the Church of men and money, of faith and prayer in the Mission-field, yield an adequate interest or

Two
questions.

return? Second, if this question is answered in the affirmative, how is the Church at home to be more fully awakened to her own self-interest in the evangelisation of the world?

The first question can surely be settled without controversy. That the Church has everything to gain and nothing to lose by aggressive expansion over heathen lands is, we think, an elemental Christian fact. On what sure foundation do Missions rest? They do not belong to the order of free experiment, or reasonable expedient, or voluntary benevolence, or logical inference, but to the order of positive and imperative revelation. And according to revelation it is the will of Christ that His Church be the evangelist of the world. In support of this we do not need to quote Missionary commands, Missionary promises, Missionary predictions. The whole of Revelation, in its broad lines of tendency, in its dispensational developments, in its purpose and spirit converges on this—that the Church of Christ, elected, selected, redeemed, and endowed, enjoys all her rights, possesses all her privileges, and holds all her endowments of grace for the evangelisation of the world. The Missionary enterprise is not a mere aspect or phase of Christianity; it is Christianity itself.

From this fact, that the Church of Christ is radically and essentially Missionary, it follows: First, that the Church that is non-missionary is in a very grave sense non-Christian. It crosses a Divine purpose, resists a Divine call, ruptures Divine order, and diverges from the great line of development in the kingdom of God. Second, that the non-missionary Church sins directly against its own self-interest. In the kingdom of Christ there is no law more clear than this—that disobedience to His will means spiritual poverty, that surrender to His will means spiritual wealth. Third, that the spiritual vitality and vigour of the Church may always be measured by its Missionary spirit and enterprise. A Church is pure and strong according to the number of true believers which it contains; believers are true according to their likeness to Christ; and the sum of all the best which met in Christ met in His missionary character. The Church that is true *must* be Missionary, for she has been redeemed by, and lives in, exists for, and follows or imitates, a Missionary Saviour. In short, in the light of full scriptural statement, in the light of root Christian principle, in the light of the operation of spiritual laws, there is this line of action and reaction in the kingdom of Christ—the Mission is the outcome of the true Church, and the pure, the strong and prosperous Church is the outcome of the Mission. As I read my Bible and study the conception of the Church which it contains, I can find no provision in the great economy of grace whereby a home Church can be made healthy, strong, and prosperous where the evangelisation of the world is neglected or ignored.

Passing from Revelation to history, where the principles of grace are displayed, and where the new factor of providence emerges, we

reach the same conclusion that Missions abroad react on the self-interest of the Church at home. First, it is now historical commonplace to affirm that the non-missionary Church decays and dies, that the Missionary Church lives and grows. Indeed, it is all round true that the institution that has no power of self-propagation has no resource of self-support. Second, it is historically clear that every great *spiritual* awakening in the Church at home has witnessed a fresh departure in the great field of Missions. And the converse is true that Missionary epochs are always times of blessing to the Church at home. Third, it is historically manifest that where great Church movements have not included the outward movement of Missions, the beneficence of the movement has been woefully marred. In the third and sixteenth centuries we have epochs of marvellous Christian activity without the outward enterprise of Missions. They were movements in which the Church was mainly self-centred and self-bounded. I do not depreciate the splendid inheritance we have from these two periods. But there are two things about them to be deplored: (1) they gave us a terminology for our teaching, abstract, abstruse, metaphysical, and largely unpreachable; (2) they brought into the Church that party spirit that by division and subdivision has so mutilated her fair form and shorn her of her strength. I venture to express the conviction if in these epochs the Church had readjusted her creed and reformed her constitution in view of her conquest of the world for Christ, her creed would have been more simple, more direct, and more speakable, and her spirit would have been sweeter, more brotherly, and Christ-like. As I read the history of the Church, and watch her in the hand of a testing Providence, marking where and why she is weak, where and why she is strong; noting her health and purity, her sickness and shame; I am led, in view of all the facts, to the conclusion that Missions abroad are the strength and glory of the Church at home.

What history
teaches.

Two
epochs.

How can the Church at home be more fully awakened to the fact that her Missions to the heathen react on her own self-interest?

How to
awaken the
Church.

First, the Church needs to learn what her self-interest really is. (1) That she be clothed with the beauty of Christ's holiness, as a bride adorned for her husband; (2) that she be the organ of Christ's will, whatever that will may be; (3) that she be endowed with the Spirit of Christ, as the great power of her service. A Church separated from the world; a Church consecrated to Christ; a Church inspired from on high. That is the Church which knows her self-interest.

To study her own
interests.

Second, the Church needs to make her look-out on the world, the look-out of Christ her Master. When she sees the world with the Saviour's eyes, feels towards the world with the Saviour's heart, and stands on the threshold of the world thrilled with the Saviour's purpose, the whole landscape of the kingdom, at

To look out.

home and abroad, will fall into perspective, and the gold of both lands will become her own.

Third, the Church needs to abandon her occasional Missionary sermon and make Missions the very fibre and substance of all her teaching. It is surely a sound and safe rule for the Church that general and special subjects have the same proportion in her teaching which they have in the Word of God. Now the Bible is in general drift, in dispensational sections, and in special detail a Missionary book. I am not wresting it when I sum it up in an aphorism, "Christ for the world and the world for Christ."

Fourth, the Church needs to learn the culture of simplicity. I do not depreciate architecture, music, fine form, "sweetness and light" in the Church of Christ. I would not cast out of it one of "God's prophets of the beautiful." But let the Church keep her eye outward on that great heathen world, and upward on the will of her Master, and so build, and so decorate, and so worship. Let her do this, and there will be more simplicity, more culture, more beauty, and more Missions.

Fifth, the Church needs to send the flower of her manhood and womanhood into the Mission-field, and keep in living touch with them there. The influence of a faithful Missionary on the Church he represents is unspeakable. Think of the inheritance of the very names of Carey, Martyn, Livingstone, Duff, Patteson, to the Church they represented! But the influence of a faithless under-toned Missionary on the Church at home is appalling. Brethren from the Mission-field, we look to you, to your character, your work, your fearless, faithful witness for Christ. Do not think you waste the aroma of your influence on the desert air. It rises to God as sweet incense, and it comes over the seas to us at home, the very breath of your hope and our hope of the conquest of the world for Christ.

Sixth, the Church needs sanctified money. I am not a Jesuit in pleading that money is sanctified by the purpose for which it is spent. I see God in His sovereign grace and wisdom taking evil powers and transforming them into beneficent ministries. But in pleading Missions for the sake of the Church at home we want the money sanctified by the motive which gives it. Let us have no Missionary debt, no Missionary taxes, no tricks of trade in Missionary management. Let us fail for Christ rather than succeed with a shadow on our policy. God-made Missionaries and God-given money to support them; God's gift of Christ to preach and God-gifted men to preach it; God-opened doors and God-sent men to enter them; God's truth the seed, and God's glory the harvest; these are the things that blend all interests at home and abroad, and these are the grounds of our hope of the crowning day.

Rev. Professor Aiken, D.D. (Princeton, U.S.A.): Mr. Chairman,

ladies, and gentlemen,—I was not asked to present a paper. I was only asked to say a few words in a more informal way on the subject that is before us; and I could not refuse to contribute what little I might be able to the discussion this afternoon. My thought has been running very much on the paper with which this discussion has been opened—the reaction of Foreign Missions on the life and work of the Church at home. The starting point in all true Christian service at home or abroad, is the clear recognition and the unqualified acceptance of the lordship of Jesus Christ. We are ready for service neither at home nor abroad unless we have been taught by the Holy Ghost to say that Jesus Christ is Lord. Now when we as a Church or as individuals have been taught by the Holy Ghost to say “Jesus Christ is Lord,” what attitude shall we take in regard to service? We break out at once, as Paul did when the revelation was made to him on the road to Damascus, that the Jesus whom he had been persecuting was Lord—we break out with him and say, “Lord, what wilt Thou have me to do?” That first word of the future apostle after that revelation of the glory of Christ, which, for the time being, struck him with bodily blindness while it filled his soul with new and indescribable glory—that first word, “Lord,” put him into new relations, and furnishes us with the interpretation of all that he was and did afterwards. And when he had thus addressed Jesus as his Lord, what could he do but ask the question that followed, “What wilt Thou have me to do?” If Christ is Lord, we are to serve Him; and we are to learn how we are to serve Him from Him. “What wilt Thou have me to do?” If we come to Christ with any reservation as to the place where we are willing to serve Him, as to the forms in, and through, which we are willing to serve Him, we have not yet learned the lesson of full surrender and consecration to Him. I am accustomed to say to my own students at home in the conference-room and in private conversation, “If you are not willing to serve Jesus Christ anywhere, you are not yet ready to serve Him anywhere.”

Realising
Christ's
kingship.

The desire
to serve.

There are certain romantic and sentimental considerations that appeal very strongly to some minds in view of the foreign work, and lead men and women to consecrate themselves to it. But if they are influenced by romantic views only, they are soon spent, and do not continue long in the service of Jesus Christ in the midst of the difficulties of foreign service. On the other hand, in our consideration of home work, there are also selfish considerations which have a certain influence. The danger is lest they should become too important. We are led to take part earnestly and persistently in labouring for the evangelisation of the wretched and the poor of East London, and in the heart of the waste places in this country and in other lands, by the considerations that lead us to look after sanitary arrangements about our homes, and police, and educational arrangements. Self-protection against the manifold and awful evils which threaten us from the vice and crime of these unevangelised multitudes at home, would lead us

Sentiment not
enough.

Nor self-
interest.

to do what we can to carry the light and power of the Gospel, the only true reformer and elevator, to those about us whose present condition is one of evil, and is threatening to us.

But let me say a few words in regard to some of the ways in which a sincere consecration to, and participation in, Missionary work, and an enlarged and enriched experience in that work, reacts upon the life and work of the Church at home. The first point that I would emphasise is that with which I started. Foreign Missionary work reacts in a most direct and powerful way upon the Church's recognition of the reality and the completeness of the lordship of Jesus Christ. "All power is given unto me in heaven and upon earth. Go ye therefore unto all nations." In the Foreign Missionary work, is not a Church continually learning the lesson that all power is given to Jesus Christ our Lord?

We also learn a new and simple lesson in regard to the solemnity of the relationship of trustee in which we stand to this Gospel. Do we remember, Christian friends, that this is our relation to this Gospel? We are trustees. Now, very often the financial ruin that comes upon men here—the failure, for instance, of your Glasgow bank, and of our institutions on the other side of the water—grows out of the fact that those who are trustees have failed to keep what they ought to have kept that was entrusted to them. But if we are false in our trusteeship, it will be because we fail to give what we ought to have given. That is the difference between the failure of the Church in its trusteeship, in its relation to the Gospel, and the failures or common disasters of business men in their service with reference to the things committed to their trust. They fail to keep that which they should have kept—that which was entrusted to them: we fail to diffuse that which was given us not to be stacked up, locked up, and kept from possible use by others, but to be given with freeness and with promptness, and in all loyalty and fidelity, to those for whose sakes in part Christ came to give this Gospel to us. He gave that Gospel to us to be used as an instrument of His, by which we His chosen servants may bring others to Him.

A third reaction upon the Church life at home is its reaction upon the doctrine and order and method of the Church. If this Foreign Mission experience does not teach us in anything to alter the terms of our Creed (and it ought to teach us something there), it teaches us new things with regard to where we should put the emphasis. At home in our Conferences we sometimes have to magnify unduly the things that are small, and cover up the things that are great. But in the Foreign Missionary work, we learn where the stress of Christ's teaching is to be laid. What are the great doctrines that are to be held up? Not the things by which we may justify ourselves for maintaining the position we hold. We are to lay the stress upon maintaining the truths we hold in common, and which as our common charge we are to proclaim in Christ's name over all the earth.

This Missionary experience will teach us in many things what measure of importance to attach to external things; and we shall learn what things are *merely* external. We have been told sometime

during this great Missionary Conference, of Missionaries of your noble Church Missionary Society standing side by side with brethren of many different denominations. In the presence of Juggernaut they see that it makes little difference, what is the cut of a man's coat, the shape of his collar, the length of his skirt, or anything of that sort. Have we not at home the Juggernauts of ignorance and of sin, in the presence of which it makes little difference what these external things are? This Foreign Missionary work reacts in a most salutary and powerful way in regard to our belief as to the oneness of the Christian Church. When we come to make our motto, "Christ for the world, and the world for Christ"—then we shall come to the recognition ourselves of the essential oneness of the Church of Jesus Christ our Lord; and this great problem of Christian unity, which is being pressed upon us in so many different ways in all lands, will be hastened towards a solution. And I believe it is only in that way that it will ever come toward a solution.

Rev. Professor Lindsay, D.D. (Free Church College, Glasgow): I do not care very much for the wording of the heading of our discussion. The work is one and the same; and you cannot describe relations between things that are the same. The Church which forgets that there is a difference between Home Mission work on the one side and Foreign Mission work on the other, will do both parts of its work the best; both depend upon the same power of God's Holy Spirit working in the Church. Our Christian Church was born in a revival; from revival to revival is the law of the Church's on-going; and the modern history of the Church tells us that whenever God's Holy Spirit shakes His Church mightily, then Home Missionary work and Foreign Missionary work are at the same level, and are prosecuted with the same zeal.

Let me call to mind that marvellous revival in Germany—the Pietist movement. Spener, a child of the imaginative Rhineland, laid hold of Francke, a son of the old trading Lubeck stock. The latter put into practical form the ideas of the former, and out of the whole came such Home Missionary work as in the Halle Orphan House and the Cannstadt Bible Depôt, from whence went the first German Missionaries to the heathen. The great Moravian Church, which more than any other forgets that Foreign Missions are a secondary thing, came out of the Pietist revival. In the Wesleyan revival the same thing is seen. That revival produced not merely the Methodist Churches, that marvellous birth of modern times, and the great Evangelical movement in the Church of England; it also laid the great foundation of the great Missionary Associations which now are the glory of the Church of England and of Nonconformist Churches in England. In Scotland that revival of religion which had for its outcome the separation of the Free Church from the State, had for its one arm the

Reaction on
externals.

The work
one.

Examples of
revival life.
The Pietists.

The
Moravians.

Wesley.

Dr. Duff.

Home Mission work of Dr. Chalmers, and for its other the Foreign Mission work of Dr. Duff.

I do not care for theology if you mean by it little bundles of ideas wrapped up in appropriate propositions. Living theology is the rationale of spiritual forces, and the description of ^{True theology.} great spiritual events; and I say that real living theology which takes hold of, and teaches, the great facts of man's sin and Christ's salvation, of the present and overpowering influence of God's Holy Spirit, can know no difference between Home Missionary work on the one hand and Foreign Missionary work on the other. The Church which neglects the one cannot prosecute the other. The Church which is the great Home Mission-worker, is the Church which sends most abroad to heathen brethren and sisters.

I think I can put before you from Home Missionary work what is to my mind a most vivid picture of what Foreign Mission work should be. I can recall a scene in a church in Glasgow where we were doing work amongst the lapsed. In one of our afternoon meetings, I saw this:—A woman in a battered bonnet, a faded shawl, and a great blue mark across her forehead: a baby half hidden in the dirty shawl, and a ^{Amongst the lapsed.} little girl, shoeless and stockingless, by her side; and a young lady, gently cultured, highly cultivated, by her, with one arm round the little bairn and her hand on the woman's shoulder, striving to bring back to her that womanhood she had lost. Is not that a picture of the Home Church, of the Church of Christ enriched by all the gifts that God's Spirit has given it, stretching forth and laying its hand on these heathen who are still beyond the fold of the Saviour?

We are anxious, and rightly, to support our Home Churches with money and with all kinds of support; and to make the congregational work go well. But if we think of nothing beyond our congregation and our Church we belittle our Christian work. Nothing so takes us beyond ourselves as an interest in Foreign Mission work. When we subscribe for the Missionary and his work, when we read Missionary intelligence, how that lifts us beyond ourselves, and makes us feel that we belong not to the small circle round about us, but to the great Catholic Church of God, which would fain fill the whole world! The one thing which more than anything else brings ^{A sense of unity.} home to a congregation, and to individual Christian men and women here—the one thing which brings home to them that communion of the saints, that companionship of believers, that great, mighty, invisible Church of God which has filled so much of the world's history in the past, and has yet to fill the ages, is its enthusiasm for Foreign Missionary work.

Foreign Missions have taught the Home Churches one or two practical things. Foreign Missionaries, and their wives especially, ^{Woman's work.} have taught the Home Churches the value of women's work amongst women. They began it, and we are only very slowly following in their footsteps.

Another thing that Foreign Missionary work has taught us is

how to use our converts to help their unconverted neighbours. The first idea of the Foreign Missionary is, how to get some men whom he has been instructing to stand by his side and work along with him on their neighbours. We are only beginning to learn this in our Home Mission work, and unless we learn the lesson we shall not succeed as we ought to do. We must learn to make workers out of the first converts in our district, and set them, who are in more thorough sympathy with the people of the district than any other assistants can be, to work among their neighbours. When that has been done marvellous work for Christ will result. This is a lesson from Foreign Mission work.

They teach us
how to use
converts.

Then, lastly, Foreign Missions teach us that there may be united action in spite of want of incorporate union. You know how we are divided; but, somehow or other, all this sort of thing disappears on the Foreign Mission-field. I am persuaded that the one great thing which is going to fuse together the Evangelistic Churches at home is their co-operation and work in the Foreign Mission-field.

They show
united action.

Rev. F. A. Noble, D.D. (Chicago): Mr. Chairman, and brethren in Christ,—It is due to myself to say that I did not know I was to have any part in this discussion until I saw my name printed in the programme. Least of all did I know, until I received a very courteous reminder from one of the secretaries, that I had promised to prepare a paper. But I should be ashamed of myself at the end of a ministry of twenty-five years—in which I have steadily tried to do these two things, namely, to develop the spiritual life of the Church on the one side, and on the other to broaden out its interests and its sympathies and influence to the ends of the earth,—if I should not have something to say upon a topic like the one that is before us. The time is brief, and I shall confine myself simply to stating a series of propositions which I have tried to put within the limits of the topic assigned. These come largely out of my own experience and observation of Churches at home. I shall try to state exactly what seems to me to be practically the reflex influence of Foreign Missions upon the Home Churches.

Two aims of
twenty-five
years' ministry.

Personal
experience.

First, then, *interest in Foreign Missions helps to develop a comprehensive idea of Divine salvation.* In reading the Gospels, we find these two thoughts; first, the love of God individualised to every soul. We read of “the disciple whom Jesus loved.” He loved Mary and Martha. “He loved me,” says the Apostle, “and gave Himself for me.” It is all individualised and made personal. Then, on the other hand, we read that this Gospel has broadened out until it takes in all the nations and all the generations of the world. “God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life.” Now it is this latter idea that it is

Two aspects of
salvation.

difficult to train a Church into the comprehension of. Very frequently we find men intent upon their own salvation, and full of joy in the thought that they have found the Lord Jesus Christ, but who have not yet found their way into that broad thought which comprehends that the salvation of Jesus Christ is for all souls everywhere. But the influence of Foreign Missions, the influence of work by men whom we have known personally in Japan, in China, in India, in the Islands of the Sea, when they come back to us and tell the story of their experience, life, and work, always is to lift up the individual who is in the membership of the Church into a comprehensive view of the vastness, the length, and breadth, and depth of this blessed Gospel of Jesus Christ.

Secondly, *active interest in Foreign Missions helps in expressing a sense of fellowship and unity in the Home Church.* As Professor

Missions develop comprehensive conceptions.
Fellowship in unity. Aiken, the brother who has preceded me, dwelt upon that point, I need simply indicate, as we read that wonderful prayer of our Lord, that we find Him crying out that all may be one, and as we interpret the instincts of our own need we find

A new impulse. ourselves drawn towards those who also love the Lord Jesus Christ. Here is the prayer of the Lord, here is the instinct, or impulse of the renewed soul, drawing us all towards each other. And yet, friends, how hard it has been in the past for those who differ in their views of doctrine, or differ in their methods of Church polity, to stand together and lock hands, and bring heart into sympathy with heart, and see eye to eye with reference to these great things.

I first set foot upon this English soil at Liverpool. I had a few days to spare, so I journeyed by slow stages to London. I wanted to see some of the old churches and cathedrals. I went into them, and I noticed in every church and cathedral and castle I entered that I heard first of all the same story of restoration, that they asked for funds to restore this or that. I speak with entire respect of movements of this kind. At any rate I am not here to-day to utter any criticism; but I was asked at Stratford for a penny to restore the church where Shakespeare's bones are supposed to be placed. I thought of another restoration that was indeed necessary. I remembered, and it came to me with an impressiveness I never recollect to have felt before, that every face into which I looked was made in the image of God. But how marred, how deformed they were now! And it seemed to me that any comparison between the

The image of God. restoration of a castle wall or a cathedral and the restoration of a human soul into the image of God would be impossible.

I meditated on this over and over as I was on my way to this great Conference, which should take in its arms of faith and love all the nations of the earth, and lift them up to the throne of grace. I seemed to see the Lord Jesus Christ with upraised hands bending down over the millions of Africa, and whispering to us, "Restore, restore in them the image of God." And I saw Him brooding over the Islands of the Sea, and saying, "Restore these to the image in which they were made."

And Japan, and China, and India, is He not bending over them to-day, and saying to you and to me and to us all, "Give time, give thought, give substance, give sympathy, give everything, that they may be restored and be the children of the Father."

Thirdly, *active interest in Mission Work helps to educate a Church in liberality.*

Let me tell of matters that have come within my own experience. The testimonies that have come, and that we have heard from these brethren that have come from the fields in which they have laboured, have been of the highest value; and if anything that I am saying to you now shall be of any special value, it will be because it is authenticated by what has actually taken place. About ten years ago the providence of God led me to the pastorate of my church in Chicago. The church had had a long and a severe struggle, but we were between fifty and sixty thousand dollars in debt. The men who were in it had given and given. They were compelled to meet the current expenses of the church, and it was as much as they could do to meet the semi-annual interest of this vast sum. After years of discouragement, they had decided they could not do anything for Foreign Missions, nor much, if anything, for Home Missions. I had been for days taking an estimate of things. I went into the pulpit one Sabbath. I announced the schedule of benefactions. I said, "We will give so much for this and so much for that. In two weeks we will take the annual collection on behalf of Foreign Missions. I tell you what I want you to do. I want you to give six hundred dollars." They looked at each other, and they looked at me. The sum was so vast that they had not any words of reproach. So I escaped. Next Sunday morning I repeated the announcement, and said, "Remember next Sunday you give this six hundred dollars." I heard some remarks about the new minister that had come. We took our collection. What was it? It was not six hundred but eight hundred dollars.

Education
in liberality.

An astonished
congregation.

When I took my chair the next Sunday morning, it was the most astonished congregation you ever saw. What was the outcome? They began to have some sort of faith in themselves, some sort of respect for their capacity: they found their means were not exhausted. In six years we had paid every dollar of our indebtedness, and raised our contributions up to nearly twelve thousand dollars. There is no church in this continent, or any other, which, if the minister will put his heart into it, and say, "Our sympathies must be as broad as the sympathies of Jesus Christ, our interests must be as wide as the interests of Jesus Christ," cannot be brought to give of its substance for Foreign Missionary work.

What
congregations
may do.

Fourthly, *interest in Foreign Missions helps to hold the Church to the simple evangelical truths of the Gospel of Jesus Christ.* If the reporters will do me the kindness to take that down, I do not care if they do not take anything else. I will repeat it. Interest in Foreign Missions helps to hold the Church to the simple evangelical truths of the Gospel. I coined that out of some experience we have had in America. I coined that because I believe we are coming into the realisation of a

Missions
encourage
a simple
Gospel.

vast truth. We are having men at home in America—and I suppose you have them here, and in France, and in Germany—who have *substituted in a large measure a kind of philosophy, savoured with a little body of Gospel truths, for the Gospel itself*. What is the use of going to China, what is the use of going to Japan with a philosophy? What is the use of going with an utterly godless science? What is the use of taking the richest literature you produce at Cambridge, or Oxford, and going to these pagan nations with it? There is nothing that has in it the power of God except the Gospel of Jesus Christ. Those who come back worn and sanctified by the grace of God from the fields where they have stood face to face with godless races and nations, do not come back with philosophies and sciences, falsely so-called, and all the arts and outcome of our modern literature, but they come back and say to us at home, “*Preach the Gospel, the simple Gospel of Jesus Christ.*”

Philosophy
won't do.

Rev. Principal MacVicar, D.D. (Montreal): Mr. Chairman,—The precise question is, What are the benefits which the Church at home derives from Foreign Missions? These have been so admirably stated that I feel very much like rising simply to say “Amen” to what has been already presented. Five minutes will be quite sufficient for me to say what I desire. First of all, with regard to Foreign Missions, I take it that they help men and women to deeper insight into the nature of the kingdom of God and the mind of Jesus Christ; and, therefore, they teach the Home Church the true nature of her own work. Specially do they emphasise this thought—that none of us liveth to himself, and that the Church does not exist simply to take care of herself, but to be instrumental in the enlightenment and salvation of the world. I believe, too, that Foreign Missions have done very much to teach the Church how to do her own work. The question is very frequently asked, What are we to do for our masses?

Teach the
Church
her work.

And how to
do it at home.

And the truth is that the masses in many of our great centres of population are chasing the Churches away from them. Now Foreign Missionaries have nothing to do with any other class than the masses. They are not sent to occupy magnificent churches, well cushioned and equipped in every respect. They go into the slums of human population, and they show us the great need that these men have to be loved, and the greater need that they have to be helped and saved. Foreign Missionaries furnish a standing evidence of the value of Christianity. It is well enough to speak of internal and external and collateral evidence of the truth of the Bible. It is well enough for some pundits to go into the British Museum and decipher obscure characters, and tell us fresh truths of the Word of God. I submit, however, that what is most convincing and most stirring to the Home Churches is the effect of Divine truth, presented in a clear and simple way, on degraded

Living
evidence.

humanity, the power of Christ through His Gospel to lift heathen nations up into the light and liberty of the children of God.

Foreign Missions, too, teach us emphatically the need of vastly greater liberality. We need to be taught in this respect. Parsimony is one of the glaring sins of Christian people—down-right meanness, and at the same time shameful abuse of that which God has put under our control in gratifying our own selfish ends. I wish to emphasise the fact that the unity of the Church is greatly promoted by this work, and that the time is come when it is felt *that the weakest part of every man's creed is that which he holds alone, and that the strongest part is that which he holds in common with the whole of Christendom.*

Rev. William M. Taylor, D.D. (New York): Mr. Chairman,—I believe we are all of one opinion upon this matter here, and therefore there is no need to argue it out. It is because the objection has been made in other quarters that Home Missionary activity is neglected by those who prosecute the Foreign Missionary enterprise, that we have to take the defensive. Some years ago when there were great Missionary gatherings in Exeter Hall, I remember a cartoon in *Punch* which represented some clerical-looking individuals moving along the pavement with a little street arab looking up at them and saying, "Please, ain't I black enough?" That is the kind of antagonism we have been called upon to meet. It is indulged in mostly by those who do not know anything about Missionary work. One thing which has not yet been spoken of I should like to lift into the foreground. I refer to the influence in the Home Churches of the biographies of Foreign Missionaries. I believe there have been Missionaries at home quite as eminent for earnestness, piety, and self-devotion as those who have gone abroad; but what these last have done has been done in the sight of all the people. Their isolation has placed them like Aaron on Mount Hor. We have learnt to know and to love them. We have seen them, or rather we have heard of them, in all their enterprises and efforts. And so the reaction of their characters has come back upon us, and has elevated our own Christian life higher than it would have been if they had not gone into those Missionary enterprises. I should like to say that we have in the successes of our Foreign Missionaries an antidote to the assaults of infidelity, at the very moment when it is most needed at home. One cannot but admire the honesty and candour with which Charles Darwin acknowledged that he was wrong in supposing that the inhabitants of Tierra del Fuego never could be elevated by the Gospel. I think that the success which attended the efforts made there was worth going into the field for, if for no other reason than to have that acknowledgment from a man like Charles Darwin; a man whose character for honesty and accuracy of observation was

The sin of
parsimony.

Don't stand on
defensive.

Blacks at
home.

Reflex
influence of
character.

Darwin's
change of
opinion.

beyond all doubt, whatever might be said of his theory. Nothing could have been more valuable at the time in which it came than the testimony which was furnished by the successes of Foreign Missions in our different stations. I think we ought to glorify God for them. The Fijians, for example, have come up from **Not development but creation.** heathenism to civilisation in a single generation. There has been no long process of development or evolution in their case, but a spiritual creation by God's Holy Spirit. Another fact I should like to state because it refers to two young friends of my own. We have in New York two young men who are famous above most for earnest efforts on behalf of the masses of the people. The one is Dr. A. F. Schauffler; the other is the honoured son of an honoured father, Dr. Judson, the son of Adoniram Judson. Both of these men are labouring in the slums of New York city, proving that Home and Foreign Missionary enterprise is one. They have the Missionary zeal **Hereditary zeal.** by inheritance. Dr. Schauffler's father laboured long in Turkey, and Dr. Judson's in Burmah. The sons are to-day, with the zeal of their fathers, labouring in the streets and lanes of New York city. I believe another son of Dr. Schauffler is labouring amongst the Bohemians in Cleveland. So, you see, the work is one. And we can afford to treat, I think, with a good deal of contempt the cynical sneers of those who say, "We do not care anything about Foreign Missions; we believe in Home Missions." Indeed, the best way to deal with such people is to say, "We have a Home Mission too. Will you give us a little for that?" I have always found that made them, as we say in the West,—“Shut up.”

DISCUSSION.

Rev. John Hewlett (L.M.S., from Benares): Mr. Chairman, ladies, and gentlemen,—I feel this to be a very blessed meeting. The reaction of which we have been speaking seems to tell very powerfully upon us who have the privilege of taking part in the meeting. If I can interpret your feelings by my own, I would say that we have been greatly lifted heavenward by what we have heard this afternoon. And under the influence of this holy enthusiasm, I feel constrained to speak to you from a Missionary point of view on this deeply interesting subject.

The first thing which I should like to say is that Foreign Missionary work reacts powerfully upon our belief in Christian doctrines. Now I find great complaints made in this country, that in the preaching of ministers and in religious writings the Atonement of our Blessed Lord is often kept in the background, and Christian morality and the example of our Lord are too exclusively put in the front and even substituted for the doctrine of the Atonement. Well now, as a Missionary, I feel that if it were not for the Atonement of Christ all our efforts for the spiritual conversion of the heathen would be in vain. In India, when I have spoken to natives about our Lord as an example, and about His morality, I have indeed seen proofs of their being much interested; but this is not what has touched their hearts. It is the doctrine that our Lord loved them and gave Himself for them, that they were sinners and could not be saved unless God's dear Son had come into

this world and taken their guilt to Himself and laid down His life for them, that has touched their hearts.

There is another point which has been brought out in various ways. It is this, that participation in Missionary work, or an interest in it, tells powerfully upon the whole life of the Church. Now we hear in this country of methods adopted to lead to the higher Christian life. We hear of holiness conventions, and far be it from me to say a word against them. I thank God for every effort made to advance the Christian life, to bring people into closer union with God, to make them enjoy more of the love of Christ and of fellowship with Him. But I believe it is not by mere meetings that we are to attain to the higher Christian life. I believe that it is when we labour for the salvation of others, when our hearts go forth in love towards the whole human race, when we pray for the human race, when we contribute of our wealth to bring the whole human race to Christ—it is then we become more Christ-like, it is thus that we feel bound to look to Christ, and to receive life from Him into our souls, and thus that we attain, better than in any other way, to the higher Christian life.

Missions tell on
higher life.

How to
attain it.

Bishop Esher (Evangelical Association of North America): Mr. Chairman, ladies, and gentlemen,—As the delegate of the Missionary Society of the Evangelical Association of North America, I have come here to learn, and have been an attentive listener in these meetings. With much that I have heard, I can agree. The obstacles in the way of Home and Foreign Mission work are formidable, to human possibilities simply insurmountable.

The Church in general is still seriously lacking, her efforts are comparatively lukewarm, and her offerings insignificant. But she is doing something, aye, a great deal; she has at least begun to take hold of her work,—the conversion of the world to Christ; and the result is simply marvellous in both departments of her work. Both these departments go hand in hand. Their object is the same: to turn man from darkness to light, and from the power of Satan unto God, to receive forgiveness of sins, and inheritance among them which are sanctified by faith in Christ—to establish the righteousness of God among men. The value of Medical Missionary service cannot well be over-estimated. Woman's help is of greatest importance, both at home and abroad. But the Divinely ordained principle, the great means, is the preaching of repentance and remission of sins in Christ's name, among all nations, beginning at Jerusalem, and this by men fully qualified and supported by a pure and prayerful Church. Nothing else will accomplish the great purpose of the Mission of the Church of Christ. Her work is Divine, and only by the power of the Holy Spirit carried in sanctified vessels, devoted for life and for death, can this work be accomplished—it is being accomplished—at home and abroad.

The Church
beginning to
work.

The chief
means.

We ought to raise annually at least a dollar per member,—say fifty million Evangelical Christians. You British Christians could easily do it alone. But we all want to have equal shares; and I for one am ready to give a pledge for my church for the amount stated, besides all other contributions for church purposes

A dollar per
member.

and good causes generally. The earnest prosecution of the work of the Lord in the Missions among the heathen and the success there, is the best means I know of for the strengthening of the Church at home in her spiritual life and in all departments of her home work, and also for the discomfiture of all her adversaries and opposing powers.

Rev. H. Percy Grubb (C.M.S.): Mr. Chairman,—I wish to emphasise what has been said this afternoon by referring to a few telling facts—facts which are known to many here, but which it may be well to recall—which will illustrate the reaction of Foreign Missions upon the home life of the Church. Now, while this is the Centenary of Missions, it is equally and even more so the Jubilee of Missions. If we go back fifty years we find that in England there were then not more than ten Missionary Societies. We find now that there are more than one hundred. Growth of the Church in fifty years. In the same way the Missionary spirit has grown in America.

If we look at the Church of England when the Queen came to the throne, we shall find that there were only seven colonial Bishops—seven Bishops outside England. Now there are seventy-five. And this large number has been the growth of the Missionary enterprise of the Church, guided by the Church Missionary Society; and if we look at the American Episcopal Church, we find that it now numbers about seventy Bishops. If, again, we look at the work done at home in connection with Home and Foreign Missions during the last twenty-five years, there has been subscribed in connection with various works in the Church eighty-one millions of money. Of that ten millions has been given to Foreign Missions. In connection with the Church Missionary Society, with reference to the home work of the Society, I may say, as illustrating its effects upon the life of the Church, that there are preached in connection with the Society throughout England about eight thousand sermons every year, and there are held three thousand meetings in the parishes of England. And nearly the whole of this work is done by volunteers; or if we except some two thousand sermons and about one thousand meetings which are taken by paid Officials and Missionaries, the whole of this vast work, is the work of clergymen and laymen giving their time gratuitously to the Society. The result of Missionary life.

Here are facts—telling facts—which illustrate the effect that Foreign Missions have on the home life of the Church. Who can over-estimate the vast amount of good done at home? I think our best illustration of the growth of our vast organisation of Missionary Deputations is to be found in Ezekiel's splendid vision, where he was brought through waters which were up to his ankles, and then up to his knees, and then up to his loins, and finally the whole man was submerged. Ezekiel's vision.

Rev. James Kennedy (L.M.S., late of Benares): Mr. Chairman, ladies, and gentlemen,—I have just one thought. I will try to give it in the two minutes to which I am confined. Again and again to-day we have heard that the work at home and abroad is the same. Now my thought is this. The consecration should be the same. In going about and listening to Missionary speeches, nothing has been more painful to me than to hear of the self-denial of the Missionary. I shall never forget an interesting conversation that I had with Dr. Duff, who was not only my friend but my guest. I remember with what scorn he spoke of those he met at home who kept carriages, and laid down to him the law as to the self-denial which should be practised by Missionaries. All to be consecrated.

Rev. B. La Trobe (Secretary of Moravian Missions): Mr. Chairman, ladies, and gentlemen,—The history of Moravian Missions affords as good

an illustration of the influence of the Foreign Mission life upon the Church at home as is to be found. I fully believe, for my own part, that had the Lord not given a Missionary character to that Church, you would have little life and unity now. There was a time in the early decade of our Missions when the zeal and fervour of her members boiled over, and the time is known in her history as the "sifting time." Whence came the sobriety? Whence came the reaction? From the Mission-field. Thence came zeal, thence came warmth and life. I am sure that in the history of my own Church infinite blessings have come back to us over and over again from the Mission-field.

Example of
Moravians.

The Chairman: At this advanced hour, I shall not detain you by making any remarks. I am sure we have had a most profitable Conference; and the reaction of which we have heard so much on the Home Church, from the Foreign Missionary enterprise, cannot, I think, fail to be promoted by the stimulus we have all received this afternoon.

Rev. Newman Hall closed the meeting with prayer.

APPENDIX.

In reading the interesting proceedings of this meeting, I am impressed with the feeling that sufficient prominence was not given to the important historic fact, that the Home Missions of modern times *owe their birth* to the spirit and experience of Foreign Missions. The great evangelistic movement, of which Whitefield and Wesley were the originators, sprung out of the *Georgia Mission*, set on foot by the Wesleys. It was there they learned the practice of preaching to the lowest classes in the open air of a climate much better suited to that form of evangelistic work than the atmosphere of England. When Whitefield had experienced the presence of God in his open-air sermons in America, and felt the power of his oratory over the vast crowds which waited on his preaching there, he was emboldened to take his stand on the "rising ground" at Kingswood, to preach to the colliers, when the ministers of the Church, in Bristol, shut him out from their pulpits.

But for the folly of the ecclesiastical leaders of the Church of those days, in expelling Whitefield and Wesley, these noble men would have been the great evangelists of the Church of England, and would have retained within her pale as loyal children the tens of thousands whom they converted, who were only formed into separate sects by circumstances over which they had no control. Whitefield, who first began this great evangelistic movement in England, was unsuited by nature and averse by predilection for being the founder of a Church.

Wesley was an evangelist by choice, and only became an ecclesiastic by necessity. Both would willingly have been the itinerant evangelists of the Church, if she had only had the wisdom and grace to employ their Divine gifts.

Such a policy, if it had been followed out, would have greatly altered the history and the present position of religious parties in England. We do not speculate on the balance of benefits which might be traced to the enlargement of the sphere and influence of the English Church, and the possible reaction on the upper classes, both of the laity and clergy, by the infusion of a new life. It might have given that power to the services of the Church, the lack of which led earnest spirits to try to infuse it by a return to mediæval doctrines and ceremonies—the antithesis to the simple gospel proclaimed by Methodism. These matters are too high for us; we accept the methods and results which have been the outcome of Divine guidance and grace, rather than the deep laid schemes of either a Whitefield or a Wesley. The only truth we desire to impress on the Home Church is, that she owes that vitality and power, by which she has been, or may hope to be able to reach the masses alienated from her services, to the spirit and the experience of the Foreign Missionary.

This subject might be illustrated by reference to other historical facts. For example, the revival of evangelical doctrine and evangelistic enterprise, owes much to the teaching, and still more to the personal influence of Robert Haldane, the first outgoings of whose zeal was to sell his beautiful estate, Airthrey, to devote the proceeds to establish a Mission in Bengal. When this was prohibited by the East India Company, he gave himself to home evangelisation, and made his influence felt in the most effective forms in Scotland and Geneva. France, Switzerland, and his native country, all owe a deep debt of gratitude to the Missionary spirit of Robert Haldane, a Foreign Missionary in intention and heart, though not in fact.

[The above would have been addressed to the meeting if it had been possible to attend. There happened to be a vacant space, and we have availed ourselves of it.—ED.]

OPEN CONFERENCE.

FIFTH MEETING.

COMMERCE AND CHRISTIAN MISSIONS.

(Wednesday evening, June 13th, in the Lower Hall.)

J. Herbert Tritton, Esq., in the chair.

Rev. Prof. Lindsay offered prayer.

The Chairman : We have before us, my friends, a subject of momentous importance this evening, "Commerce and Christian Missions,"—a subject so vast that it is almost impossible to know on what lines to approach it in the few minutes that are at the disposal of each speaker to-night. There are many in this hall who, like myself, are immersed—may I use the phrase without being misunderstood?—immersed in business and commerce, who in this London of ours, the centre of the commercial operations of the world, are day by day, as it were, with our hands upon the heart of the mighty commerce of this country and of the world. We feel its pulsation. These pulsations, we know, are felt on the other side of the world as they are here. There are many in this room who, I should think, are also somewhat immersed—may I say at any rate deeply absorbed?—in the Missionary cause of our beloved Master the Lord Jesus Christ, who stand continually, and more especially on occasions like this, with their hands upon the mighty heart of Missionary enterprise, the pulsations of which are felt all round the world. Not here alone in London—there is only one half of that heart here; the other half is across the Atlantic, in the United States of America; and that heart beats in unison with this heart for the benefit of the whole world in Christian work for the Master Himself.

We who are thus closely connected with the city, know that in commerce these operations of which we speak are all brought into a focus in the ledgers in the counting-house, to the creditor side or to the debtor side of those great books; and the ambition of commerce is that the creditor side shall outweigh the debtor side, that it may have the whole world for its

Pulsations of
commercial and
Missionary life.

Commercial and
Missionary
ledgers.

debtors. In the Mission-field, in Mission work in the Master's service, there are also the open pages, the creditor and the debtor side. But I would like to draw this distinction at the outset: that in this work the preponderance must surely be not to the debtor but rather to the creditor side. The great Missionary Apostle St. Paul himself was immersed in business knowledge, and at times in business too, and constantly uses the phrases of commercial life. I should like to touch on many of them, but I dare not, looking at that clock. This only would I say, referring you to the first chapter of the Epistle to the Romans, where he makes use of a striking expression drawn from commercial life in the midst of an equally magnificent sentence applied to Mission work. "I am a debtor," says St. Paul,—“I am a debtor to the Jew and to the Gentile, to the wise and to the unwise.” What thou, Paul! Surely, if any man could claim to be a creditor to the world, thou art the man; in labours more abundant, in prisons oft, with a life laid down continually for the service of humanity, thou art surely a creditor! “No,” says St. Paul; “I am a debtor.” He realised a glorious likeness to his Master when he said that. He “emptied himself” of self as Christ did, and proclaimed himself a debtor to the world. And that is the attitude—is it not, dear friends?—of Missions: an attitude taken up in the ordinary phraseology of commerce.

See how the two fit in together from this point of view. Let me pursue the thought a little further. I need not go back to the Roman law, in which the debt is defined as of double significance—the duty to pay on the one hand, the right to receive on the other; but I cannot think that that thought was absent from the Apostle's mind. He looked on the whole world as possessing a right to receive from him and from the followers of Jesus all that he and they had been endowed with. Shall we not in this Missionary Conference be more firmly than ever persuaded of this right on the part of the Gentiles? The heathen, the wise or the unwise, should receive from us that which we have of the unsearchable riches of Christ. It is their right—their inalienable right. The phrase comes from the commercial mind; it is a commercial phrase.

And now, “What has commerce to do with Missions?” ask many wondering voices. It was asked one hundred years ago by that great Indian Company, the monopolists of that day, and they determined that commerce had nothing to do with Missions at that time so far as they could see, and they refused to allow their ships to take out pioneer Missionaries, so that those noble men had to seek a Danish ship in which to cross the seas to India. And they refused to allow the Missionaries to live on their territory, so that these men had to seek the protection of the Danish flag, under which to land at Serampore, which was then a Danish settlement. Thank God times are changed now! What does commerce owe to Missions? Why, it owes everything. They have been most instrumental in opening up the highways and the byways of this country to trade. Has it been commerce first or Missionaries first? Why, we know that in many cases the Missionaries have preceded the trader. They

Paul's
commercial
expression.

Christlike
debtors.

Christians
debtors to
the heathen.

Commerce
opposed
Missions.

Commerce
indebted to
Missions.

have opened up and made possible vast regions to commerce. And this fact is, I believe, thoroughly well recognised to-day. Thank God the connection between commerce and Missions is not only theoretical; it is practical, and of every-day importance. Commerce looks after its exports and its imports, and in doing so has made for itself beaten tracks over which the Missionaries' feet shall tread whether by land or sea: steam lines they are called, as we know, over the ocean, and railroads and paths here and there over the land. And now it remains with all the enlightenment of the nineteenth century, with all the mastery of communication which the nineteenth century has afforded, with all the privileges with which we are endowed, for the generation of to-day to go in and repair the mistakes, the apathy, the ignorance—may I not say the ignominy?—of the past, which has allowed eighteen hundred years to roll away with but faint and feeble effort to reach the masses of the world. And now, **A double debt.** are we realising the fact, as we ought, that commerce and Missions may co-operate and go together to repay to the world this debt which we certainly owe to it, but a debt which we owe to our Master still more. We hardly know whether to touch this subject or how to speak of it. We shall hear of hindrances and of helps in the course of this evening.

There is one thing on which I would like to touch, in order that I may not be accused of being thoroughly unpractical in any remarks which I may make, and that is: Before we can look with any satisfaction on the connection between commerce and Missions, it behoves us to see that the bearers of our commerce, the **Influence of the agents of commerce.** sailors who leave our shores, are also touched by the Gospel of Christ which we are carrying to other nations. I have blushed, as you have, in standing in foreign ports to see the immoralities of our English and American sailors; and I have blushed to know what sin was out of sight, as well as what was evident to the eyes; I have blushed to think that from Christian lands such men should go forth. I do not speak of what I have not seen. Thank God there are noble exceptions! There are Christian masters and Christian men in abundance, I know, and we must praise God for every one of them. But there are many exceptions to this; and it is **We neglect our sailors.** laid on my heart to say to the meeting, that we who are so so much interested in commerce, and at the same time so much interested in Missions, have not shown a like interest in the welfare of our sailors, who are for the most part our representatives in the eyes of foreign nations wheresoever they go. I should like to stir up this great audience, as a necessary part of our interest in these two great causes, to do what we can to give the sailor a new hope, a good hope through grace, which may shield him through the grace of the Lord Jesus Christ from the dangers and the traps and pitfalls which beset him on every hand; so that, instead of bringing a curse to the shore where he lands, he may be a Missionary, and bring a blessing in the truest sense of the term. My heart is full. I would like to speak much longer, but I cannot, seeing that we have so many others to address us.

The Application of Christian Principle to Commercial Life.

Rev. Professor Cairns, D.D. (Principal of the United Presbyterian College, Edinburgh): I would not have taken up this subject of my own impulse, both because I know too little of commerce in itself, and also of the Mission-field in itself, and am therefore likely to know less of the one in relation to the other. But, as I understand that what is wanted is some discussion on the general application of Christian principle to commercial life, leaving what is said of Missions to come in as a corollary, I am very willing to make this attempt, all the more that I believe the ultimate cure of some of the worst evils which afflict Missions on the side of commerce will be

The true cure. found to lie in a general elevation of the standard of our commercial life, through the working out of a higher ideal of what may be made of commerce for the kingdom of God, both at home and abroad. It is not in dealing with special grievances and scandals like the slave-traffic, the opium-traffic, the rum-traffic, however needful, that the root of the evil is to be reached, but in lifting up our idea of what commerce may be and ought to be when prosecuted for the glory of God and the furtherance of the cause of Jesus Christ. Some years ago, before the death of the great

Indian Missionary, Dr. Duff, I happened to be called, when he was present, to speak in the Edinburgh Daily Prayer Meeting on Christian The Christian standard. sanctification; and at the close he came up to me and said, "It is all true, but there is a text which I think would include it all: 'Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by Him'" (Col. iii. 17).

Taking this great text as the motto of the Christian in connection with business in the widest sense, including its relations to Missions, I shall briefly endeavour to show *when* that which we do is done in the name of the Lord Jesus, or, what is just another expression for the same thing, *when* it is conducted to the glory of God.

I make an apology for handling a subject in which I have so little practical experience; but I would divide the whole of truly Christian business or commerce into two heads: first, that which truly has the name of Christ named on it, or promotes the glory of God *in regard to its end*; and, secondly, that which truly has the name of Christ named on it, or promotes the glory of God *in regard to its means*.

1. *In regard to its end*, let us look at the kind of business or commerce that stands this test. We cannot answer this question

The true end of commerce. without seeing that in business, trade, or commerce there is a Divine idea, which is to meet men's natural wants or other wants which it is right to develop; and that we do this by transporting what grows or may be found in nature, or by manufacturing or adapting what needs some process of transformation, and then exchanging it to suit the wants of others. This is the

elementary idea of commerce or business, and it is evidently a Divine idea—as much a Divine idea as human society itself, which can hardly exist without it. This gives birth to the great system of buyers and sellers, with prices and profits, with employers and labourers, with shops and warehouses, with ships and markets, and with governments to protect industry and traffic. Those alone who fall in with this idea, and wish to meet it according to God's will by supplying the wants of their fellow-creatures, can be said to do what they here do as unto the Lord, or in the name of Christ. I grant that other motives may lawfully mingle—the desire of personal subsistence or of supporting a family; the desire of finding employment for one's faculties, or even making discoveries in the great economy of production and distribution; the desire of reputation in presiding over a well-arranged and smoothly-working apparatus. I grant also as lawful the desire of stored profit or wealth; and of course the highest ends of wealth must all be kept in view by the Christian, whether his wealth arises from commerce or from any other source. But what I now urge is, that if there be no respect to the Divine idea of exchange and distribution in the meeting of real wants—wants divinely intended to be awakened and to be met—commerce is out of its place, and the Christian life so called, that is devoid of this consciousness, is low and unsatisfactory.

But when we come to so-called wants that were never meant to be divinely gratified, but are rather appetites that are to be repressed, indulgences that involve cruelty and death rather than enrichment and blessing—such wants as were professedly ministered to by the slave trade, or are provided for still by the use of opium, or by the exportation of intoxicating liquor—we come into a region where the Divine idea of commerce is thwarted and trampled down, and we see that, whatever may be the case in human law, the whole legitimate basis of commerce is subverted and destroyed. In the other cases, supposed commerce is a development; through it man develops wants in respect of clothing, shelter, food, furniture, ornament—every such want may be supplied in the name of Christ, and in harmony with the glory of God. But to what element of Christ's kingdom do these so-called articles of commerce belong? or what hidden mystery of progress do they bring to light and recognition? So, with every other entry in the vast encyclopædia of commerce, this principle of a divinely created and recognised want is to be carried round.

We shall require one day to eliminate much that is not even pernicious, but simply useless, though long upheld by fashion and caprice; for a Christian can hardly spend his life in making or distributing things that are not good and profitable unto men. But as for things noxious, judgment has already begun at the house of God; and where there is no true want of man there is no attribute of God that restrains the sentence. It will be for

Christian men, with enlightened consciences, always to review the catalogue of their own true wants, and to ask themselves, in the sight of God, what they can request the producer and the trader to supply. And it will be for the producer and trader also to ask himself what demands even of Christian men he can, as true and divinely implanted wants, respond to. Out of such a calculation, presided over by God's Word and prayer, and by the conscience of the Christian world, the vast repository of our commerce, as by something better than any customs entry, will need perpetually to be revised; and whatever does not pass the scrutiny as ministering to the true wants of individuals in youth and age, in health and sickness, in life and in death, and also of nations in their immaturity and in their full civilisation, will fall to be condemned and excluded.

I should like to see an amended list of imports and of exports, and of prices current, drawn up on this principle. No doubt we must give commerce sea-room. It will not do to make A revised list of goods. narrow or individual need our criterion, or say, with Socrates in the market-place, "How many things are here that I do not want?" But we must also remember that Christians have a Judge, who requires them to do good to all men as they have opportunity, and to do harm to none, and who has laid down this all-inclusive rule: "Whether ye eat or drink, whether ye produce or distribute, whether ye buy or sell, or whatsoever ye do, do all to the glory of God!"

2. We now come to speak of how commerce will stand this test, elsewhere and in the field of Missions, in respect to the *means* which it employs. In speaking of its end, as defined by us, it is The means. evident that benevolence, under the guardian care of piety, is the leading virtue. We must seek, and seek only, the good of others, by supplying wants which the Divine frame of human nature and society recognises; and this idea of the end of commerce carries with it also the great law of purity as a restraining principle; for God cannot allow us to supply any wants in others which minister to impure and sinful appetite. But when we come to speak of the means which commerce employs, there comes to light what is, perhaps, its characteristic virtue—viz., *truth*, or truth in alliance with *righteousness*. To the test, therefore, already considered—that commerce, in order to be in Christ's name, must be *godly*, as falling in with the Truth and righteousness. Divine plan of the world; and that it must be *sober* or pure, as not ministering to evil appetite, under the false idea of want—must now be added that commerce must be *righteous*, as supplying a confessed want, on fair and equal terms. This is the dominant idea of commerce, when we think of its means. It is equivalence; it is not donation. It is working for hire, and not in the field of charity. It is making and carrying out a bargain; and here, evidently, the prevailing virtue must be righteousness. Here comes in the realistic image of the Bible—the just weight and balance; the actual weighing of the four hundred shekels by the father of the faithful in the first

bargain recorded in Scripture; and the awful doom on the guilty monarch, "Thou art weighed in the balances, and found wanting." There is something truly refreshing to the sense of justice in the innumerable inculcations of this commercial honesty in the Pentateuch, in the Book of Proverbs, and in the grand ^{Scripture} testimony. denunciations, by the prophets, not only of the greed and rapacity of Israel, but of the sins of the most splendid trading cities, like Tyre: "By the multitude of thine iniquities, in the unrighteousness of thy traffic, thou hast profaned thy sanctuaries; therefore have I brought forth a fire from the midst of thee, which hath devoured thee; and I have turned thee to ashes upon the earth, in the sight of all them that behold thee" (Ezek. xxviii. 18, Revised Version). In the Sermon on the Mount, and in our Lord's exposures of the Pharisees, this exaltation of righteousness returns. It alternates in Paul with justification by faith, of which it is the fruit and evidence. In James, the cry of the labourer, whose hire is kept back by fraud, enters into the ears of the Lord of Sabaoth; and in the Apocalypse its final sentence mingles with the voices of the blessed: "He that is unjust, let him be unjust still." There is nothing in literature equal to this stern, lofty, inflexible assertion of the law of righteousness, which thus pervades the Bible; and all the most minute specifications of our penal law, and most articulated condemnations of our Christian ethics, as they reprobate all fraudulent bargaining, all adulteration, all lying advertising and warranty, all unfair competition, all dishonest debt, suretyship, and bankruptcy, and the innumerable other brood of selfishness, untruth, and unrighteousness, find examples of themselves, and happily also of their opposites, in the Book of God. It cannot but be with increased sense of the solidity of Christian morals that we find unrighteousness in commerce so borne down by the whole current of the Decalogue,—the tenth commandment striking at the covetousness whence it springs; the eighth and ninth, at the theft and lying, in which it is summarily comprehended; the sixth and seventh, at the violence and impurity, with which it is so naturally associated; the fifth, at the disobedience to parents, from which ^{The Decalogue.} it so often springs, and to which it equally returns. May I not say that even the fourth commandment stands and falls with righteousness or unrighteousness—the rights of the weak being filched away, and the working man being, through some lure of profit or pleasure, cheated out of his Sabbath rest. Thus, the first table of the Law stands up with the second to protest against dishonest gain, and to repress it by the highest of all motives: "Thou God seest me!" Must we not rejoice that Christianity carries a morality like this to every Pagan tribe, waking up and indefinitely increasing every echo of natural conscience; to every Jew, also, confirming the lesson of Sinai by the more awful sanctions of Calvary; and to every Mohammedan, writing anew all that the Koran has toned down or depraved, and inserting it in a context at once more tender and more sublime!

Let the life of Christian nations only more truly reflect here their

glorious creed, and then shall we not see our so-called Christian commerce no longer the stumbling-block of the world, but its evidence-book and its illuminated commentary? Could the scenes of the past ever return, when the native races have been scattered and peeled, beggared for a few beads or trinkets, plundered of their lands, robbed of their health, and wasted in all the stamina of their future, instead of being instructed in the equal principles of a solid and fruitful reciprocity, and helped, while subduing themselves, to subdue also and replenish the earth? Blessed be God, the record of Christian Missions is not thus all dark and cheerless! There has been a Christian commerce, both of the races that have brought salvation, and of the tribes that have received it, and a happy derived commerce with it. Then the fruits of Christian labour have twined around the sanctuaries that have superseded the temples of idolatry and the graves of infanticide. Returns of arrowroot and palm-oil have been the price of Bibles, and the Mission ship, leading the stately sea-going vessel in its train, has ridden peacefully into the harbour where before it would have met with cursing and with death. Nothing is so easy to appreciate as true Christian commerce. It is a speaking argument, even to the lowest savage, for a Gospel of truth and love, and yet more to the races sophisticated by a false civilisation, that have no faith in integrity and kindness. May these arguments, then, increase, till the opposite prove the rare exception! May our life, as nations, be more worthy of the great motto on our Royal Exchange, "The earth is the Lord's, and the fulness thereof;" or of the greeting flashed across the Atlantic by the newly found voice, which for a time became silent, struck mute, it may be, on both sides, at the greatness of this truth which it proclaimed, with wonder, if not with shame for the violation of it by Christian peoples: "Glory to God in the highest; on earth, peace, good-will toward men."

The relations of Commerce and Missions, with special reference to the Liquor Traffic in Africa.

Rev. F. F. Ellinwood, D.D. (Secretary, Presbyterian Board of Foreign Missions, U.S.A.): Paul at Ephesus encountered not only the general opposition of the world, the flesh, and the devil, but he had special difficulty with unprincipled craftsmen. At Philippi also he found a stock company making merchandise of a half demented girl, whose conversion interfered with their business. And from that day to this human rapacity has often thrust itself across the path of philanthropy and beneficence. We do not forget that legitimate commerce has been a great factor in the development of civilisation, and even in the progress of the Gospel. The growth of the early Church followed the lines of trade across the Mediterranean, and on the Continent of Europe Latin Christianity penetrated the forest homes of stalwart races where Roman arms and merchandise had opened the way.

Secular enterprise has built the great Christian cities of the Western Hemisphere, and opened Mission-fields everywhere in the chief islands of the sea. The California of to-day could not have been created by Missionary effort alone, and the magnificent spectacle of a British Empire in Southern Asia, with its Bible, its schools and colleges, its law and order, its manifold enlightenment and moral elevation, could not have existed but for the long and sometimes questionable career of the East India Company.

Influence of
commerce
on civilisation.

But there is no universal law in the case. Civilisation, even in its rude forms, has not always preceded the Missionary movement. Often it has proved a hindrance. Throughout British America, Mission Stations have followed the factories of the fur traders; but in Hawaii, Samoa, Fiji, and Madagascar, Missionary labour has led the way. Centuries ago also, Missionaries from Ireland and Iona, penetrating not only England and Scotland, but many portions of the Continent, were unattended by secular enterprise; and yet their influence was so strong and deep that Europe and the world have felt and rejoiced in it ever since. Those hordes of Northmen whom Britain could not resist, nor the armies of Charlemagne conquer or even check, were tamed at last by the simple aggressive influence of the Gospel, unattended by either military or commercial power.

Influence of
Missions on
civilisation.

Some things have been found almost universally true: first, that the Gospel has invariably elevated the character and established the power of our civilisation in all lands in which it has gained an influence. More than once has it been confessed that England could scarcely have retained her Indian possessions but for the conservative influence of those Christian Missions which measurably restrained the injustice of rulers, while they promoted the enlightenment and the loyalty of native princes and peoples.

The second principle which generally holds true, is that the first contacts of commerce, especially during the period of rough adventure and lawlessness, are evil. Whether adventurers have gone before or have followed the Missionary, their influence has caused a blight. Whale fishermen in Tahiti and Hawaii, convicts in Tasmania, kidnappers in Melanesia, slave traders on the Congo, opium dealers in China, and whisky vendors among the Indian tribes of North America, all have proved a curse. It is impossible to exaggerate the hindrances which have been thrown in the way of the Gospel by these influences. And the distinctions which are made in our own lands between the Christian name and the wrongs and vices that prevail in the general community, cannot be appreciated by those who see us at a distance, and mainly on our worst side. Judging from the wholesale classifications of their own religious systems, they naturally identify the name European or American with the generic name of Christian. Moreover, while here at home most men are under conventional restraints, adventurers in the distant marts,

Evil influence of
adventurers.

removed from the influences of home, too often give loose reign to their lowest instincts, throw off allegiance to Christian influences, and become hostile to Missionaries and to Missionary efforts. They are hostile because they see in the high principles and clean lives of Missionaries an implied condemnation of their own shameless vices.

I wish it were possible to feel that Governments as such, had been wholly free from injurious influences to inferior races. But there is no one of the so-called Christian nations which can cast the first stone at another. All have been guilty more or less. And the fact

Influence of governments on inferior races.

becomes more serious when we consider that to these nations our lost world chiefly looks for the blessed Gospel. The early American Colonies had Christian Missions for one great motive in their settlement. There, it might have been expected that commerce and evangelisation would proceed hand in hand, and that William Penn's beautiful dream of brotherhood would be realised, but although we have had in America, in the last two hundred and fifty years, three heathen races on whom to exercise our gifts,—the Indian, the African, and the Mongolian—we have abused them all, and each in a different way. Our record is sad and disgraceful, and we are in no mood to read lectures to other Christian nations, but we are ready to unite with them heart and hand in any measures of amendment.

There are consolations in this dark history, as there are in that of the coolie traffic of the South Pacific. One is, that all this time the Christian

Reparation by the Christian Church.

Church, or at least portions of it, have realised the wrong, and have done what they could to save the people from destruction, and lead them unto eternal life. There have never been more beautiful exemplifications of Christian love than those which were exhibited by Moravian Missionaries through all the early history of our dealings with the American Indians. And thousands of our own people have followed their worthy example. And never in the whole history of martyrdom has one seemed to follow so nearly in the footsteps of the vicarious Redeemer, and so to fill up the remainder of His sufferings, even unto death, as the sainted Patteson, who literally died for the sins of unscrupulous kidnappers of his own race in the Melanesian Islands.

A third principle is that improvement generally follows as commerce becomes more fully established. The first rough adventurers

Influence of commerce on moral improvement.

are at length followed by a better class. Homes are established by Christian merchants; fathers who are solicitous for the moral atmosphere which must surround their children, exert a wholesome influence; the Missionary is no longer sneered at, but is supported; vice that was open and shameless is frowned upon; the church and the school are set up. In many a land where the first wave of our civilisation seemed to cast up only mire and dirt, order, intelligence, and religion at length prevail. There was a time, even in San Francisco, when the courts of justice were paralysed and the powers of darkness seemed to reign, when right-minded citizens felt constrained to send to the Hawaiian Islands for an American Missionary to return and establish a church in his own land. Even saloon-keepers

joined in the call, alleging that without a church and Christian influences no man's life was safe.

In all new mining fields, whether in America or Australia, or South Africa, the first contact of white men has been demoralising, and yet in those same settlements when order had been established, when the Christian family had arrived, when a church and a school-house, and a Christian press and Christian influence had obtained a footing, all was changed.

Dark as the problem of civilisation in Africa now is, and urgent as is the duty imposed on us to save the present generation from destructive influences, we do not hesitate to predict that European civilisation on the Niger and the Congo a half-century hence will be full of life and light. Even at the worst we are by no means disposed to hand over Africa to Islam, which in all these centuries has done so little for the heathen tribes; which by degrading woman has tended to destroy the family, and therefore the State; which has depopulated every country that it has ever controlled. Nay, the only hope of Africa is in our Christian civilisation, retarded as it may be by accompanying evils.

But if the future of Missions is to be prosperous in the highest degree, it will be important to promote a more just sentiment toward the inferior races. Continued injustice will produce grudges which it will be hard to remove. The time should be hastened when all such races shall be allowed equal natural rights with Caucasians. The time should be hastened when treaties with a country like Japan shall not be made and enforced merely for the convenience or profits of the great powers, but shall have the same regard for even-handed justice as if the Japanese navies were thundering at our gates. The time should be hastened when all our commerce shall be so regulated that it shall not curse the nations with which we have to do. To cite a single example, how have the fond hopes which we cherished five years ago in regard to the opening of the Congo Free State been over clouded?

Justice to
inferior races.

Allow me to devote the remainder of this paper specially to this State. The fact that it is under international auspices seems to render it a proper subject for our consideration here. Whatever may be our duty in relation to evils existing under the Colonial Governments of the separate powers, the valley of the Congo is common ground, and it is moreover a great Mission-field. But at the very gateway of our Missions to that great region crouches the hydra of an unrestricted liquor trade, —a trade carried on under the flags of the Christian nations which we here represent.

I need not give the statistics of the wholesale shipments of adulterated and poisonous spirits which are sent to Africa, not only from Germany and Holland, but from the British Isles, and from Puritan New England; all that is well known; but I urge the fact,—the whole cause of African Missions is imperilled. The toils and sufferings of our brave Missionaries appeal to us. How can we continue to send our heroic Hanningtons, and Combers, and Parkers, and yet neglect the duty which we owe to Africa just here, and in our various spheres at home. The very honour of the Christian name is at stake. Those who persist in ignoring the distinction between Christian nations and the Christian Church are arraigning the latter for neglect in this matter. They are parading the cultus and the moral influence of Islam as the best hope of

Liquor traffic
on the Congo.

Africa, and are cursing the day that our Christian civilisation disturbed its long, and I will add, its ignominious reign. It is high time for the Christian Church to act in this great and practical issue.

It seems desirable to treat this question on broad grounds, which will enlist the sympathies of the largest possible constituency. The issue before us is not the temperance question with which many of us are accustomed to deal. It has all the enormity of systematic cruelty to children; it is a conspiracy by representatives of civilised nations against simple tribes of men who know not what they do. On such an issue the humane and pitiful of every name, Protestant or Catholic, Christian or unchristian, should unite in a common protest. The proofs that the rum traffic among African tribes tends to destroy all other departments of trade are so numerous and so well known that I need not dwell upon them. It should be enough that this accursed evil blights all hopes of the present generation: that even those who had begun to gather about them the comforts of civilisation have gone back to barbarism; that women, who had learned something of modesty, had again discarded clothing that all their resources may be expended for drink. But the evil is not confined to the present: it incapacitates the people for future commerce and thrift; it casts a blight upon those hopes which had been formed of Central Africa as a great field of true commerce.

Never before has Christendom made so gratuitous a concession to the sordid gains of a few unscrupulous business firms,—one which involves so great a cost to national honour—to the fair name of the Christian Church, and to the best interests of millions of mankind. No doubt great discouragements beset this question, and many whose sympathies are really touched are nevertheless hopeless of results. And we may be very sure that the representatives of this traffic are quietly but effectively exerting their influence to thwart every effort made in the interest of humanity. I am informed that at Washington an agent is employed by the “Liquor Interest,” whose whole time and energy is employed to baffle all attempts supposed to conflict with their business.

But on the other hand, what are some of our encouragements to efforts? First, the fact that so much has already been done to arouse public sentiment on the subject. I refer to the various public meetings which have been held in Great Britain, and especially to the formation of an influential committee representing many of the leading Missionary Societies. Second, the fact that the constituencies represented here are so vast, and may be so influential. Mr. W. S. Honaday, of Washington D.C., has pertinently asked, “Who are the more powerful, the traders who desire to enrich themselves out of the palm-oil purchased with gin, or the Christian nations which were represented at the Berlin Conference, with their 388,000,000 of Christians?” America has 65 Foreign Missionary Societies, Great Britain 72, and the Continent of Europe 57, not including those of the Roman Catholic Church. Are they not strong enough to cope with the rum traffic on the Congo?

A third encouragement is found in the fact that a united move-

ment by the Christian Church is in the line of true commercial interest. All enlightened statesmanship should be on our side. The Royal African Company, trading on the Niger, has already restricted the rum traffic on the Benué branch, as a matter of business policy, as the only hope, in fact, of promoting legitimate commerce.

The interests of the Church and statesmen alike.

Fourth, we find encouragement even in the counsels of the Berlin Conference. Count de Launy of Italy, Sir Edward Malet of England, Mr. Kasson of the United States, and Count van der Straten of Belgium, all plead for restriction. The representations of France and Germany, though not voting for restriction by the Great Powers, expressed the belief that "the local Congo Government in any measures which it might deem it wise to adopt, would find the Powers ready to co-operate to this end." And the Conference itself finally adopted a sort of compromise by expressing "a wish that some understanding should be arrived at between the Governments to regulate the traffic in spirituous liquors." Have we not then great reason to believe that a united plea of all Christendom would be listened to by the contracting Powers? I say a united plea, for separate national movements, are considered well nigh useless. Each Government would feel that its own individual action would only cut off its subjects from the profits of the trade, and throw it into other hands, without at all diminishing the devastations which we deplore. It must be an international movement to be successful. The same Powers that made the original treaty can revise it, and we represent those Powers.

Influence of the Berlin Conference:

United plea from Christendom.

But the strongest consideration which presses upon us is found in a touching appeal which has come from a most unexpected source. A line of action has been suggested providentially and most significantly by a Mohammedan Prince of West Africa. The Emir of Nupè, speaking for his own dominion, has sent the following message to Bishop Crowther, of the Niger Mission:—"It is not a long matter; it is about barasa, barasa (rum). It has ruined our country; it has ruined our people very much; it has made our people mad." And then in the name of God and the Prophet he beseeches Bishop Crowther to ask the Committee of the Church Missionary Society to petition the British Government to prevent bringing barasa into his country. May we not consider this an appeal, not merely to the Church Missionary Society, but to all the Missionary Societies of this Conference, and to the Churches which they represent? Has not this Mohammedan Prince struck a key-note for this great occasion?

A West African ruler's appeal.

What particular measures shall be adopted, it is for the wisdom of this great body to decide. There would seem to be a reasonable ground of hope in the initiative taken by the King of the Belgians, and the implied promises that the Powers will sustain his measures. At the very least he should have

Action of the King of the Belgians.

the expressed moral support of all Christian Missionary bodies. But what if we should fail to accomplish all that we hope for? Let us suppose the very worst: yet one thing is certain; at least the reproach of the Christian name will have been removed. It can no longer be said, as it has been said, that the Church is sitting at her ease while the Prince of darkness seems to triumph.

And lastly, there is one Great Power, supreme over governments and kings, which we may believe is wholly on our side. To that our petitions should rise as with one voice. Africa is a vineyard which God has given to His Son for a possession, and the cause of African Missions is a vine of His own right-hand's planting.

Let us pray that "the boar out of the wood shall not waste it, and that the wild beast of the field shall not devour it."

The Liquor Trade in West Africa.

Rev. W. Allan, M.A. (C.M.S.): I was speaking this afternoon in the large hall on the subject of Mission work in West Africa, but there was The liquor traffic and Missions. one Missionary agency of which I saw a great deal during my visit to that country, of which I had not time to speak. And yet it is by far the largest of all, and its operations are carried on in many parts of Africa, and in other countries also, as well as along the fifteen hundred miles of coast where I saw its practical working. It works side by side with all the other Missionary agencies, but in cruel antagonism instead of friendly co-operation. You might suppose, as you see them going forth together in the very same vessels from our own or continental ports, and alike sent out by those who not only bear the name of Christians, but in many cases make a direct religious profession (see James Irvine's testimony), that both must have a kindred object in view, whereas the one which this Conference represents tends to the salvation of the natives, and the other to their bodily ruin and the eternal damnation of their souls. The liquor traffic is undoubtedly a Missionary agency, but it is that of Satan himself; and the Liverpool, Glasgow, London, Bristol, Hamburg, Bremen, and Rotterdam merchants, and the West African Steamship Companies, and all the native traders in intoxicating liquors whom these parties call into existence, are, I believe, as truly the Missionaries of the devil as those whom we send forth are the Missionaries of the Lord Jesus Christ. If the African be, as old Fuller said, the image of God carved in ebony, we may truly say of every white man engaged in this iniquitous and diabolical traffic, as Dr. Johnson said of the slave-dealer, that he is the image of the devil carved in ivory.

I was talking two or three weeks ago to the leading men of the two great steamboat firms, and endeavouring to convince them of their terrible responsibility in connection with the West Traders admit the evil. African drink traffic, and they not only did not attempt to deny a single statement that I made, or opinion that I expressed respecting this wretched business, but confessed that it was all

true, and that the traffic was increasing every year; while they further informed me that the whole of the cargoes which they took out from Hamburg and Rotterdam consisted of nothing else but gin and rum. I had heard this on the coast, but I had been unable to believe that it was literally true until it was thus confirmed directly from headquarters. Under these circumstances it is no matter of surprise that the Secretary of the Hamburg Chamber of Commerce should have said, in reply to a letter from the Rev. Mr. Lang, of the Church Missionary Society, "Merchants of this place interested in the African trade are of opinion that measures for the limiting of *this* trade are injurious to the development of trade with those countries, and that the importation of those liquors, as carried on at present, has no injurious effect upon the natives." What is more remarkable, and a great deal more credible, is the public testimony of Mr. Betts, one of the principal native liquor traders in Sierra Leone. He says, "The liquor traffic destroys body, soul, and spirit together. It is a gigantic evil, greater even than the slave trade. Its ravages are like those of a pestilence. I am myself a large dealer in spirituous liquors. I have on the road now thousands of gallons of rum, and several thousands of demijohns of gin. I am not by any means insensible of the evil this traffic works to those countries and to commerce itself, and I regret it much. They have become slaves to the white man's rum and gin. Rum and gin are their incessant demand and cry, so demoralised by the traffic have the people become everywhere in these river countries. The traffic has so debased them that they everywhere neglect their own comfort. Thoughts of the morrow and thoughts of dependants are buried in the demijohn of gin or rum till it is emptied. The liquor traffic is ruinous to commerce. It has pauperised and degraded the people. It will be a gain to commerce proper, and a great blessing to Africa if this liquor traffic should be eradicated from the country." You will observe that he is forced to acknowledge the general degradation which the traffic occasions, though what chiefly concerns *him*, as one merely bent upon *getting gain*, is the injurious effect which this murderous traffic has upon the natives *commercially*.

The words of James Johnson, addressed to his own countrymen, will have yet greater weight. He describes it as "a *criminal trade*," running its "wild, withering, and destructive course over the land," adding, "Let us protest, with all the might we can employ, against this deadly traffic by Europe with Africa. Let the guilt of ruining Africa for gain be that of strangers and foreigners only, if they will persist in the un-Christian and dishonourable course." I should think, also, the testimony of Malike, King of Nupè, in his well-known letter to Bishop Crowther, was far more likely to be correct than the bare assertions of self-interested parties. He declared, "Barasa" (rum or gin) "has ruined our country; it has ruined our people very much; it has made our people become mad. I agree to everything for trade except barasa. We beg Crowther,

It ruins trade.

Native testimony.

the great Christian minister, to beg the great priests" (the Church Missionary Society Committee) "to beg the English Queen to prevent bringing barasa into this land. For God's sake he must help us in this matter. He must not leave our country to become spoiled."

And now let me say something of the *extent* to which this traffic, which Mr. Thompson rightly calls "a diabolical traffic," is carried on. The figures, as I ascertained them from the Custom House authorities at *Sierra Leone*, were sad enough, amounting to over 180,000 gallons for the year 1887, besides incalculable quantities entering the country

**Extent of the
traffic.**

to the north, duty free. But they are far worse in the Lagos colony; for the Hon. and Rev. James Johnson, who is a member of the Government, and speaks with authority, has declared that the liquor imported into that colony amounts to 1,230,000 gallons annually. Frightful as that quantity is, it is far from surprising to one who has been in the interior; for during the eighteen days I spent in Lagos, on the river Ogun, and in Abbeokuta, gin and rum, or the cases and bottles which contained them, were constantly before my eyes. Large liquor-laden steamers lying at anchor; warehouses filled to repletion with liquid fire; canoes heavily laden with demijohns of rum; the well-known green boxes used for packing gin in endless profusion; the streets, the lanes, the highways and byeways, the river banks, and even the bush itself, littered and strewn with gin bottles, and with the capacious wickerwork rum jars usually known as demijohns—the very soil of Abbeokuta seemed to consist of liquor bottles; and at Afarjupa, a village about forty miles inland, which I visited on my way to Abbeokuta, my travelling companion, the Rev. J. B. Wood, had found not long before the house of God figuratively reeking of liquor, the seats of the church consisting entirely of empty ginboxes. I paid a ceremonial visit one morning to the chief of the four kings of Abbeokuta, who offered me as a suitable and appropriate present a few heads of cowries and two bottles of liquor. The same afternoon I called on the great war chief, who, desirous of showing me special attention, laid at my feet a bag of cowries, and a whole demijohn of rum. No wonder that the traders at Bonny complain that their Manchester goods remain on their shelves, for the only demand is for gin and rum, the gin being sold retail at fourpence, and sometimes even threepence a bottle. I was told by one of the principal

Price of spirits. trading agents at Brass, Mr. Jinks, manager to Mr. D. Cardi, that 60,000 cases of gin, and half that quantity of rum, pass through Brass, annually into the Niger territory, and he thought a still larger quantity through Akassa.

Before passing from this subject I may also mention the statement made to me by Mr. Barnett, an English trader on the Manah river, to the west of Liberia, that he himself sold 1,000 gallons of spirits to the natives every week.

Now observe, in all that I have said thus far I have deliberately abstained from referring to the execrable character of the liquor which is sold to the deluded negroes under the names of gin and rum; for I think it is a mistake to put the quality of the liquor in the foreground, since it opens the door to the trader's retorting: "Ah, yes, it is quite true, an immense amount of liquor is sold by *other traders*, which is most pernicious and destructive, and we entirely concur with you in con-

**Quality of the
rum and gin.**

demning it; but *we* only sell pure spirits, and your denunciations do not affect *our* business." No doubt nine-tenths of the liquor sold is that poisonous and murderous stuff styled "trade" rum and gin, and its deadly quality was shown by what occurred on a South Coast steamer, and of which I received an account from an eye-witness. A gorilla, which had been procured at the Gaboon river, died on its way home, and in order to preserve its body it was placed in a cask of this trade rum; but when it was opened in Liverpool it was found that the hair and skin had been burned off as if by vitriol, and that the body was in a horrible state of putrefaction, instead of in a fine state of preservation. But if the whole supply of liquor consisted of genuine rum and gin, the traffic would still be a hateful, brutalising, and accursed traffic, and the words of James Johnson would still be true, of its debasing mind and body, intensifying the miseries which intertribal warfare and the slave trade, foreign and domestic, have everywhere produced; of its blasting the progress of Christian Missionary work, which is so essential for the elevation of the continent; of its hindering and fearfully oppressing the growth of wholesome commerce; and of its threatening a speedy extinction of the African race. And consequently I consider, and I think you will agree with me in the opinion, that Mr. Thompson's appeal in the *Contemporary Review* (December 1885) was a word in season. "Most important of all," he said, "let us get up a Missionary agency for Christian Europe, which should preach the doctrine of no more gin trade, no more gunpowder and guns for the Africans."

The subject assigned to me to-night has been "The drink traffic in Africa," and consequently I have kept to that text; but if my text had been a little wider, I should have also protested solemnly against the exportation to Africa of hideous cargoes of ammunition, whether they were to be used for shooting down the natives or for enabling the natives to shoot down one another. One fact only I will mention, and I hope it will be duly reported to the public—that amongst the cargo on board the *Congo*, on which I took my passage from Liverpool, were seventy tons of gunpowder and five tons of cartridges, consigned to the Royal Niger Company alone.

Trade in guns
and powder.

But, apart from this branch of the subject, Mr. Thompson's appeal has been met. A Missionary agency, originating with the Missionary Societies in London, and preaching, "No more gin trade for the African," has been set on foot, and it is that Missionary agency which I represent to-night. In lifting up my voice against that satanic trade, I am the mouthpiece of the "United A Society organised. Committee for the Prevention of the Demoralisation of the Native Races by the Liquor Traffic;" and that Committee is the embodiment of eleven English Missionary Societies, eight English Temperance Societies, ten Scotch Associations, and I know not how many continental and foreign organisations. Such a representative body ought to wield a gigantic influence, and to have the command of ample resources; whereas during the whole of last year, notwithstanding the outburst of indignant enthusiasm in Princes Hall in March 1887, it only received sixty-three contributions, amounting in all to £300. I do not hesitate to say that that is a most inadequate and paltry sum to place in the hands of the Committee for the purpose of waging

war with an evil of such overwhelming magnitude. I therefore ask you, in conclusion, not to be content with indignant utterances respecting this appalling traffic, but to place in the hands of this truly Catholic Committee the means of vigorously grappling with it, and by the help of the Almighty of abolishing it for ever.

The Opium Trade.

Rev. Silvester Whitehead (Wesleyan Missionary Society, from Canton):

Mr. Chairman, ladies, and gentlemen,—My subject is the opium trade—not very popular, I am afraid—and for my encouragement I have already been told that somebody intends to oppose my propositions, although I have not yet divulged them to anybody. It was my lot to labour among the Chinese

**Personal
knowledge.**

in the district of Canton for ten years. I therefore had the opportunity of observing the life of the people. Preaching in their language almost daily, in the preaching-halls of the city and the market towns, and villages of the country; and in journeys up the rivers, I came into the different districts and cities of the region, and also into contact with the rural population in places far away from the sea-coast and the homes of Europeans. I therefore had exceptional opportunities of getting to know the habits of the Chinese and their sentiments, and I

**Opium smoking
a curse.**

am bound to say, in my judgment, that the opium habit is to the Chinese an unmitigated curse; that they dislike and denounce the English for introducing it, and forcing upon them the trade; and therefore it is the duty of all Christian peoples, and all British Christians in particular, to put a stop to this gigantic evil. The hurtfulness of opium smoking is not only patent to observation, but it forces itself upon everybody's notice. I could easily detect the opium inebriate in the congregation, and very often pointed him out, and he was compelled to confess me correct. Hollow eyes, sunken cheeks, high shoulder

Its effects.

bones, emaciated frame, discoloured teeth, sallow complexion, are the signs which announce the opium smoker everywhere. And the evils thus set forth have their correspondence in the mental and moral degradation of the people. A smoker needs some three hours a day to consume the opium that is requisite for him. He is unable to do more than two hours' consecutive work, because he must have his opium, and when he needs it, whatever he may be doing, he must and will have it. If he has not time to take his rice and his opium, then he will smoke his opium. If he has not money enough to buy both rice and opium, he will buy opium. If he has no money left, he will pawn his garments. If he has already pawned his garments, then he will steal. By one means or another he must have it. If he is deprived of it too long, water flows from the eyes, he experiences a burning in the throat, and a dizziness in the head, and coldness in the extremities. If he is altogether denied the use of opium, he will die, and die in agony. It is obvious the wife and family of such a man must be reduced to destitution, and that life-long misery must be the result. Worse still, daughters must be sold into slavery or into shame, in order to procure the money requisite to stave off hunger. It may be said, perhaps, I am describing the *abuse* of opium; but the mischief is that the use always ends in the *abuse*. There is no relief for an opium smoker. The craving gradually and rapidly increases until it becomes

masterful. In this respect it is ten times worse than intoxicating drink. Only a small proportion of those who use stimulants fall into drunkenness ; but very few of those who ever begin to use opium can possibly escape from becoming its slaves.

Perhaps, I may be told that my testimony is that of a Missionary, and that such evidence is not worth listening to, inasmuch as the Missionaries are all of one opinion. But is not this the very element that gives force and overwhelming importance to the testimony ? All Missionaries condemn it.
The Missionaries of China are absolutely one on this important question. Can you point out any other question in which they equally agree ? They are men of different nationalities and training ; they hold various creeds ; they are apt to look at questions from diverse standpoints ; they are not men living on the sea coast only, but in inland places. There are some of them young, and others have grown grey in the work ; and yet the whole six hundred of them with one accordant voice proclaim the opium a curse, and they tell you that the trade in the past was a monstrous wrong, and that it is still a gigantic evil. Such testimony, I think, ought to be considered. Is there any similar consensus of opinion in favour of opium ? Is there any class of men united to a man to tell you that it is entirely harmless ? If not, then this remarkable testimony of all the Missionaries of China, from the beginning until now, ought to make an impression upon the minds of people.

But Missionary testimony is not alone. Sir Thomas Wade has testified in the same sense, in evidence given in reference to the revision of the Tien-Tsin treaty. Sir Charles Aitcheson, British Commissioner in Lay testimony.
Burmah, has pronounced a still more crushing condemnation of the traffic. I need not argue the question further, for all this testimony has been virtually endorsed in the Additional Article of the Che-foo Convention, by which the Governments of Great Britain and China have formally recognised "the desirability of placing restrictions upon the consumption of opium." That surely is enough.

We have now to face three facts. There is the fact that the consequences of the trade in the past remain and multiply. There is the additional fact that the trade is still going on with scarcely any perceptible diminution. There is the third, and perhaps more Three facts.
important fact, that the Indian Government is still producing and manufacturing the opium which curses China. When we have forced a gigantic evil upon a nation it is not sufficient to withdraw the aspect of force and leave the evil to work. It is our duty to attempt, as best we can, both to stamp out the cause, and to undo the consequences of the evil. We have forced the opium into the country, thereby besotting and demoralising vast masses of the people. We have driven them in self-defence to cultivate the poppy for themselves, so that now whole provinces are well nigh covered with it, and an intelligent and cultured Chinaman, in a lecture in San Francisco, complains that about eighty millions of Chinese are being poisoned with the drug. And are we now to be told that because the Chinese have consented to legalise the traffic, which they again and again fought and struggled to prohibit, and which they may well now believe is too powerful and gigantic for them to deal with,—are we to be told that on this account the injury we have wrought is wiped out, that we are now innocent, and that our responsibility is at an end ; when we have only contrived to get rid of the charge of coercion, and still carry on the old

traffic and pocket the money ? Responsibility at an end, when the direful curse that we have let loose is still working havoc upon millions of our fellow men, and we have done nothing to counteract the evil and repair the wrong ? Is this the sentiment of the British people ? Then this is not the land of Howard, and of Clarkson, and of Wilberforce. I maintain that if such a position as that be taken, and represented as the position of the British people, then justice has taken her flight from our dishonoured land, and pity for mankind is dead.

But I will never believe that the conscience of the British people is so callous as that, or that the religion of Him who came to "deliver the needy when he crieth ; the poor also and him that hath no helper," has so little hold upon the minds and hearts of this people. But, sir, there is the other fact remaining, that the trade is going on. And just one word about the fact that the Indian Government is producing and manufacturing the opium. It provides the money ; it prepares the opium ; it sells it to the trader who conveys it to China. It is the direct agent in producing an amount of misery that no words can describe. And is this to be going on under the sight of a Christian nation and nothing to be said ? All that is needed is that the Christian people of this country shall rise up and say that it shall be no longer allowed. You have spoken out on those accursed Indian Acts, and the other night the House of Commons dropped them like a hot potato. You have denounced the Licensing Clauses in the Local Government Bill, and yesterday the Government deemed it wise to lighten the ship by throwing them overboard. Make the same assault upon the production of Indian opium and you will bring the terrible traffic well nigh to a close, and wipe from the escutcheon of your country one of the blackest blots that ever defaced it.

DISCUSSION.

Mr. R. N. Cust, LL.D. : My friends,—We are here as a High Court of Appeal. Do not condemn before you hear. Do not suppose, that those who, like myself, for the last forty years have helped to govern the great province of British India, are Philistines. We also are Christian men, if not even Missionaries ourselves, helping Missionaries, and from our midst have risen up men, whose praises are in all the Churches, like Lord Lawrence and others. Hear me, then, I do not justify the opium traffic ; that is a matter for the British merchant, and is no part of my subject.

An Indian question.

We hold India, as a man holds a wolf, by the ears. We, who have been in India, know it. We wish China to be free, and China is free. If China lays on a tax to exclude opium, Great Britain will not fight to prevent it. But remember Prince Kung's policy : "Take away your Indian opium and your Missionaries also." To give China a free hand means to close it ; and Great Britain will no more fight for that than it does now for the expulsion of Missionaries from Abyssinia. The Bengal monopoly is a hateful thing, and I would gladly do away with it.

Monopoly or a syndicate.

But we know that there is a syndicate of Scotchmen and English and Americans and rich natives, who would at once buy the establishments ; and the last days of the opium traffic would be worse than the first. Stop a moment—stop ; let the sacrifice come out of your own pockets, my dear friends. You say, "Do away with the export duty ;

do away with the six millions." What will be the result? It will flood China with cheap opium. It is bought now, paying a duty of more than one hundred per cent. Remit that six millions. It is nothing. English people are rich: remit it. What would China gain by it? The opium would only become the cheaper by it. The next point is, Stop the export from India. I should like to see any Government in the nineteenth century, which would dare to prohibit any nation from exporting the produce of its soil. And what is more, Nature has prevented it. There are two thousand miles of sea coast, with rivers and creeks. The fleets of England, the fleets of the world, could not prevent the export from India. Lastly, you would forbid the cultivation—that is the real radical policy to come to. But what civilised Government would forbid the cultivation? They cultivate every kind of product in that rich country; they pay their taxes, they submit to the Government; but there is a limit to the interference which is possible. It is the countries in which opium is grown from which the Sepoys come, and they would not understand why the cultivation was stopped. And more than that, half the opium is produced in independent countries, independent of us—in Rajputana and those great States which are only nominally subject to us. So that you are seeking to do that which you cannot possibly accomplish.

Prohibition
impossible.

Rev. J. Hudson Taylor (China Inland Mission): My dear Christian friends,—Let us all bear in mind that we are in the presence of God. Let us all give credit to those who differ from us conscientiously and from conviction. There are few Missionaries who do not love our dear friend who has just spoken to us, and revere him. We give him credit for that conscientiousness which I hope we may claim for ourselves. But this is a very solemn question of fact. May I at the commencement correct a very inaccurate statement that I am sorry to say I made the other evening. I mentioned one hundred and fifty millions as the number of opium smokers, instead of the number of opium smokers and their families who are suffering directly from the evil. Allow me to correct that at the commencement. But, dear friends, it is just this. I have laboured in China, as you know, and for China, for over thirty years. I am profoundly convinced that the opium traffic is doing more evil in China in a week than Missions are doing good in a year, and consequently one feels that this is a profoundly important question, and one that must be dealt with in the sight of God. Now the only reasons that are commonly brought forward,—I exclude the reasons mentioned by my friend here,—the common reason brought forward is this—"England cannot afford to do right." Now I would say, England cannot afford to do wrong. Nay, you must not do one wrong thing to escape another. It is said you must not starve India in order to deliver China. My dear friends, it is always right to do right, and the God in heaven, who is the great Governor of the universe, never created this world on such lines that the only way to properly govern India was to curse China. There is no curse in God's government. What is to be done? We do not—I speak for myself, but I think there are many more for whom I am speaking—ask the Government of India to prevent these native states from producing their opium. I do not suppose we could do it. We do not ask that the opium should not be allowed

Numbers who
suffer from
opium.

Evils inflicted.

What is asked.

to pass through Indian territory, and it can get out through no other way without paying a heavy duty. But we do ask that the Queen and Government of England shall not be the producers of opium. The Indian Government has taken this ground, that it has the right to prevent the production of opium except at the Government factories. Let it add to that that it shall not be produced at the Government factories, and we ask no more.

Rev. F. W. Baller (China Inland Mission): The first speaker on the opium traffic mentioned the city of Canton. That is in the extreme south of China. I have been to Pekin in the north, and I must say that from Canton to Pekin, throughout the whole length of the seaboard, I have found opium smoking in its practical effects to be an unmitigated curse. I have passed to the west of China, and in every province that I have crossed it has been the same. It has been a curse, and only a curse.

Opium smoking over all China. And what the Chinaman asks, and what I think we all have a right to ask, is this,—that the Chinaman shall be left perfectly free to deal with the question on his own ground and in his own country without the introduction of the foreign drug. If the Chinaman decides to cultivate the poppy and smoke the opium shall we say the sin is his? Scarcely. We might perhaps if he were to start it *de novo*; but when we know that the craving for it was induced by England, we can scarcely take that ground. The responsibility rests on the Government of England,—and it rests with us as British people to do our best to remove it, and to give the Chinaman a free hand in this matter. The governor of a military camp near Che-foo has ordered all opium-smokers in his regiment to give up the use of the drug on pain of disgrace and expulsion; and those who are willing to give it up are sent to our Mission hospital there for treatment. This is a native official, and it gives an idea of native opinion, of the moral sentiment of China as to the use and abuse of the drug. An officer is sent over to the hospital every few days, to see that the men behave properly.

Rev. F. Storrs Turner (Anti-Opium Society): Mr. Chairman, ladies, and gentlemen,—I was reading last night the life of a good man—the late Earl of Shaftesbury. It was in the year 1842 (forty-six years ago), that Lord Shaftesbury brought the opium question to the front in the British Parliament. And returning home, he wrote in his diary, “I have hardly any support, most people seem to think me a fanatic or a fool.” A year or two before I went out to China—about 1857 and 1858—there was a second attempt, in which Lord Shaftesbury was prominent, to grapple with this terrible national sin. At a later time, Mr. Edward Pease, of Darlington, a Quaker, Mr. T. B. Smithies, and other gentlemen, originated a third movement, in which again the Earl of Shaftesbury became the leader. This was carried on at a disadvantage, the Government and the defenders of the trade being able to say, “This is now a legalised traffic, it is no more contraband; the Chinese, in fact, have consented to it, and are getting a great deal of money out of it.” That third opium agitation has been carried on since the year 1874; nevertheless, the opium trade still continues with all its evils, with all its iniquity, and still this nation is directly and immediately concerned in the pro-

**History of
anti-opium
efforts.**

**The evil
still exists.**

duction, in the sale, and in the profit derived from the sale, of that which is ruining innumerable Chinese in body and soul. I will ask you, Christian friends, is this to last? The responsibility lies with you.

Mr. B. Broomhall (Secretary, China Inland Mission): Mr. Chairman,—It is known to most on the platform, and to many here, that my friend Dr. Cust and myself, on this question, are at points of extreme antagonism, but I wish to say in this meeting that I cherish for him feelings of warm admiration; I personally respect him for his services, and on the question of Missionary work, he has devoted a long and honourable life to the study of the progress of the work of God in all lands. On questions philological, ethnological, geographical, in their relation to Missions, I do not know any man whose information is so wide and so accurate. But on this point, for some strange reason that I cannot understand, he is on the wrong side. He represents a great many more who are on the wrong side, but have not the courage that he has to come forward and say it. I want to tell our friend Dr. Cust, and all who think with him, that we are determined to beat them. I cannot understand the apathy of the Christian public on this question, and I wish we had a number of those who would oppose us,—anything rather than the dead apathy that we have to contend with. Our friends will not consider the question, and see for themselves, or they would be convinced that this is one of the most gigantic evils that the world has ever been cursed with. I believe in my conscience that there has never been, in the history of the world, an instance in which one nation has so wronged another as England has wronged China.

Esteem for
Dr. Cust.

Opposition
better than
apathy.

Chinese
antipathy.

A revenue
from sin.

I cannot wonder that throughout China there is widespread prejudice against anyone who comes from this country, it is a very natural prejudice, and the Missionary has to contend with it. The fact that there is a difference of opinion on this question, in the case of a man so worthy of admiration as our friend, is a reason why every one of you should study it for yourselves, and not rest till you have so mastered the question that you are able to answer those who, like our friend, have got something to say on the other side. It is said we cannot do without the revenue. Who among us, looking at the matter in the fear of God, can believe that we are sixpence richer for the revenue. I do not believe it for one minute. We say that we cannot do without the millions; but a famine comes, and ten millions are swept away. We cannot do without the revenue; but a war comes and twenty millions will not meet the outlay. And so we put this money into a bag with holes; the righteous Ruler of the world will never permit a nation to profit by wrongdoing.

Rev. John Fordyce (Secretary, Anglo-Indian Evangelisation Society): Mr. Chairman, ladies, and gentlemen,—All the speakers have come from China, with a single exception. I come from India, and I think it is time that another word should be spoken for our great eastern empire. We have got into an extraordinary fix about this matter. Government officials say the opium trade must be maintained for revenue, and many Christians say it must be relinquished because it is sinful. Hundreds of

Indian Mission-
aries' memorial.

Missionaries in India signed a memorial on this subject not long ago, all agreed upon this point, and multitudes of Christian people have said the opium trade must be abolished because it is wrong. The other night in the House of Commons the principle was announced in almost the same words by two honourable members, that what is morally wrong **A moral wrong.** cannot be politically right, and just as the enthusiasm that was taken, I believe, to that House from the meeting held in the Great Hall here not long ago, had its effect in the House, so I believe that the enthusiasm that will be here displayed upon the opium question will have the same result, and that not a man will stand up for it.

There is just one question I would like to touch, and it is this. The British Government in India is not so much to blame as some, I believe, are disposed to think. The sin centres in the Government of **England responsible.** England. It was not the Government of India that sent the troops to China to compel the reception of opium. I do not mean that they were not in some way connected with the guilt of it, but it was the British Government that did it. And this new treaty of which we have heard, though it may modify matters somewhat, has not brought forth fruits that are meet for repentance. It was not a revolution; it was not a setting aside of an old iniquity, it was merely modifying it somewhat; and this will not do on the principles of righteousness.

Mr. W. E. Blackstone (Secretary, Chicago Training School): Mr. Chairman, beloved brothers and sisters,—It is a source of gratification to my heart to see the unanimity of sentiment expressed here this evening by all friends in reference to the enormity of the two great **The spirit trade.** evils we have had under consideration, and as the representative from a distant portion of the United States, I feel that I can speak most frankly in reference to the sins of my own country, in common with others, upon the great drink traffic, of which our revenue or our commerce with Africa almost entirely consists. It is perhaps with more modesty that I ought to say anything, if at all, with reference to the sin of opium. There is a sentiment prevailing in the States that our mother country—and I speak as a child would of an erring mother—is responsible for the condition of the opium trade in China to-day.

I want to say a word with reference to the officials of China. It has been my precious privilege, through the instrumentality of a relative, to **Chinese officials.** have erected in the city of Nankin a large medical hospital, one of the chief works of which is to deal with opium patients. Notwithstanding the contention we had about the site and all the work concerning the building of the hospital, when they saw what the work was, thirteen Chinese officials came with their retinues to the dedication of that hospital. And when the work was commenced and they saw what was being done for opium patients and others, the Viceroy of three provinces contributed towards its support. Chinese officials notice us when we go to try and put down the curse that opium has brought. In the name of my dear beloved friends and kindred that are so interested in you, I do hope that God will strengthen the sentiment of **Power of English sentiment.** British Christians until you shall rise as one man. For it should not stand a minute. Not a minute could this crime stand in the sight of Heaven as the blackest crime between the face of the Master and His children to-day, if British Christians spoke out thoroughly and well.

May God help us! for we stand in the sight of one greater than our beloved Victoria, the King Emmanuel, who will call on us as individuals to account, before Him whom they and we are as nothing but the dust of the balance. Oh, may the power of the Omnipotent God rest upon us that we may do our duty faithfully!

Col. and Hon. G. W. Williams, LL.D. (Washington, U.S.A.): Mr. Chairman, and Christian friends,—“Righteousness exalteth a nation, but sin is a reproach to any people.” The first speech given to us was upon Christian ethics, the ethics of commerce; the second was a judicial handling of the Christian and commercial elements combined in the work of which we are now speaking. I shall occupy the few moments allowed to me in this discussion by pointing out what I consider to be the remedies for these evils.

In 1732 the then King of England, in a circular letter issued through the British Board of Trade, instructed all the Colonial Governments in the North American provinces to take care that a marketable amount of negroes were kept on hand, and that good care should be given to the Christian religion. They introduced slavery into the Colonies of North America, and when we had fought the war of the revolution, when the colonies had broken away from the mother country and established an independent government of their own, they, instead of throwing off the yoke of slavery, which they saw was upon the neck of the race, saw fit to continue it; and they said, as has been said here to-night, that they could not get rid of this question of slavery. Well, we built our constitution: we put slavery under that constitution and we went on for nearly eighty years. Finally, God Almighty in His wisdom brought upon that country a war which deluged it in blood until that curse was wiped out by making five hundred thousand graves, by maiming three hundred thousand men, by making two hundred and ninety thousand widows, and by piling up more than three billions of debt; and I do not believe there is any man to-day in the United States, but what rejoices from the bottom of his heart of hearts that that curse has been wiped out from the United States. Now, friends, I want to tell you that that question of putting down the liquor traffic on the Congo, the question of expelling opium from China, is a question of legislation, is a question of statesmanship, and it rests upon the Christians of this great British Empire to display the sentiments that will force your Parliament to legislate against it.

The sin of slavery.

Its righteous punishment.

There is just one remedy, and that is in the religion of the Lord and Saviour Jesus Christ put into the heart of every merchant and every sailor that is engaged in commerce with the countries to which we send our Missionaries. And when we have a sanctified class of merchants, when we have sanctified and converted men upon the seas, then commerce, working in co-operation with the Missionaries in the field, will be enabled to accomplish this great work. There has not been a triumph in literature, art, or of jurisprudence, from the story of Homer to the Odes of Horace, from the statue of Apollo to the bust of Augustus, and even to the Roman law itself, but what owes its triumph to the religion of the Lord and Saviour Jesus Christ.

Mr. William Gauld, M.D. (formerly of Swatow, China): As one who worked for many years among the Chinese as a Medical Missionary, and who

The true remedy.

year by year had a good deal to do with the victims of opium smoking, I wish just to confirm what was said by Mr. Whitehead with regard to the evil effects of opium by one little incident that came to me in the course of my practice at Swatow, in the South of China. It will show the effects of the opium upon the constitution, and how the Chinese themselves look upon it, and the sacrifices that many of them are prepared to make in order to get rid of it. A patient came to me one day from a distant Chinese city, one of the leading men of that city, and a scholar. He came with some attendants, and the first sight of him was enough to satisfy me that he was a confirmed opium smoker. He came to ask if I would do what I could to cure him. I said I would gladly do so, and I put him under a course of treatment. After a few days he got so ill that I was obliged to say to him, "I cannot venture to do any more for you: I am afraid you will die, and I dare not take the responsibility."

Risk life to get rid of it.

He thought over the matter, and he thought of his family, and what this opium habit was bringing upon them. He saw the ruin before him with regard to himself and family, property and everything, and he said to me, "Teacher, I am prepared to take all the responsibility, living or dying: will you do for me what you can?" I said, "On that footing we will take it in hand again;" and if ever I prayed earnestly it was for that man, that God would bless the means, and there were others praying for him too. We tried again; medicines were used, careful nursing was adopted, and by God's blessing that man, although at the very point of death, was saved and was able to give up the opium habit.

There are hundreds and thousands and millions of Chinese and their families suffering from this evil. But that is not all. Is it nothing to us in this land to have created throughout the whole of China a popular opinion against us even on the part of those who have never directly suffered because of this traffic? In a nation such as the Chinese, this is a thing of vast importance, and there is nothing that we could do as a nation that would more readily bring the people of China round to our side, and clear away one of the greatest obstacles to the reception of the Gospel on the part of that people, than that this nation should rise up and say this opium traffic on the part of the Indian Government shall stop.

Multitudes suffering.

A hindrance to Christianity.

Going along to my hospital one day I saw a Chinaman selling figures made of clay beautifully painted. They were selling very cheaply. People passing along the street in crowds were looking at them. One, the figure of an Englishman, was conspicuous. There he was standing with his umbrella in one hand,—for we generally carry an umbrella to keep off the sun—and in the other a ball of opium; and that was how the Englishman was represented to the Chinese in that crowded city.

Rev. Goodeve Mabbs: I want to say one or two words. I have worked in this cause uninterruptedly for the last eight years, and it has given me intense satisfaction to hear what has been said to-night, and how you have been disposed to take it. But after all there is no use at all in simply applauding that which is said from the platform, unless you are prepared to do your part, and to do it earnestly and persistently, until we get rid of this opium curse. Why, it has been said that India cannot do without the millions. That

Let us get rid of the traffic.

is not the question. India will have to do without the money. I will tell you why. In the financial year, which ended on the last day of March, there was a serious deficit in the Indian accounts, at first overstated by the authorities at a million sterling, which arose from the falling off of the opium revenue. It is going. Circumstances are against it; and the question for us is—shall we let it slide away, or shall we, while yet there is time, do what we can to retrieve the honour of our country and make an end of this great curse? Shall we strive to right the wrong, or shall the memory of that wrong ever stain our history? It has been said to-night that China is free. My dear friends, I have studied this question with all the application that I can command. I have given a great deal of time to it, and I am prepared to affirm that it is a great mistake to say that China is free. There was nothing done in the Agreement signed in 1885, miscalled a treaty, which China was not competent to do without an agreement at all, if she chose. And China maintained in the course of the negotiations that she was competent to make all those arrangements for herself. Therefore, I say, do not depend upon that statement. Rather depend upon the fact that the national conscience in China is dead against this thing, and that when the fitting time comes, without any doubt in my mind at least, and I think in the minds of a great many others who are conversant with the question, she will use her utmost influence to be rid of the trade.

Rev. Dr. Ellinwood offered prayer, and the proceedings were brought to a close.

APPENDIX.

[We insert here part of a paper which was read by Mr. Walker at the meeting on "The Relations of Commerce and Diplomacy to Christian Missions," but was much too long for insertion as a whole.]

"The business," says a distinguished preacher, "of any Christian in this world really is, not to serve himself only, or even foremost, but to serve his generation and his God. He serves his God by serving his generation. . . . For the thought of gain, therefore, as a supreme motive and reward, Christ will substitute (if you will let Him) this higher thought of service. And how much will He improve your business life by the transmutation! He will redeem mercantile pursuits from the spirit of mere greed—the impulse of unchecked lust to make money as fast as possible. He will show you that in trade (*as in everything else* which men are set to do on this earth) *the service is higher and better than the pay*. I put it to you as men of business: Do you really believe, do business circles in the City believe, that the service you or they are rendering the world is of more importance than the return it may yield? If you did, would it not instantly lift your business on to a higher platform? But is it not true? . . . It only needs that we get a very slight infusion of the Christian spirit for us to perceive that the nobleness—the *worth* in the real sense—of any transaction does not lie in the profit we gain, but in the service we render by it. Once a man does see that, business is a changed thing to him thenceforth. All suspicion of meanness, of vulgar selfishness, is passed away from it. It becomes a ministry by which, quite as well as by any other calling, a man like Christ could glorify his God and benefit his generation; taking with quiet content such honest returns as came in natural course to reward his labour and maintain his household. The passion of the scramble would be less hot then, perchance.

The temptation to trickery and dishonourable advertising and tripping-up of others would be taken away. The speculative hope to make a sudden fortune at a lucky stroke would look out of place, if not unworthy. All that belongs to the shadier, doubtfuller or less creditable styles of doing business would be discouraged. But I do not know that much hurt would come of that: while I am sure every honourable man, whose business is worth doing and deserves its fair return, would do his work with a serener temper, and eat his bread with a more cheerful heart."

These are grand words for any merchant—any worker. And if we get the spirit of them into our hearts, then the Prince of Wales' motto,

"I serve," shall be our motto, and our places of business shall be to us as temples, wherein we shall worship as well as serve. That was the spirit, apparently, in which some of the early merchants of Venice engaged in their business. For here are the beautiful words—"the first commercial words of Venice," Mr. Ruskin calls them—which were discovered by him "in her first church":—"AROUND THIS TEMPLE, LET THE MERCHANT'S LAW BE JUST, HIS WEIGHTS TRUE, AND HIS CONTRACTS GUILTELESS." And thus we learn from Mr. Ruskin's discovery, that in the early trading days of Venice, her commerce was not severed from her religion, for the "temple"—the Church—was its centre.

OPEN CONFERENCE.

SIXTH MEETING.

*THE STATE OF THE WORLD A HUNDRED YEARS AGO AND NOW
AS REGARDS THE PROSPECTS OF FOREIGN MISSIONS.*

(Tuesday afternoon, June 12th, in the Lower Hall.)

James A. Campbell, Esq., M.P., LL.D., in the chair.
Acting Secretary, Rev. W. S. Swanson.

Rev. Robert Taylor, of Norwood, offered prayer.

The Chairman: Ladies and gentlemen,—The subject of Conference this afternoon is, “The State of the World a Hundred Years Ago and Now, as regards the Prospects of Foreign Missions.” This subject is to be treated in connection with the circulation of the Holy Scriptures, with Missionary effort, and with the political and social condition of the world. Why, it may be asked, do we speak of one hundred years? The answer is, that that length of time covers the whole history of the Foreign Missions of the Reformed Church. For two hundred years after the Reformation the Protestant Church in all its branches was occupied in setting forth the Gospel in the various countries of Christendom. During the last hundred years it has also been doing something to set forth the Gospel in the regions beyond. We are met to-day to consider what the history of these hundred years has been in respect of Foreign Missions, what lessons we have been taught, what encouragements we have received, what light has been thrown upon our present duty by the history of the past, and by the existing condition of the world and of Foreign Missionary enterprise. I will not encroach upon the province of those who will open the Conference by addresses on the different topics already referred to. I would make, however, this general remark, that the review to which we are called seems to direct our attention to two different subjects—first, to the state of the world as a field for Missions; and, secondly, to the state of the Church as the agency for Missions. It will be granted that, as compared with one hundred years ago, the world is now open to Missionary effort as it was not before. It will also be

A hundred
years of Foreign
Missions.

Changes in
world and
Church.

granted that the Church of Christ is in some measure recognising its duty in this work. Let us see in these changes the hand of Almighty God. It is He in His providence who has opened the door for foreign work in His name. It is He also who has brought home to the hearts of Christians that they have a duty to enter in by that door and do the work.

I think there is perhaps some danger lest, considering what a change has taken place in this matter within the last hundred years, we should reflect in some measure upon those who have preceded us, as if we, forsooth, had attained to something like a higher spiritual intelligence and much greater zeal. Our circumstances are different from theirs: in their circumstances we have no reason to suppose that we should not have done as they did. Our part is to thank God that our lot is cast in a time when the Missionary duty of the Church is brought home to us, and when the way for exercising that duty is opened to us, and to pray for grace to be faithful to that duty. If we are tempted at all to be surprised that the duty of Foreign Missions did not sooner force itself upon the attention of those who have gone before us, let us remember that those who come after us may have equal reason, even greater reason, to be surprised at the half-heartedness we have displayed in discharging this duty. Our apathy may be as great a wonder to those who follow us as the inaction of those of previous generations can possibly be to ourselves.

Ladies and gentlemen, may I venture upon the liberty of saying that I do not think we hear enough about Foreign Missions from the pulpit? It is true we have Missionary sermons, but is it not the case that such sermons are only heard when connected with collections? I think it would be a great matter if this subject of Foreign Missions were entirely separated occasionally from the idea of giving money. It is a subject that is important enough to stand by itself, and is full enough of lessons to every Christian congregation, independently altogether of the assistance that the congregation may be called upon to give to the cause.

Some time ago I read in the newspapers a most interesting and forcible address by Sir William Hunter on the beneficent influence of Missions, an address which was given apart altogether from his sympathy with the religious doctrine taught. It was simply as a patriot and, as he said himself, as an Englishman, that he made his review. We must all feel with him, as he then expressed himself, that the Foreign Mission is the spiritual complement of England's instinct for colonial expansion and imperial rule; and he added, "I believe that any falling off in England's Missionary effort will be a sure sign of swiftly coming national decay." We sympathise with this view, but at the same time we pursue Missions from a still higher motive, believing (and Sir William Hunter agrees with us) that it is a work which our Lord

is pleased to call His followers to undertake, the object being to make known to every creature the Gospel of the grace of God.

I have to call upon Dr. Sutherland, of Canada, to read a paper.

Development and Results of the Missionary Idea, especially during the last Hundred Years.

Rev. A. Sutherland, D.D. (Toronto, Canada): By the Missionary Idea is meant the Church's conception of the spirit of the great commission—"Go ye into all the world, and preach the Gospel to every creature." In the development of that idea we shall see how the grain of mustard seed has become the "greatest among herbs, and how the germ of a Divine purpose unfolds in wider and yet wider meanings as the centuries march their rounds; while in its results we may gauge to some extent the growth of the Kingdom, measure the responsibilities of the present and the future, and perhaps catch a glimpse of the lines along which the militant host must move for the spiritual conquest of the world. The germinal points of God's providence are very minute, but the circles of influence, in their final development, are wide as the universe and lasting as eternity.

The Missionary Idea was coeval with Christianity; and from the days of the great Apostle of the Gentiles, it became a dominant force in the Church. But it is worthy of remark that the outcome of the idea was the result of a Divine impulse, and not of a human plan. The primitive disciples had no thought of preaching the Gospel outside of Judea until persecution scattered them abroad. But when the purpose of God became more clearly apprehended, conceptions of duty and privilege harmonised with the Divine impulse, and the Master's thought of a Gospel preached "to every creature," unfolded its wider meaning.

For more than a century following, the force of the original Missionary Idea remained unspent, and the spread of the Gospel was correspondingly rapid, but when doctrinal error began to dim the light of Divine revelation,—when simplicity of worship gave place to elaborate and imposing ceremonial,—when the Church, forgetful of her heavenly origin, leaned upon the arm of Cæsar, and began to assume the status and functions of a kingdom of this world,—the central idea receded into the background, and at length the great purpose for which Christ has planted His Church in the world almost disappeared from the thought of Christendom. True, the Missionary Idea still remained, but its purpose was completely changed from what it had been in Apostolic times. Then the great aim of the Church was to proclaim an evangel; now it was to spread an organisation. Then it was to exalt the Church's Head; now it was to magnify His body. Then the message was, "Behold the Lamb!" now it was, "Behold the Church!" and the Missionary Idea, which was designed to lead men everywhere into freedom, became a synonym for ecclesiastical oppression.

The Reformation of the sixteenth century revived the true Missionary Idea in part, but only in part. The Gospel was once more proclaimed, but

its world-wide Mission was very dimly apprehended. That Reformation was as much a protest against error as it was a witness for truth. It emphasised the rights of individual believers, but did not concern itself much with their responsibilities. It vindicated the Gospel constitution of the Christian Church as against the usurpations of the Papacy, but it did not show, with equal clearness, the duty of the Church to "preach the Gospel to every creature." The Missionary Idea was in the Church of the Reformation, but for well-nigh three hundred years it was held in *mortmain*, and was harvestless as seed-corn in a mummy's hand.

But the succeeding century has witnessed a development that is without a parallel in human history. The Reformation of the sixteenth century restored to the Church the immovable foundations of Scripture doctrine; the revival of the eighteenth century sent her forward on her heaven-appointed mission of evangelising the world. In that new life-giving atmosphere the Missionary germ unfolded in wondrous beauty. The grain of mustard seed has expanded into a whole forest of stately trees beneath whose shadows the nations are gathering with delight. At the beginning of the century the Missionary Idea had to confront the ridicule of the world, the apathy of the Church, and the uncompromising opposition of a solid heathendom, and was, apparently, the feeblest and most obscure force of the age; to-day it stands foremost of all the schemes of Christian benevolence, and challenges the respectful attention of the world. And if the utilitarian spirit of the age demands a justification of the vast appliances and large expenditure of organised Missionary effort, we point, first of all, to the royal law which stands unrepealed upon the statute-book—"Go ye into all the world, and preach the Gospel to every creature;" and then we point to the results of Missions, and say, the command and the results are a sufficient justification, even were the expenditure a thousandfold more than it is.

The development of the Missionary Idea has brought to light truths which the Church had almost lost sight of, and has proved, with the clearness of a demonstration, propositions that were matters of conjecture a hundred years ago.

1. *It has proved that Christian Missions are the best paying enterprise into which men or Churches can put their money.* An illustration will make this clear. In the United States there has been expended upon Indian wars, according to the testimony of eminent Americans, over \$500,000,000. Another American, speaking of the North-Western States and territories, put the facts tersely by saying that every Indian who had been shot down by the troops represented an expenditure of \$100,000. Across the national boundary, in Canadian territory, there are similar tribes of Indians, and

these, a few years ago, surrendered to the Canadian Government, for a small consideration, a tract of beautifully fertile country which, speaking roughly, extends one thousand miles from east to west by five hundred miles from south to north; and this was done without conflict,

Revived by the
Reformation.

Revival of the
eighteenth
century.

Missions
the best
investment.

Illustration.

without bloodshed, without quarrel of any kind. Again, I ask why the difference? And again there is but one answer,—in one case the emigrant and the soldier went first; in the other case the Missionary went first. But was there not a revolt subsequently among the Indian tribes in the Canadian North-West? I answer, there was a local revolt of French half-castes, who had been under the teaching of the Jesuits, with whom a few bands of Pagan Indians joined; but let me emphasise the fact, that not one Indian member or adherent of any Protestant Mission was implicated in that revolt; and, furthermore, it was the determined stand of the Christian Indians on the side of law and order, that prevented the spread of the revolt among all the tribes. To suppress that revolt, local though it was, it cost the Canadian Government some \$7,000,000; but it was due to Christian Missions that it did not reach vastly larger proportions, and that it did not cost a much larger amount. And had the Churches only pushed their Mission work among the Indians on a larger scale before white settlement began, there would have been no revolt at all.

2. *It has proved that the Gospel of Jesus Christ is the only power that can cope successfully with heathenism on its own ground.*

If there be any other power, let its advocates show when and where it has succeeded, and let them also show when and where the Gospel has failed. There are those in whom “the wish is father to the thought” who say that Christian Missions are a failure. If this be so, the statement should be susceptible of easy proof, for such a thing could not happen “in a corner.” Let the advocates of a non-Christian civilisation show us, if they can, a single people whom it has raised from barbarism; let them show us a people whom it has not made worse. On the other hand, let them point, if they can, to a single people where the Gospel of Jesus Christ has been fairly tried, who have not been elevated and made better thereby. The world has yet to show the first instance where the Gospel has fairly coped with heathenism and has failed; and it has yet to show the first instance in which a godless civilisation has tried its hand and has succeeded.

The weapon
against
heathenism.

Non-Christian
civilisation.

One of the most marked illustrations of these statements which history affords, is to be found in the case of India. There a vast heathen population, with a civilisation as advanced as heathenism can give, came under the control of a nominally Christian power, but a power which for many years made the tremendous mistake of ignoring Christianity in its government of India. The experiment was tried on a large scale, and under favourable circumstances; but the result in India was much the same as in Ephesus, eighteen centuries before, when a spurious Christianity undertook to cope with Satanic power, “the man in whom the evil spirit was leaped upon them, and,” for a time at least, “prevailed against them;” and in the terrible sacrifice of blood that went smoking up to heaven from the sands of India, God wrote His verdict upon a godless civilisation and a godless education.

Illustrated
in India.

But since the Gospel has had free course in India,—since Christian Missionaries have been permitted to prosecute their work without let or hindrance,—there has been a marvellous change, which thoughtful and honest men do not hesitate to attribute

A marvellous
change.

to its proper cause. Government reports call attention to the beneficent effects of Christian teaching upon the moral, intellectual, and social conditions of the people; officials, high in rank, give concurrent testimony; unprejudiced travellers become enthusiastic in praise of what Christianity has accomplished; and—most significant of all—educated natives who are not Christians, but who know the inner life of the people, and are watching with keen eyes the drift of great social forces, declare emphatically that the old religious systems are doomed to pass away; not before an extending commerce, not before intellectual culture merely, not before a growing civilisation, but before the spreading leaven of Gospel truth; and that (whether it be for weal or woe they know not) the religion of Jesus of Nazareth must dominate the life and thought of India in the coming time.

3. *It has shown that God's order of the Gospel first, is the wisest and the best.* There are those who say, "Civilise the heathen first

God's order
the best.

and convert them afterwards;" but this is to reverse the Divine order, and that is never safe. He who commanded His disciples to preach the Gospel to every creature, well knew that that Gospel had in it the seeds of the only true and enduring civilisation, and that He who would promote the last must preach the first. The Gospel of Jesus Christ is the only remedy for the world's needs, and it requires no adventitious aids of outward civilisation to pioneer its way or to supplement its weakness.

4. *It has brought clearly to light the Church's responsibility for the world's evangelisation.* The thought of the past threw the

The Church's
responsibility.

responsibility upon God; the thought of to-day throws it upon men. The Christian thought of the past concerned itself chiefly with the Divine decrees; the Christian thought of the present concerns itself chiefly with man's duty. And in this development of thought it is becoming clearer every day that Christ has laid upon His Church the duty of evangelising the world. It is no longer a question of what God *might* have done, it is a question of what He *has* done.

5. *It has made clear the fact that the power latent in the Churches, if properly utilised and directed, would be amply sufficient for the speedy evangelisation of the world.* This is shown by the

Sufficient
power in the
Church.

astonishing results of Missionary effort in the last hundred years,—astonishing, that is, in view of the small force employed and the limited resources at command.

Within the century, Missions have virtually solved the problem of the moral regeneration of India. Churches have been multiplied; hundreds of thousands converted; education extended; infanticide prohibited; Sutteeism abolished; government support withdrawn from idolatry; caste broken down, at least in part; and heathenism everywhere on the wane. In China similar

A century's
Missions in
India.

results have been achieved, if not on so grand a scale. The sea coast provinces are occupied, and scores of Missionaries have penetrated the interior; and, but for the enmity excited by the infamous opium traffic, the end of this century might have seen

China.

China evangelised. Within the period already mentioned Africa has been encircled with a halo of light, and throughout its gloomy interior, in the track of William Taylor, and of the Missionaries Africa. on the Congo, points of brightness are visible amid the darkness, like the watchfires of an invading host, telling that the advance guard of the Christian army is already in possession. And that which is true of the continents is true of the islands. Madagascar is largely The islands. evangelised, and the principal groups of the South Seas are won for Christ. Japan is open to Western thought and Western religion. Formosa has been pre-empted for truth and freedom. The continent island of Australia is peopled by Anglo-Saxon Christians. New Zealand is following in its wake. The Sandwich group is completely Christianised. Ceylon and Java have received the light. That noble institution, the British and Foreign Bible Society, is a fruit of the Missionary Idea, and through its instrumentality God's word speaks to-day in the ears of almost every nation under heaven.

In the further development of the Missionary Idea three great tasks await the Church. The first is, *to conquer apathy and worldliness at home*. The achievements of the past in Mission Apathy at home. work have but prepared the way. The world is now open. Volunteers are multiplying. Within the past two years over two thousand of the choice young men of American and Canadian colleges have offered themselves for the foreign field. All this indicates an awakening for which we give thanks to God; but if the army is to be placed upon a war footing, there must be a complete reorganisation of commissariat.

The amount now contributed for Missions—over £2,000,000 annually—seems large, and compared with what was given but a few years ago, it is large; but it represents such a fraction of the Church's ability, that it is cause for shame rather than congratulation. In the grace of giving the Church has not yet learned to measure up to the responsibilities of the hour. A very simple calculation will place this in a clear light. Suppose we put the number of Protestants who are able to give something for the support of Missions at forty millions, and suppose we put that something at the modest sum of one penny a week, and we shall have nearly nine millions sterling as the result, or four-fold the present givings of the Church for Missions. Said I not well that the first task awaiting the Church is to conquer apathy and worldliness at home?

The second task is, *to check the schemes of the Jesuit*. In the great work of the world's evangelisation, the Church has no foe at all comparable with the Jesuit. Atheism may rail at a God it knows not, and infidelity carpat a revelation it has not studied; agnosticism may strive to infect others with the ignorance of which Schemes of the Jesuit. it is so vain, and materialistic science may burrow in the dust in search of light which it cannot see in the stars; but these are all guerilla bands who, although they pick off a straggler here and there, cannot stay for an hour the advance of the main army. With the Jesuit it is different.

He belongs to a vast army, solid, compact, thoroughly officered and

supplied with exhaustless munitions of war. Driven from one nation he quickly organises his scattered forces in another, and from generation to generation, from century to century, never changes and never forgets. Supple in methods, fertile in expedients, swayed ever by the vicious maxim that the end justifies the means, claiming Divine prerogatives and a Divine commission, the power of the Jesuit everywhere confronts the Church of the living God. He aims at universal conquest not for the Gospel but for the Papacy. He seeks to recover the ground which Rome has lost, and would fain put back the shadow on the dial of human progress by half a dozen centuries. He seeks to control the world's education that he may enslave the world's thought; to subordinate human governments to a government which he falsely calls Divine; to make the Church supreme in every sphere, religious, social and political, and civil government the servant of its will. Other forms of superstition and error are dangerous, and they antagonise,—some in one way, some in another,—the enlightenment and welfare of the race; but Jesuitism overtops them all, and stands forth, in its nature and its aims, an organised conspiracy against the liberties of mankind. How this sinister power is to be met time will not permit me to tell; but this much I may say, that a foe whose main strength is in its unity is not likely to be overcome by a divided Protestantism. Scattered forces make a feeble impression; divided plans invite defeat. If we would conquer in this war we must move together, and in our movements must manifest a patience, a heroism, a devotion, equal to anything the Jesuit can claim.

The third and most important task which awaits the Church, *is an advance all along the line upon the solid ranks of heathenism.*

On the day of a great battle, upon the issues of which hung the liberties of Europe, the troops on one side were kept for long hours, chiefly on the defensive. "Stormed at with shot and shell," they lay prone behind slopes and hedgerows, and bore, with stoical fortitude, the tempest of iron hail; assailed by hordes of cavalry, they formed in solid squares that flung back the charging squadrons as rocks fling back the sea. Grand was the exhibition of unflinching courage, but grander still was the stern self-control which held the ranks in check till the decisive moment came. On an eminence overlooking the field the commander-in-chief sat upon his horse, silent, immovable, as if man and horse alike were cast in bronze. Right well he knew that every gallant heart in his army was burning with scarce restrained eagerness to charge the foe; but he knew the hour was not yet, and to every appeal for reinforcements, or for permission to advance, he returned but one order, "Steady! stand firm!" But before the shades of night descended, there came a moment when that watchful eye caught a gleam of helmets and a flash of spears which told that reinforcements were at hand. Then the gaunt form rose in the stirrups, and from the compressed lips came the order, so impatiently awaited through all that terrible conflict, "Let the whole line advance!"

There is a lesson here for the Christians of to-day. Hitherto the Church has been employed chiefly in skirmishing abroad and fortifying at home. She has sent out reconnoitring parties, surveyed the enemy's position, taken some prisoners, and captured a few strongholds; but her forces are scattered, and the advance guard is too

United advance
upon
heathenism.

Too much
on the
defensive.

distant from the main army. The Church cannot—dare not—call back the flag, and the only alternative is to bring up the troops. There are signs that this will be done. The conviction grows that we have been acting too much on the defensive.

Once it was thought that our home populations were all the Churches could grapple with, and that infidelity held the citadel; but to-day it is seen that infidelity is but an advanced earth-work, and the Malakoff of heathenism is the real key of the position. "The army that remains in its entrenchments," said a famous general, "is already beaten," and the same may be said of the Church. There must be a concentration of forces. The army must be placed upon a war footing. Let the battalions draw nearer together, and let all internal conflicts cease in the presence of the common foe. The day of decisive battle is near; the crisis of Missions is at hand. To shrink would be cowardice; to counsel retreat would be treason; to turn our swords against each other would be rankest folly and sin. Shoulder to shoulder let us stand, while with ears and hearts attent we listen for our Captain's welcome mandate, "Let the whole line advance!"

Crisis of
Missions at
hand.

The Bible a Hundred Years Ago and Now.

Rev. W. Wright, D.D. (Superintendent, Editorial and Translating Department, B.F.B.S.): The circulation of the Bible a hundred years ago and now, is the subject allotted to me in the programme of this meeting, and I understand that I am expected to place in sharp contrast the position of the Bible at those two periods. As I have to deal chiefly with facts, I shall take as my starting-point the year 1804, a year consecrated in secular history by the founding of the British and Foreign Bible Society; and for the sake of definite contrast I shall take the work carried out by the Bible Society during the past ten years under my own superintendence, and all within the range of my own observation. The time at my disposal does not permit me to refer to the splendid services and brotherly co-operation of the other great Bible Societies in Europe and America; but I think it will be found that what is true of the great central Society will be true in proportion of the other Societies.

Subject.

In the year 1804 there were in the world, as far as I can learn, considerably under fifty versions of the Word of God. That was the sum total accomplished by the Christian Church during the first eighteen centuries. All the efforts of translation and revision were carried on during those centuries within the limits of fifty languages. During the ten years for which we have complete statistics, the Bible Society has been engaged in the translation and revision of the Scriptures in one hundred and sixty-six languages. Thus, the care of the Christian Church during the first eighteen centuries of the Christian era was limited to less than fifty versions—the

Versions in
1804 and now.

care of the Bible Society during the past ten years was extended to one hundred and sixty-six versions. The first eighteen centuries produced less than fifty new versions. The past ten years has produced through this one Society no less than fifty-six new versions, to which may be added five or six for the current year. Thus the number of new versions produced by the Bible Society during the past ten years is greater than the number produced by the Christian Church during the first eighteen hundred years of the Christian era. We live in an age of progress, but it seems to me that there is no department of human activity in which a more startling ratio of progress can be shown than in the work of translation and revision carried on by the Bible Society.

Nor is the contrast between the first eighteen hundred years and the last ten years more striking as regards quantity than quality. All honour to Jerome, who worked in a cave, and who gave the Latin Bible to the western world. "*Homo doctissimus et omnium trium linguarum p̄ritus*," according to St. Augustine. He did the work well that came to his hand—the work that the Church of his time required. But his translation, notwithstanding his Jewish teacher, was poor, haphazard work compared with the scientific precision of our modern Missionaries in rendering the Word of God. When Miesrob the Armenian wished to give the Bible to his people, he was obliged to send his pupils to Alexandria to acquire the requisite Greek to understand the Septuagint. So Georgian young men went to Greece to learn the Greek language before translating the Greek Bible into Georgian. Now the flower of our universities go forth to the various Mission-fields with the mental furniture and the critical apparatus, which enable them not only to appreciate, but to produce scientific, idiomatic, and accurate versions of the Word of God.

Let none despise the uneducated Missionaries who go forth, with hearts full of love, to tell the simple story of Jesus of Nazareth to the "common people who hear them gladly"—but there is cause for joy in the Church of Christ when our polished scholars go forth to the heathen. If on arriving they find a poor translation, like Bishop Steere of the Universities' Mission, they make a better. If there is no translation, like Mr. Batchelor of the Church Missionary Society, among the Ainu, they make one. If the version is very good, but ought to be better, like Mr. Cousins of the London Missionary Society and his colleagues in Madagascar, they revise and perfect it. Where there is no written language, like the Presbyterian Missionaries in the New Hebrides, or Mr. Calvert of Fiji present to-day, they catch the sounds from the lips of the people, and fix the winged words in permanent form. They pluck the flowerets of savage speech and weave them into chaplets for the King of kings. All the scholarly Missionaries of the different Missions become philologists in the service of the Bible Society, in the service of God, and hence the ratio of progress in translation and revision.

It is said that there were about five or six million copies of the Scriptures in the world at the beginning of this century. I do not think that anything beyond an approximation is possible on this point. But taking the five or six millions as a reasonable approximation, we are safe in declaring that more copies of the Scriptures, in whole or in part, were put into circulation ^{Increase of circulation.} last year than existed in the whole world when the Society began its operations. Add to the four millions, or thereabouts, circulated by the British and Foreign Bible Society the copies put into circulation by the other sixty Bible Societies last year, and you have a much larger sum total than existed in the whole world at the beginning of the century. Take the circulation of the Bible Society alone during the ten years in question, and you have 34,512,517, or five or six times as many copies as existed in the world when the Bible Society began its beneficent work. And just as the power of producing is increased and increasing, so the means of distribution are multiplied and multiplying. All the Missionaries of all the Missionary Societies become so many living channels for the distribution of the books. From the very character of their work they must use and distribute the books. They are the tools by which alone they are able to ply their calling.

In addition to the Missionaries, the Society has an army of five or six hundred colporteurs. These are mostly humble men ^{Distribution work.} who have been called into the light, and devote themselves, in the service of the Society, to carry the light to their brethren and countrymen who still sit in darkness. In all zones and climes, when we sleep and while we wake, these men arise with the new day, and through them our blessed Lord knocks at men's doors. In the work of each of these men Christ's words are fulfilled, "Behold, I stand at the door and knock." These are agencies which did not exist to any appreciable extent one hundred years ago. The multiplication of Missionaries and the creation of an organised army of colporteurs is the work of these later years.

In addition to these agencies, tried by time and tested by experience, the Bible Society has during the past ten years enlisted Zenana women through the various Missionary Societies into its service. About two hundred of these women are now engaged in ^{Zenana women used.} that most womanly work of carrying the message of mercy to their less enlightened sisters. "Only oriental women!" says some one not accustomed to take a profound view of things. Yes, only oriental women—the younger sisters of the Marthas and Marys who listened and served, who followed Christ's footsteps as He went about doing good, and who reproduced Christ's love in acts of charity and mercy done to Christ Himself. The Missionaries cast their pearls often before swine in the thronging bazaars—they sowed often in the cheerless east wind; but these oriental women go to the women in the seclusion of the zenana and the harem, and they sow the seed of the kingdom at the fountain and source of the family and nation.

Other facilities for circulating the Word of God might be pointed out. A hundred years ago Macadam had not taught the world to make roads, and locomotion from place to place was most difficult. A hundred years ago sailing-ships were slow, uncertain, and dangerous. Now few places lie beyond the scream of the railway-whistle, and the majority of the world's great ships are under the British flag. All these are so many lines on which the message may run. The contrast between the cost of Bibles now and a hundred years ago is equally pleasing. Every one knows how dear Bibles were a hundred years ago—now the poorest may possess the Word of God, either by gift or purchase. And notwithstanding the establishment of costly agencies, and the advance in the price of many commodities, every 7½d. of free contributions to the Society last year placed one portion of the Scriptures, in whole or in part, in the hands of the people. Taking an average of the last five years, I find that the Society has circulated one copy of the Scriptures, in whole or in part, for every 8½d. entrusted to it by the Christian public.

Missions a Hundred Years Ago and Now.

Mr. George Smith, C.I.E., LL.D. (Secretary, Free Church of Scotland Foreign Missions Committee): It was in 1588, the year of the destruction of the Spanish Armada, which some are now commemorating, that Sir Walter Raleigh gave £100 to the Virginia Company, avowedly “for the propagation of the Christian religion in that settlement.” In 1688, William III. introduced the revolution era of liberty and progress from which Missions date, the close of John Eliot’s work, the activity of Robert Boyle, and the enlightened Charter (1698) which provided for Missionaries as well as chaplains and teachers settling in the East Indies. But reaction set in there, the War of Independence in time stopped the evangelisation of the Red Indians of America, and the eighteenth century became synonymous with spiritual death. The few godly people who sought to evangelise the world had to leave the Churches, practically, as the Pietists, Moravians, and Methodists. The first sought, through *Denmark*, to gain over the Dravidian races of South India, with the marvellous result of forming Christian communities, the members of which in a century have grown to nearly half a million. The Moravians carried on their noble work among dying races. From them sprang Missions to the negroes of America. Dr. Coke and John Wesley learned the secret of Home Missions also.

By 1788 the world was ready to enter on a new era, spiritual, political, commercial. It was the dawn of the French Revolution, of modern Europe, of the United States of America, of the glorious future which is slowly unfolding for South America. It was then that Wilberforce and Pitt, with Clarkson

behind them, first committed Great Britain to the abolition of slavery. It was then that modern Missions were planned, although 1792, four years after, is the date of the foundation of the first English Missionary Society. In 1788, Charles Grant, who rose to be head of the East India Company, and father of Sir Robert Grant and Lord Glenelg, did two great things. He urged Charles Simeon to send out English Missionaries to Benares, and promised to support them, while he actually did support the first Medical Missionary, John Thomas. He began to write his once famous, and now too little known, "Observations on the Asiatic Subjects of Great Britain, Particularly with Respect to Morals," which Parliament published in 1813. But Simeon failed to find one Englishman who would go out as a Missionary, and Grant wrote, "I had formed the design of a Mission to Bengal; Providence reserved that honour for the Baptists." His offer, however, resulted in the formation of the Church Missionary Society a few years afterwards.

That same year William Carey completed his "Enquiry into the Obligations of Christians to use Means for the Conversion of the Hindus," and left Moulton for Leicester. This year 1888 may be pronounced the first centenary of modern Missions in their design, while 2nd October, 1892, will be observed as the first centenary in fact.

The hundred years may be roughly divided into three periods. The half century, from 1788 to 1838, was the winter of soil preparation. The twenty years 1838 to 1858 was the time of seed-sowing. The thirty years since the close of the Indian Mutiny have produced the first-fruits of a certain harvest.

I. *A hundred years ago the Christian Churches were asleep.* Now, the Foreign Missionary duty, having been used by God to awake them all, without exception, has become the stimulus and the measure of their spiritual life, their ecclesiastical activity, their scriptural purity, their extension even within Christendom itself. What Andrew Fuller confessed of himself, in 1789, when compelled to join in the Mission enterprise, is typical of the whole Catholic Church: "Before this I did little but pine over my misery, but since I have betaken myself to greater activity for God, my strength has been recovered and my soul replenished." The story of Carey's early experiences in the "Periodical Accounts," though at first more like that of defeat than of victory, roused the Churches to home as well as Foreign Missions. Holland, Germany, America caught the holy enthusiasm, which in 1813 compelled Parliament to force the East India Company to admit chaplains at least, and in 1833 removed almost the last traces of intolerance.

II. *A hundred years ago the professedly Christian governments and men of the world withstood Missions, and the rest of the non-Christian world not under their influence was closed.* Now only Thibet and portions of Mohammedan Turkey and Turkestan are sealed, while their fate is doomed. Every Christian power, even Russia, allows the Bible free course; and, except Russia, practises toleration. The Government of India, which persecuted Missionaries, in 1872 eulogised

their action in the Annual Report to Parliament. The Governor-General, who up to John Lawrence's time in 1864, himself held aloof and kept all officials from countenancing Missions, has just publicly urged the establishment of more Christian colleges. Morality and loyalty are recognised as the fruit of the Christian teaching alone.

III. *A hundred years ago literature made Missions their butt, or abstained from in any form recognising and encouraging Christian extension.* Now the Sydney Smith school of scoffers are ashamed.

Literature and Missions. Since Livingstone was buried in Westminster Abbey, at least the press in all its better forms has recognised Foreign Missions as the salt of our extending civilisation in the dark places of the earth, as the pioneer of commercial and scientific advance, as essential to the permanent and elevating self-government which is the ideal of the English-speaking peoples, even for the subject races temporarily entrusted to them.

IV. *A hundred years ago the human race numbered 731,000,000, of whom only 174,000,000 were Christians of any type, and only 44,000,000 were of the Reformed Churches.* Now the race is double that, and the Christians number 450,000,000, of whom 165,000,000, are Reformed. Analysis, by statistical experts like Dr. Giffen, shows that the Christians and the dark races entrusted to their influence by God, are increasing at a rate far before the growth of those outside this influence, many of whom have died and are dying out. Aided by the splendid advance of colonisation and Christian civilisation in all its forms, the Churches are now, since 1858, doing far more than keep pace with the growth of the human race. The 420,000,000 of Europe—only 145,000,000 in 1788—have dominion over the earth, and in another century they will be 1,000,000,000. At the crown of these, in power, in God-given expansion, in Christian influence are the English-speaking peoples; they numbered only 22,000,000 a century ago, now we are 115,000,000, and are growing at the rate of a million a year.

V. *A hundred years ago English-speaking Christendom had not one Foreign Missionary organisation, save that of Cromwell and that of Boyle to the Red Indians and Negroes, and these were suspended.* Now, inside and outside of the Churches, there are a hundred and fifty separate organisations which raise two and a quarter millions sterling a year for Foreign Missions.

VI. *A hundred years ago educated and trained Christian men and women could not be induced to become Foreign Missionaries.* Till 1813 the only Missionaries were, in origin and outside training, peasants and artisans, chiefly from Germany, paid by English money. Now, while members of this class on whom the Spirit of God rests are welcomed and find places, the Church sends its best to be the forlorn hope and vanguard of the Christian host, and receives back those who do not early fall in the field to be new sources of stimulus and inspiration. The army of Missionary Officers from Christendom is 7,000 strong, of whom nearly a third are women; the rank and file of native Missionary workers, to whom we look for the Apostles and Bishops of self-supporting Churches, is 35,000, of whom 3,000 are ordained. Yet, only seventy-five years ago, Henry Martyn, having made one Moslem convert in his brief but bright career, declared the conversion of a Hindu to be a miracle as stupendous as the raising of the dead.

VII. *A hundred years ago Foreign Missions followed one method, and therefore left the great cults of the Heathen, Mohammedan and Jewish worlds, untouched*—unmethodical preaching. Now ^{Cults untouched by Missions then and now.} Brahmanism and Buddhism, Islam and Judaism, each with its many sides and elastic power of absorption or evasion, are attacked and sapped and will be overthrown, through a division of labour, by these five methods of teaching or discipling, all based on and applying the Evangelistic—(1) The witness-bearing or hortatory; (2) The educational and industrial or training; (3) The medical or healing; (4) The apologetic or controversial; (5) The pastoral or edifying.

VIII. *A hundred years ago in all the non-Christian world of 557,000,000 there were not 300 Evangelical converts.* Now the native Christian community is reckoned at 3,000,000 won from the 1,000,000,000. In Brahmanised India alone, since Henry Martyn's despairing cry, and since the more absolute scepticism of the Abbé Dubois, the native Christians increase at the rate of at least 81 per cent. each decade, as against the normal non-Christian rate of $6\frac{1}{2}$ per cent., and there are 2,000,000 of Christians of all sects. The census in 1891 of India and the whole British Empire will reveal startling progress in the current decade, just in time for the Missionary Centenary of Fact in October 1892. ^{Number of converts then and now.}

IX. On the other hand, *a hundred years ago the supporters of Missions prayed more regularly and earnestly, and gave more liberally and lovingly* than the larger number, but more nominal of their supporters do now. At the best the communicants of Christendom do not give more than 1s. 6d. a year. Not more than a third of them give anything, and each of these gives about 4s. 6d. a year. This is less than half of Carey's minimum of 10s. 6d. a century ago. He himself gave himself—and £47,000. Prayer corresponds to sacrifice. Let the lesson of the century be: Pray and labour, pray and organise till every member of a Church—himself and her- ^{Zeal of missionary friends greater then than now.} self working as a Home Missionary in one form or other—gives an average minimum of four times the present rate, which will be little more than a penny a week, when the two and a quarter millions sterling will become ten millions. Then shall the second Centenary of Foreign Missions see India, China, Japan, Africa, and the Islands of the Sea, parts of Christendom, and themselves on the way to become Missionary Empires. According to our faith and agonising so it will be. ^{The lesson of the century.}

[At this stage of the proceedings Mr. James Campbell was obliged to vacate the chair, and his place was taken by Henry Morris, Esq., late of the Indian Civil Service.]

The Social and Political Condition of the World a Hundred Years Ago and Now.

Mr. R. N. Cust, LL.D. :—Brother Wright has shown you the progress of the Bible in a century. Brother George Smith has exhibited

the progress of Christian Missions; let us see how the Almighty has so ordered the affairs of men, as to advance the kingdom of His Son. My friend, the Rev. James Johnston, has just published a book on a "Century of Christian Progress," which I recommend to your notice.

Every political change has worked in our favour: the independence of the great American Republic, the world-wide expansion of British Colonies, the abolition of slavery, the consolidation of the German Empire, the constitutional kingdoms of Italy and Spain, the break-up of the Turkish Empire, the conquest of India, the opening up of China and Japan, the rediscovery of Africa, and the revelation of the Islands of the Southern Seas. The spread of science and education have subserved to our purpose: geography, philosophy, electricity, and steam, have been our handmaids. Commerce has accompanied us, though often through the perverseness of evil men to our discredit and injury.

Still more wonderful has been the Century's change in the moral world; how the hearts of men have been softened, and the coarseness of their habits refined! how their sympathies have been enlarged! how much deeper is their insight into the meaning of the Scriptures! We wonder how our grandmothers sat unmoved by the cries of their poor slaves, how our grandsires read and talked about the destruction of the aborigines like vermin, and no one to cry out to God for vengeance in their behalf. Did the clergy of that period believe that God made all mankind in His own image, and that Christ died for all? How could they read to their flocks the parting words of their Saviour, and never practically apply them? We do not judge them, but thank God that our eyes are opened to see our duty, and that He has given us the double Grace of the will and power to do it.

To the Anglo-Saxon race it has been given to lead in this great movement. We do not forget that the Danes of Scandinavia, and the dear Moravians of Germany, in the last century set the example. Honour be to the good brethren of those two countries, who share our labours, and to the tiny contingent of France and Switzerland.

But to the great Anglo-Saxon race on both sides of the Atlantic the history of this century will record, that to them *were committed the oracles of God*, that they were chosen by Divine grace to be the *chief ambassadors for Christ*.

We have learnt many lessons in this Century.

1. That civil freedom always accompanies the Gospel.
2. That the State has nothing to do with evangelisation. We ask not for the protection of pious queens, or for the sword of bloody kings. "Not by might, not by power, but by My Spirit, says the Lord of hosts."

3. No longer is it sought to baptise ignorant thousands; *our* progress is made by individual conversions, by the sinner becoming a new man. We lay more stress now on consistent lives, than on holy deaths,

4. We have learnt to look over the human fences of rival Churches and denominations, and to see only the awful face of Christ. We have learnt to listen to nothing but the unhappy ones calling to us to help them. We have learnt to love each other, and then teach the law of love to the heathen.

5. A mighty change has come over the feelings of the laity. The Missionary is no longer an object of ridicule, but of wonder, admiration, and reverence, so long as he walks humbly, and consistently, keeping to his own sacred duties, minding only the things of God, and not meddling with the things of Cæsar. Many a layman looks fondly at a Missionary, and wishes that the Grace had been given to him to be like him.

6. We have called in the other sex to help us, and women are forward in fighting the Lord's battle. With them have come the holy Medical man to minister to the diseases of the soul and body, and the wise teacher of human knowledge purified by Divine Grace. In their train have come all the appliances of art and science, of accumulated wisdom and stored-up experience.

What is the moral of my paper? When the Lord has given such opportunities, such openings, such help, such supplies, such new possibilities of human love, what shall his poor creatures render in return? More self-consecration, more entire abnegation of self, more sacrifice of pride, prejudice, and domestic comforts, more casting down of cherished idols, more laying of ourselves on His altar, and submitting to His will. The Lord has not failed in His promises: *He is with us*, but His servants have failed by rendering only half service, and lukewarm love. For example of what a Missionary of the nineteenth century should be, I do not ask you to go back to the Roman calendar of French or Italian saints. Do not go beyond the limits of these little islands, but read the story of Columba of Iona, of Aidan of the Holy Island of Lindisfarne, of Columbanus of Bangor, of Boniface of Exeter. They were Britons who more than one thousand years ago devoted themselves to spread the Gospel amidst the heathen, in poverty, in labour, in persecution, in celibacy, in self-denial, without complaint, without boasting, but always trusting and rejoicing up to the last hour of their lives. We have the same blood in our veins, and it is the same Gospel: let us do likewise.

I cannot conceal from myself, that with the softening of the present Century there has come a relaxation of the fibre of our Missionaries. Some forget their first love, and in full health turn their back from the plough; some appear in our midst much too often. Early marriages rob the Lord of many of His servants, otherwise ready, and weigh down with heavy charges the Missionary Societies. Money collected in pennies to evangelise the heathen is diverted from the sacred object to maintain vast homes for Missionaries' children. We are assembled here as a great court of review. I am the careful studier of the operations in the whole world, and record these phenomena.

DISCUSSION.

Pastor A. Haegert (Bethel Santhal Mission): Mr. Chairman, ladies, and gentlemen,—I have been for twenty years in India; and permit me first to say (and I wish it would sink into all your hearts) that all Christendom until now has been playing at Missions. They have sent a handful of men to convert millions of people. It is quite impossible for them to do it. I myself have stood alone among one hundred thousand heathen year after year to preach our Saviour. If I have done anything it is a marvel. In India, if you sent there this year four thousand Missionaries, each Missionary will have to instruct fifty thousand of the heathen. Your best men are not fit to instruct fifty thousand of the heathen. And where are the four thousand to be sent this year to India to take charge each of fifty thousand? I wish you would heartily pray for the work that it might be spread. I ask you to pray for those six new men—six new men that will go this year to India with me—to pray that they may receive the Spirit of Christ. No men can do God's work unless the Spirit of Jesus Christ is in their hearts.

Rev. G. W. Clarke (China Inland Mission): Mr. Chairman, Christian friends,—In entering on the special subject before this meeting at once, let us take a review of what God has done in China during the last eighty years. In 1807 Morrison was the first Missionary who entered China. As far back as 1842 there were only six Missionaries, and in 1853 there were only fifty-two. Then in 1866 there were only sixty. In 1870 on the nine seaboard provinces of East China two hundred and sixty-two Missionaries were labouring. The nine inland provinces were then utterly unevangelised. The area of these nine provinces is equal to 765,945 square miles, containing a population of one hundred and fifty millions of men, women, and children, who had hardly ever heard the name of Jesus Christ. This work I was called to by God in 1875. I left England in 1875, and I have only just come back a few days ago. Just think of me—a single Missionary in a province of five million inhabitants, and my nearest Christian friend forty days' journey away. The nearest doctor was fifty days' journey away when my wife died. There is only one way of reaching the people; you must go to them, that is the real secret. How many here will go? We must be practical. As the fruit of this Conference how many will go to India? How many will go to Africa? Go where you like, but do get out of the way somewhere or other. And I must get out of the way, for if I stand here nobody else will take my place.

Mr. Eugene Stock (Editorial Secretary, C.M.S.): Mr. Chairman, ladies, and gentlemen,—I am very glad to find that this Conference is not degenerating into merely congratulating ourselves upon how much better we are than our forefathers were. It would have been very unfortunate if that had been the result. Let us rather be humble. I venture to think that if we look back we shall find facts that might well humble us.

We were talking just now about giving our best to Missionary work. Did not Charles Simeon send forth his best? My friend Dr. Smith referred to that; allow me to emphasise it. Let us go back for a moment to the period between 1793 and 1813 or thereabouts.

It has been rather forgotten this afternoon that there were Missionaries in the last century. There were Ziegenbalg, Kiemander, Schwartz, and a whole lot of other good men. Still our Missionary work at that time was on a very small scale; and there followed the dark period in England when Missionaries were excluded from India—an epoch which synchronises with that dark period in Europe of the revolutionary war. In the midst of that dark period, when, so far as the Church of England was concerned, you could almost count upon your fingers the Evangelical ministers at home, Charles Simeon encouraged the going out of the very best. We ought never to forget those whom I like to call the “five chaplains.” They were not technically Missionaries, for Missionaries could not get into India then; but Charles Simeon was perfectly certain that if they went out as chaplains, it would really directly or indirectly, as God’s providence might ordain, be a blessing to India. Their names were, David Brown, Henry Martyn, Claudius Buchanan, Daniel Corrie, and Thomas Thomason. You will find a very large portion of Indian Missions have arisen indirectly or directly out of the work of those chaplains, whose going forth was a mighty act of faith on the part of Charles Simeon. And if you look back and trace the spiritual genealogies of that mighty band of whole-hearted, godly, Christian laymen, whom India has given to Mission work, our civil and military officers who have been the strength of our Missionary work in India and at home, you will get back nearly always to those five chaplains as the starting point of the whole. Therefore, I say, that a hundred years ago they gave the best, and all we can do now is to copy the example of our ancestors.

Rev. E. W. Gilman, D.D. (Secretary, American Bible Society): Mr. Chairman, ladies, and gentlemen,—I will not speak on the work of the Bible Society now, but use my time as best I can. Let me give an instance to illustrate the progress made during the last third of a century. In the first part of this century the Hawaiian Islands were in complete darkness. **Progress illustrated.** In 1852 the people had become Christians and determined to send out Missionaries to evangelise the inhabitants of the Micronesian Islands, a thousand miles to the south and west. In 1852 the Rev. H. Luther Gulick, M.D., sailed on this errand from Honolulu. He went to a pagan nation, to an illiterate nation, to a nation in total ignorance of Christianity. Thirty-five years passed away, and last year at the commemoration of the landing of the first Missionary in Ponape there was a splendid gathering of Christian people there eager to receive the entire New Testament, translated into their own tongue, which had been reduced to writing for them. Meantime Spain had set its eye upon Ponape, and last year brought confusion into the work, arresting one of the Missionaries, and taking possession of the land. But a younger brother of Dr. Gulick’s, has gone as a Missionary to Spain, where, without let or hindrance, he is publishing in Spanish newspaper’s accounts of the work which his brother began and which the Lord has so highly prospered. In 1852 Spain was as completely closed against the Gospel as Micronesia, and for years afterwards, even the reading of the Scriptures was interdicted. Now they are printed in Madrid, and circulated without restriction.

Another brother of Dr. Gulick’s is in Japan. The inhabitants of Japan in 1852 had never heard the doctrine of Evangelical Christianity.

It was death for a Christian man to enter Japan, according to the laws of the empire; and it was not until 1853 that wrongs done to American seamen led our navy to send Commodore Perry to one of the harbours of Japan, where on a Sabbath morning in March he spread the American flag over his capstan, opened the English Bible, read the Hundredth Psalm, and sang:—

“All people that on earth do dwell
Sing to the Lord with cheerful voice.”

That was the beginning of influences brought to bear upon Japan, that opened the way for Christian Missions. What has been the change in Japan since then? We have twenty thousand Christians there now, and the Bible in a complete form has been given to them this year.

The Missionary to whom I first referred, Dr. Gulick, is now agent of the American Bible Society in Shanghai. Where was China in 1852? No treaty then guaranteed religious liberty. Now the gates are all open, the country is free of access, there are upwards of thirty thousand Church members, and last year Dr. Gulick circulated more than two hundred and fifty thousand copies of portions of the Holy Scriptures.

Rev. I. H. Hacker (L.M.S., from Neyoor, Travancore): Mr. Chairman, ladies, and gentlemen,—My only apology for presenting myself here, being a younger man than many in this meeting, is that my heart is rather full of the progress which God has made in the Mission which I represent in South India. Allusion has been made to the work of the five chaplains; and it must never be forgotten that the great work which the Church Missionary Society is now doing in Tinnevely, which numbers its fifty thousand Christians, now under Bishop Sargent, took its rise under the influence of a godly army chaplain named Dr. Hough, a man who was thoroughly consecrated to God, and whose influence could not stop with the few Europeans, but which widened over to the natives. He began the great work which is now the glory of the Church Missionary Society. During the past century, we have been having general surveys. These surveys have only been rendered possible by the general progress there has been in every branch of the Missionary work by all the Societies all over the world; and in Travancore the work of the London Missionary Society, during the time under review, has had abundant blessing.

It has been mentioned that we English people at first did not have many English Missionaries, more to our shame. One of our truest and greatest men in connection with our Society was Ringeltaube, a German. He began his work in the year 1806, and in 1815 (Waterloo year), when leaving the country, he wrote in his diary as he went away, “I have a few Christians here, but they are a ragged lot, and I do not think we shall do much good with them.” Well, it is now 1888, and when I left last year, I left forty-five thousand Christians there; I left twelve thousand children in schools receiving a good education. The natives in connection with our Society gave last year fifteen thousand rupees (£1,500) for the spreading of God’s truth among them. It seems like a fiction, but it is quite true; honest, sound, solid progress has been made amongst them.

But, brethren, we have not come here to congratulate ourselves upon

the successes we have had : we have come to take all these successes that God has given us, as a pledge and promise that He will bless us more if we consecrate ourselves to His service. And I take it that this great Conference will not realise the design for which it was established if the record of this great progress, which has encouraged us and assured us that God is behind us, does not make us resolve that, as long as God gives us breath, in our homes, in our own life, in our churches, and in our work, we will consecrate ourselves, body, soul, and spirit, to hasten the coming of our Lord Jesus Christ.

Our object not
congratulation.

But more
consecration.

The Chairman (Mr. Henry Morris): Our subject to-day is the comparison between Missions and the circulation of the Bible, and the position of the world as regards the prospects of Foreign Missions, in 1788 and 1888. The thought I would like to leave upon your minds as you leave is, in the words of the title of a popular periodical, "Open Doors." When one goes into the office of the Royal Geographical Society and looks at the maps of 1788, one sees at once how different they are from the maps of to-day, especially those of Africa. When one thinks of the state of the world in 1788 one sees how completely, how thoroughly, how effectually the doors of the world were shut against Missionary effort. Take that one continent of Africa. Africa was on the maps of those days just a few names round the sea coast ; a continent surrounded by a fringe of fever, inside a pure blank, with a few names filled in at haphazard. Turn from Africa and go to India. In India in 1788, the door was completely shut. Go to China. There were then no treaty ports ; but now any one can, as those heroic men of the China Inland Mission, go from one end of China to the other, from the sea right to the borders of Burmah. Go to Japan. Japan was hermetically sealed. Thibet, even to-day, is hermetically sealed. Then every part of the world seemed sealed. Now the Lord seems to have taken the key into His own hands. He opens and no man shuts ; He shuts and no man can open. He has turned the keys of almost all these doors ; He has opened them in Africa, He has opened them in China, He has opened them in Japan, He has opened them in North-West America, He has opened them in the islands of the sea. The point we have to consider, dear friends, is, Shall we or shall we not enter into these open doors? Oh, I pray with all my heart and soul that this Conference may with one heart and one voice exclaim, "Lord Jesus open. We will enter."

Shall we
enter them?

Rev. Prebendary Edmonds closed the proceedings with prayer.

APPENDIX.

[The following, from a Mission sermon by the Rev. Dr. Oswald Dykes, forms a fitting close to this meeting.—ED.]

Of this modern movement for the extension of the Gospel, and especially of its prospects, I should like to say a few closing words ; partly for encouragement, partly, too, for warning.

The modern movement.

This is the outstanding fact in the religious history of our country ; and much of its interest centres in the question : Is this, which is the latest, likely to prove also *the last* of the Church's efforts to fulfil her Mission ? In other words, Is the present movement likely to retain its force until every portion of the human family has heard the tidings of salvation ?

There are a good many indications which incline one to think so. The impulse which took its rise within the last quarter of the last century has by no means spent its force. So far from that it is steadily deepening.

Larger views and aims.

Each decade, I think, that passes over the Evangelical Churches finds the task of winning the world for Christ rising into acknowledged prominence, if not pre-eminence, as the supreme end for which a true Church exists. From the first the movement assumed a more ambitious tone, and aimed at wider results than any previous Missionary enterprise had done. To-day it recognises no limit, save the limits of the human race. For the first time in the history of Christianity it is the entire globe which lies open in propagandism : and for the first time Christians read their commission in its widest sense.

Again, a vast deal of the labour hitherto expended can only be described as preparatory—labour which must needs be thrown away if it is not to be followed up in the future. For instance, the reduction of a literary form of

Preparations made.

barbarous dialects, the partial civilising of rude races, the study of Oriental religions, the undermining through education of their hereditary influence, the creation of vernacular Christian literature, the undermining of such social barriers as caste and the harem, the experimenting on methods and perfecting of plans, and the organising of rudimentary Native Churches under trained Native officers ; all this and much more, on which a century of toil has been worthily spent, is plainly substructural work—valuable mainly for the use to be made of it—a laying of deep foundations on which Providence must mean us and our sons to build strongly, on which, if we not do build, all men will begin to mock us.

Even the improved position which Missions have slowly gained for themselves in public esteem at home promises a far more rapid advance in the future than in the past. The ridicule of eighty years ago has had to be lived

Higher place in public estimation.

down. The foolish prejudices of half a century back have had to be exploded. The sentimental and boyish enthusiasm incident to a new movement has been replaced by masculine sobriety learnt from practical experience. People understand better what we are about, and are more ready to credit us with useful results as well as good intentions. The Churches themselves are discovering, as the magnitude and difficulty of the work got to be better known, that a patient, wise study of the problem is called for, with greater economy in the use of resources and a more strategical disposition of the field to be overtaken. In all these respects, no doubt, our position still leaves a vast deal to be desired. Nevertheless, we have reached a certain point of vantage as compared with our grandsires ; and it will be strange if, from that vantage-ground, Christians should slacken, instead of redoubling, their efforts.

PART II.

THE MISSION-FIELDS OF THE WORLD.

- I. "THE FIELD IS THE WORLD."—*A GENERAL SURVEY.*
- II. INDIA : NORTHERN AND CENTRAL.
- III. INDIA : SOUTH, CEYLON, BURMAH, ETC.
- IV. CHINA : THE EIGHTEEN PROVINCES.
- V. JAPAN, AND IMPERIAL CHINA AND DEPENDENCIES.
- VI. AFRICA : NORTH AND WEST, *THE NILE, THE NIGER.*
- VII. AFRICA : EAST AND CENTRAL, *THE LAKES, THE CONGO, AND THE ZAMBESI.*
- VIII. AFRICA : SOUTH AND MADAGASCAR.
- IX. THE TURKISH EMPIRE AND CENTRAL ASIA.
- X. OCEANIA : POLYNESIA, AUSTRALASIA, ETC.
- XI. AMERICA : NORTH AND SOUTH,

THE MISSION-FIELDS OF THE WORLD.

FIRST MEETING.

"THE FIELD IS THE WORLD."—A GENERAL SURVEY.

GREAT MISSIONARY MEETING: THE CONDITION AND INCREASE OF THE HEATHEN AND THEIR CLAIMS UPON THE CHRISTIAN CHURCH.

(Monday evening, June 11th, in the Large Hall.)

The Right Hon. the Earl of Aberdeen in the chair.
Acting Secretary, Rev. R. Wardlaw Thompson.

Rev. Dr. Munro Gibson offered prayer.

The Acting Secretary: I beg, my Lord Aberdeen, to inform you and the meeting that the Hon. and Rev. E. Carr-Glyn, vicar of Kensington, who takes a deep interest in the Conference, would have been here to-night and at other meetings, ^{Explanation.} but that he is obliged to be away from home.

The Chairman: Christian friends, fellow members of the Conference,—Although the meeting of Saturday was strictly speaking our inaugural meeting,—and a very bright and enthusiastic meeting it was,—yet this being the first of the public gatherings which are to be held throughout the week, I think it will not be out of place if I take advantage of the opportunity of once more expressing the feeling of gladness and thankfulness with which we welcome all who have come to take part in these meetings, more especially those delegates, many of whom have come from great distances ^{Welcome to delegates.} to be with us during this which will be a momentous week. We may be very sure that this Conference will be pregnant with interest. The mere contemplation of this gathering of friends, deeply concerned in the great work of Foreign Missions, from all parts of the world, is an inspiring and inspiriting fact.

This is a decennial Conference; and it leads to a retrospect—a retrospect bringing many thoughts of thankfulness, and also to many

minds touching a tender chord. Many of us will recall the personality of dear ones who were at the Conference ten years ago, and who would have been here on this occasion had they lived, but who are not now visibly present among us. For my own part, the personality which is nearest to my mind and thoughts, is that of one who was possessed of as great a fire of zeal, and endowed with as great beauty of character and as great a measure of Christian gifts as any whom it has been my privilege to know. I refer to the late Dr. Fleming Stevenson. Those who, like myself, were permitted to enjoy not only his friendship but that close affection which none who were intimate with him could fail to feel towards him, will agree with me that we can vividly picture how earnestly, how brightly, how influentially, he would have entered into all that concerns this Conference, how he would have rejoiced in the great fact of a gathering which augurs to be momentous in the history of Foreign Missions. We know that as head of the Foreign Missions of the Irish Presbyterian Church he was not so very long ago travelling in all parts of the world, visiting, I believe, every Mission to which he could gain access, consumed, as I have said, with a fervour which lighted him up and carried him through exertions which, I fear, subsequently over-tasked his powers. Many will feel that he is still speaking to us, and that thought will be near to us as we contemplate the work which he had so deeply at heart.

But this is not only a decennial, it is a centennial Conference. That too brings before us a retrospect of thankfulness and praise. And here at the outset, let me make a remark which I am sure will be endorsed by those present, and by none more than those most experienced in the work of Christian Missions: that is, that while we cannot too much keep in view this aspect of thankfulness and praise which should pervade such a series of gatherings as this, there must not be any appearance of anything like self-satisfaction or self-congratulation in regard to what God has wrought.

On the contrary, the prominent feature which it is desired should distinguish this Congress is its practical character. The attitude we desire to adopt is that of the learner; and I think that a mere perusal of this programme of the meetings,—a programme which I venture to say for skill and arrangement, for system and lucidity is one of the most admirable documents of the kind which any of us have had the opportunity of perusing—the mere examination of this programme brings before us very forcibly this practical characteristic which we trust will distinguish the whole of our proceedings. I find, for example, that among those Conferences there are some for the examination of heathen systems—Buddhism and others—with a view of examining the characteristics of those systems, the mode of dealing with them, and so forth. Then again, we come to such a matter as the contemplation of the Missions of other Churches; for instance, the Roman Catholic Missions, which we all know are carried on with great energy in

many parts of the world. I observe that one of the objects mentioned in that reference is the lessons to be learned from examining such systems. It is certain that any other attitude would not commend itself to the majority connected with this Conference. We are not here in a controversial or criticising spirit, but in the attitude of the learner, the examiner, to see in what way we can best fulfil our Master's command.

We may be very sure also that in the course of these discussions and deliberations, the difficulties of Mission work will be brought prominently forward; not only those with which we are all more or less familiar—the difficulties in the abstract, the general and obvious difficulties which confront the Missionary, but also those of more detail, and the different kinds of difficulties which have to be overcome according to the part of the world in which the work is being carried on. We all recognise, and rejoice to recognise, the glorious fact that Christianity is the universal religion. It is the religion of mankind. It is as well adapted to the needs of the dusky sons of Africa as to the fair skinned Scandinavian. Whilst we recognise this glorious oneness of the everlasting Gospel preaching which we are here to promote, we also must recognise the diversity of operations which are called for in presenting and declaring this everlasting Word. We can picture to ourselves, for instance, how a Missionary going into some of the least civilised parts of Africa—those parts which have lately been more fully explored than ever before—will find himself perhaps among tribes who have so small an idea of any kind of religion, that after spending many months, it may be, in acquiring—I might almost say in forming—a language out of the strange dialects around him—acquiring such a mastery that he can address the people, it will take him many months longer to instil into their minds the very idea of a Supreme Being; and again, many months more to instil into their minds such an idea as love, disinterested love on the part of men towards that Being, and on the part of that Being towards men. Again, we think of a Missionary going to Asia and China; there, on the other hand, he will be confronted with religions, some of them among the oldest and most complex and most elaborate in the world—religions which, beginning in primitive forms have developed into elaborate systems, hedged about with all kinds of philosophical theories, and maintained and argued upon by men of subtle intellect. That is another kind of obstacle which has to be faced. It is necessary merely to name such things in order to enable us to realise how vast are the difficulties, humanly speaking, and how immense is the patience and trust required of our Missionaries. We shall have these matters presented to us not in general terms, but by the Missionaries themselves who have been going through this contest, this long and severe struggle.

This recognition of the difficulties will, of course, not only lead to prayerful deliberation as to the best means, of overcoming

the obstacles, but it will draw out, in a most practical and definite manner, our sympathy and our expressions of good-cheer concerning our labourers abroad. I look to that as one of the special and most beneficial results of this Conference, that we shall be brought into contact with these men, who have been working thus laboriously and patiently, many of whom have not had their names, as yet, published before the world. I listened with great interest to the remarks of Mr. Johnston, our Secretary, on Saturday, when he stated that it had been the desire and object of the Committee to get, not only well-known names, but many unknown names of men who have been content to labour, year after year, in the remote parts of the world. Information is needed upon these points, and, I doubt not, there are many present at this meeting whose ideas of Mission work and Missionaries are of the vaguest kind; and, strange to say, many of those who have been called by other pursuits or duties to various lands, where Missionaries are labouring, are among those who know least about Mission work. I trust that those who go to India and other countries, will make it more and more their business to find out what Missionaries are really doing. If they find nothing else they will find the great example of patient continuance in labour and well-doing.

But, passing on from the question of difficulties, we may be sure that we shall hear much of encouragement in this work of different kinds. There is, in our day, a most significant recognition, on the part of statesmen and other workers, in regard to the effect of Christian Missions in India. For instance, we have noticed, with great satisfaction, I am sure, that a former distinguished Viceroy of India will preside at one of the meetings, and is one of the Vice-presidents. Then there is a gentleman, of immense experience and knowledge with regard to Indian affairs, Sir William Hunter, who has spoken with regard to the effect and need of Christian Missions. It is satisfactory that men who have studied the intricate and important question of Indian administration should recognise and speak in the warmest manner in regard to the practical and far-reaching beneficial effects of the labours of our Missionaries. I shall not enlarge upon that theme, nor upon any theme suggested by such an occasion as the present. I think we may join together in thankful anticipation of a great benefit resulting from these gatherings. Especially do I earnestly trust that our Missionary friends, who have come here, will go forth, when these gatherings are concluded, renewed with strength, and hope, and courage, rejoicing on their way.

India.

Rev. Prebendary Edmonds, B.D.: My Lord,—This, in the calendar of the Book of Common Prayer, which, I suppose, is a book known to a good many people here, is St. Barnabas' Day. St. Barnabas is said, in a Book of still higher authority than the Book of

Value of Missions
recognised.

Common Prayer, to have been a good man; and if any of you have ever set yourselves the task of discovering what it was that made him a good man, when everybody about him was good, so that he stood out from the rest as the *Agathos*, the good man, there seem to be no better answers to that question than two. That having an estate of land in Cyprus, he sold it, and then went there as a Missionary to look after the people. It is a happy circumstance that we, who are gathered together in this Conference, have handed over the charge of this estate to those great statesmen, to whom reference has been made.

I should very imperfectly discharge the duty which has been laid upon me, the duty of speaking about India, if I did not say that it is my deepest conviction that in the very front rank of ^{India, our present} the Missionaries of India are to be placed those great ^{study.} civil and military servants of the Crown, who for more than one hundred years have been doing noble duty in their Master's service in that great country. To make this good I will quote a single instance in the case of a person about whom, if I discussed his policy, there might be some difference of opinion,—that remarkable Governor-General of India, the Marquis of Dalhousie, who kept a private diary, and made arrangements that it should be kept ^{Lord Dalhousie.} secret until after he had been dead a great many years.

When it was published there came to light what he had written down as the feelings with which he had, in the discharge of what he considered to be his duty, added to the British Empire the charge of the great country of Oude. "With this feeling on my mind," he says, "and in humble reliance upon the blessing of the Almighty, for millions of His creatures will draw freedom and happi- ^{His} ness from the change, I approach the execution of this ^{determination.} duty gravely and not without solicitude, but calmly and without doubt." That is the spirit which may possibly be mistaken in a detail of policy, but cannot be mistaken in a great question of principle. The estate, therefore, being in the charge, and having been long in the charge, of some of the wisest and most faithful stewards who ever went out upon the duty of governing men for their good, it is easier for me to deal with that which fell to the lot of Barnabas after he had got rid of his estate.

Now, I shall not speak a single word about India that would be also applicable to China, or to Africa, or to other fields which other men will deal with. I speak about India, and confine myself to it, though it will limit me to that which is distinctive in the great field which is committed to my care. And my first duty will be to refer you for all details of square miles, population, divisions of country, and divisions of ^{No time for} languages, to Sir William Hunter and his "Indian Empire." ^{geography and} And if you want to know the story of how the languages of ^{languages.} India have been broken up into groups, and what is the A.B.C. of them all, I refer you to some interesting and charming papers by Mr. R. N. Cust, which you will easily find in a collection of Oriental essays. And

that leaves me with the proper duty which I wish I were better able to fulfil, which I am oppressed with the feeling of inability to fulfil, the duty of speaking to you about the claims of India upon us.

Science, which has done us many favours, has, I think, done us no favour greater than this; she has pointed out to us that the Aryan race to which we belong has broken up into seven branches. Five of them are to be found in Europe, and two are to be found in Asia. The five in Europe have all come under Christian cultivation; the two in India and in Persia have been left to be developed by the light of nature alone. And she has afforded us the result of this great experiment, that we are able to trace the development of a people by the light of a true revelation from God, and to place it side by side with the development of the very same people, with the same natural gifts, by the light of natural religion alone. And the first result of the examination is, that we find all progress arrested a thousand years ago in the case of the two great parts of the race, and all progress commencing a new period unbroken and still unceasing where the other five races have come under the cultivation of a revelation from God, which has given them more than the light of nature alone. Now, I think that this is a great point, and will bear thinking of to-morrow.

But I must pass on, for there are other points that grow out of it equally important. The first thing that the united Christian Church owes to India at the present moment is, that it itself shall encourage, more than it has ever encouraged in the past, a deep heartfelt joy in its conviction of its own personal existence, and of the personal existence of God. Just as in reading the Old Testament we may sometimes gain a great light upon the New, because some part of the light has passed through a prism, and the pure ray has been split, and we are able to examine it in detail; so we can sometimes gain a great deal of light upon our Christian inheritance by comparing it with the inheritance of those who have no such light as ours, and yet are made bone of the same bone, flesh of the same flesh, and have brains of the same quality.

What, then, is the plight of India? I ask you not to read all that literary charm may pass off upon your imagination as pure Hindu thought.

English literary skill has reached a very high pitch, and the language of sympathetic imagination is able to describe in attractive prose, and in poetry still more attractive, Hindu thought, as it is called, whether Buddhistic or Brahmanic. I sometimes think, in reading these things, that the "Light of Asia," and other lights, is the light of Oxford, or of Oxford Street, and that the Oriental cast that it takes is rather due to what the ladies will understand better than the gentlemen,—a skilful use of Liberty art fabrics.

It is possible to write English thought in a somewhat Oriental dialect, and yet, when the real Oriental comes to look at it, he can say that it is Liberty fabric after all. Do not take everything as Buddhism that you read in a book dedicated to Buddhism; it is Oxford Street Buddhism, a great deal of

The Aryan race
under natural
and Christian
influences.

The Church's
indebtedness
to India.

India's plight.

"The Light of
Asia."

it. And do not take everything as Brahmanism that you read in books about Brahmanism; it is Oxford thought, a great deal of it, read into these ancient records.

There are three things that it seems to me the Almighty has taught us: that it is His will that we all should have. They are typified in what you find outside the veil in the Jewish Tabernacle—bread upon the table, light in the house, and prayer that sanctifies the bread and sanctifies the light. There is a table with loaves on it in the house of God; there is a seven-branched candlestick shining there, and beside that is the altar of incense from which goes up the emblem of prayer and communion with God. Those are the three things which it is the will of God every nation on earth should enjoy, and if there is a nation that has not got them, and that nation is within our reach, it is our business to provide them.

Ponder the one hundred and nineteenth Psalm—twenty-two alliterative poems, with eight verses in each, the first word in every line beginning with the same letter. You will remember what Lord Tennyson said about “the sad mechanical exercise, like dull narcotics numbing pain.” That Psalm was not thrown off like the twenty-third Psalm, “The Lord is my Shepherd, therefore can I lack nothing;” or like the fifty-first Psalm, “Have mercy upon me, O God, after Thy great kindness:” the one written in a glow of gratitude, and the other when the fountains of the great deep of penitence were broken up. These two Psalms are direct, immediate, and spontaneous; the one hundred and nineteenth Psalm is a Psalm that must have taken weeks to polish: letters and lines balanced one against another with perfect order and beauty and artistic grace by the poet, in the power of the Holy Spirit. The man who did that was exercised in his heart deeply about the very things that India is exercised about.

Now I sit down to work this out with the Psalm before me. The pronoun “I,” a most objectionable pronoun if improperly used, occurs in that Psalm one hundred and forty times; the pronoun “thine,” a pronoun of property, occurs in the Psalm one hundred and eighty times; and the pronoun “me,” which is the pronoun “I,” only in another attitude—in the accusative case—occurs just ninety-three times. Now, the man who wrote that Psalm had listened to many teachers, for he compares himself with them. “I have more understanding than all of them.” He says he had listened to many of them; he had pondered a good deal, but he was concerned with what India is concerned with, the question of his own personality. At length he beat his music out: “I have gone astray like a sheep that is lost; seek Thy servant, for I do not forget Thy commandments.” The clue was moral all through. It is so in India. India has debated so long, and has discussed so deeply, and has pondered so continuously, all the problems of human life, that nearly every philosophy in India is a philosophy of illusion, and in almost every case there is a complete absence of any vivid sense of personality.

Now, that brings me to one of the things that lie most heavily upon my mind. I believe that vivid sense of personality is not so

Three things
needed for India.

The 119th
Psalm.

Its application
to India.

Typical of
her condition.

strong as it was in England ten years ago. Men are arguing even in England very subtly about what they call their environment. I believe, whilst it is a good thing that we should insist upon our individual rights as much as John Bull is inclined to, we should take in a large view of what is required of us as brethren all the country over; and wider than the country even the thought must go; yet we must by no means lose that clear strong hold upon our personality, without which we cannot build up in any country a suitable foundation of godliness. And the human personality will become distinct to a man, in proportion as the Divine personality is distinct. It is God we have to teach us. Only think that when Moses was preaching to shepherds and cattle-drivers in a wilderness where they had many sheep to drive and much cattle to tend, he dealt in the same way with this question that our Saviour did fourteen hundred years afterwards when He was talking to a lawyer.

There was no difference in the least. What was the great commandment? "The Lord your God is one Lord, and *thou* shalt love the Lord *thy* God with all *thy* heart, and with all *thy* mind, and with all *thy* strength." "And this commandment that I teach *thee* this day," says Moses, shall be in *thine* heart." What did our Saviour say when He was challenged, "Which is the great commandment in the law?" "The first and great commandment is this,—*Thou* shalt love the Lord *thy* God with all *thy* heart."

And as no religious progress had been made for fourteen hundred years before Christ from that great foundation truth, so none has been made for the eighteen hundred years since Christ republished Moses' law. There we stand, and by that we will stand, and on that we can stand, and that we will teach in India, God helping us. But we must teach it intelligently. We must understand the working of these peoples' minds. And while I am glad to hear that this meeting enlarges its sympathies, and will give favourable thought and kindly interpretation to efforts, of which all of us may not utterly and completely approve, remember that in dealing with India it does not do to beat drum and play fife, and to give a light message as you go along: you have the burden of understanding those people laid upon you, and the Almighty has given you the understanding. Yes, I read on Saturday—

"The world may repent of its cruel youth,
And in age grow soft, and its hard law bend.
You may save or slaughter, by rage or ruth
All forms tend on to the still far end.
For the gods who have mercy, who save or bless,
Are the dreams of man in his hopelessness."

That is what I meant just now by English cultivation sharpening the shafts for Hindu unbelief. Missionary Societies must not be afraid of their responsibility; even if it touches national policy now and then.

England must not be afraid of her Mission. But if individual Englishmen feel that God has sent them a duty to perform, great England will feel it too, and will not fail to discharge it. I hope I may be permitted time to offer one brief illustration of what the degree of this conviction of personality is, and of what the measure of our responsibility to India is, which I once saw with my own eyes.

It was a moonlight night, close to a temple, and a congregation was breaking up. I had an errand there, a good one, which I will not stay to explain. In the midst of the group I recognised the chief Brahman of the place, who taught in our Mission School. I said, "Whatever are you doing here?" And he said, "What are you doing here?" And a very fair retort it was. Well, I will save you my explanation, that I may have time for his. "Well, sir," said he, "what I am doing here, is this. A learned man has come in from Guntur. The inhabitants thought that it was a good opportunity to hear a public discussion, between him and me, upon some subjects connected with our faith." I said, "That is intensely interesting to me; do tell me all about it; what was your subject of discussion?" "Well, we have been discussing"—he said it as if it were ever so light a thing, but it nearly took my breath away—"whether God is Sagunadu, or Nirgunadu." Sagunadu means a being who has qualities, without deciding whether the qualities are good or bad, desirable or undesirable, but something that you can fix your mind upon; and Nirgunadu, a being who has no such qualities, so that there is nothing by which you can distinguish or recognise him. "Well," I said, with some anxiety, "which side did you take?" And he replied, "I took the side of Sagunadu."

Illustration.

Sagunadu or Nirgunadu?

I said, "That is delightful to me, because I am on that side myself: tell me how it has gone." He glanced down at a couple of new robes that he was wearing, spick and span, crisp and unwashed. "Ah!" he seemed to say, "you ought to know how this thing has gone. The townsfolk, because they thought that I had conducted my side of the argument with great skill, have presented me with this new suit." I said, "I congratulate you very much;" and then he added, "But my antagonist, because he also conducted his side of the dispute with very great skill, had a new suit of robes given to him too, only they are not quite so new as mine."

Now, seriously, my friends, and before God our Father, whom to know in Jesus Christ is life eternal, and about whom to be in doubt takes all the sunshine out of life, how much knowledge of God is that? Why just the difference—to take an illustration again that the ladies will understand—between calico at ninepence a yard, and calico at sevenpence halfpenny. That is the practical hold upon God that those townsfolk had, with two learned men to teach them, who had been specially brought together from a distance of ninety miles. Do they not want the truth then, and has not Jesus said, "I am the Way and the Truth"? I said just now, and I will return to it, and with that I will finish, that we all belong to the same race. Yes, when Englishmen and Hindus met in the Valley of the Ganges, they met as strangers, mutually unintelligible; but once,

No real knowledge of God.

in the pauses of traffic and struggle, the more gentle of them on both sides met each other. Of Sir William Jones we may say, that with respect to the Sanscrit language, he was the first that ever burst into that silent sea, and when he navigated those still and untracked waters,

Sir William Jones. and found there, as he did, that strangers to himself were navigating it too, he recognised sounds that set him upon the track, which other scholars have followed; and it is now found that they and we are brothers.

A brother's duty. I will finish then with what is the duty of brother to brother, beautifully described by a poet whom everybody loves :—

"When brothers part for manhood's race,
What gift may most enduring prove,
To keep fond memory in her place,
And certify a brother's love ?

* * * *

First, seek thy Saviour out, and dwell
Beneath the shadow of His roof,
Till thou have scanned His features well,
And known Him for the Christ by proof.

* * * *

Then, potent with the spell of Heaven,
Go, and thine erring brother gain ;
Entice him home, to be forgiven,
Till he too see his Saviour plain ;

* * * *

That so, before the judgment-seat,
Though changed and glorified each face,
Not unremembered ye may meet,
For endless ages to embrace."

China.

Rev. J. Hudson Taylor (China Inland Mission): My Lord Aberdeen,—The country to which I desire to draw your attention is China. The Chinese empire is not a little country.

China.

China proper has eighteen provinces, and is nearly as large as the whole of Europe, excepting the Russian empire, and the dependencies of China are much larger than the whole of Europe, including the Russian empire. Taken together, a Europe and a half nearly is the size of the country to which I wish now to draw your attention. I need scarcely tell you that it is a populous country. We may not stay to-night to discuss the

Its population.

question of the population of China, however interesting it may be; for my purpose, it will suffice to take the lowest estimate, and then it will stand on a par with India and above Africa. If you will think not only of the number of people who live there, but of their capacity, you will see that we have a mighty nation to deal with, who deserve, as has been well said, our best prayers and our best efforts. They are an intellectual people. Where is the Government that has surpassed

China in diplomacy? Where are the merchants that have exceeded the Chinese in their ability or in their success? Bring the Chinaman to England, an alien though he be, allow him to compete at our universities, and he will not only secure our academic degrees, but will take them with honours. This people is a great people, and they are capable of great things. The purposes of God with regard to them, moreover, must be great purposes. It is not for nothing that God has preserved this people through the past millenniums. We have seen the rise and the fading away in succession of Egypt, of Assyria, Babylon, Persia, Greece, and Rome; but China is neither old nor effete; to-day, she is a living nation, young and vigorous and full of power, perhaps only coming to her majority, if one might so say.

And then again, my Lord and Christian friends, we all believe in the God of whom we have been hearing as the Creator of heaven and earth. Is it by accident that beneath the broad acres of China the greatest mineral wealth of the world has been stored? ^{Stored with mineral wealth.} Had God no purpose in view in those immense coal fields, which would supply the world with coal for two thousand years? Had God no purpose in view in giving China everything in the shape of mineral wealth which has made any country in the west to be great or prosperous? Surely, these things are not by accident. God surely has great purposes for China in the future.

But then they are people with that persistent determination that when they take anything in hand they do not easily lay it down or put it aside. Many of you may be familiar with ^{A determined people.} the circumstances connected with the great rebellion which appeared likely to destroy China but a few years ago.

You may remember that not only was China devastated by war from within her own borders by her heathen subjects, but there was a great Mohammedan rebellion, and the whole of Turkestan was wrested from her. And who expected that it would ever be ^{An example of perseverance.} recovered by the Chinese Emperor again? Russia lightly promised to give back Kuldja so soon as China conquered Turkestan; and none of us expected to see that conquest attempted. But when the Emperor sent for one of his able generals, the late Governor Tso, and put the problem before him, he was not afraid to look it in the face and undertake the re-conquest of Turkestan. And he did it. When the Emperor said to him, "Have you thought of this fact, that the distance from your base will be so great that the mules will eat all the provisions that they can carry before they get to the soldiers?" he replied, "Your Majesty, I have thought of it, and I have my remedy. We will go as far as we can as soldiers, and when the food fails we will all squat down as farmers for as many years as may be necessary to raise a store of provisions, and then we will go on again and repeat the process as often as it is necessary until the whole of Turkestan is restored to your sway." And they did it. These men were prepared to take five years or fifty years to accomplish their purpose. This, then, is the class of persons that we have to deal with in China.

And now they are overflowing their banks and pressing forward. They are on the move. Telegraph lines now span the empire from east to west, and it is highly probable they will China moving. soon be extended from the western provinces of China into Burmah; arrangements are in progress, if they receive the consent of the Government, by which they can extend these lines from Tali Fu right across the border into India and the British possessions. Railways are being surveyed for and prepared, and China is on the move. Many of us may have read that able paper written by the Marquis Tseng before he left for China, "The sleep and the awakening." It is possible, my Lord, that the day may come, and may not be far distant, when the masters of Asia may have to speak of sleeping and of awakening too. It will be well if it be not a rude awakening; for China will soon be a factor in the world's history, if we mistake not the signs of the times.

Now what has Christianity done for this great people? Early in the Christian era, during the first century probably, the Apostle Christianity in China. Thomas, or some of his immediate followers, reached China. No doubt they had a measure of success there as elsewhere, but so far as we know they failed in giving China the Bible, and their light died out and we lose all trace of them. But later on the Nestorians went to China, and they produced a much greater impression there from the seventh to the fifteenth centuries. They were there during a considerable part of that time working under the patronage of the reigning powers. By the consent of one of the Emperors a temple was built in the capital city of the empire, The Nestorians. and I had the privilege when I last was in China of joining with a number of Christian Missionaries in a prayer meeting on the site of that temple, and in front of the Nestorian tablet. But the Nestorians also failed to give China the Bible, and in course of time the corruption became more complete, and their influence died out. The Roman Catholics first went to China in the thirteenth century, but they took no Bible with them, and after the Tartar dynasty was supplanted and a native dynasty came to the throne we lose trace of them until the Mission of the Jesuits was commenced. They took science and not the Bible. They made friends with the people; they made religion easy; they accepted ancestral worship and told their converts they could even take part in the The Jesuits. celebration of idolatrous rites if they would put a cross concealed behind flowers in the temple, or secretly affix a cross to one of the candles used in idolatrous worship. They had one hundred and fifty years of considerable prosperity until the assertion of the supremacy of the Pope very properly aroused the jealousy of the Chinese. They would have no *imperium in imperio* there. Shall we have it here soon? The Jesuits were expelled.

I wish I could say that the first British ships to China went with the Bible. Alas! they took the seductive opium and not the Bible. And later it was that the devoted Morrison was sent out by that

noble Society which is so worthily represented here by our friend the Secretary of this meeting. He was followed by equally worthy successors, and the Gospel of the Bible was given to the Chinese for the first time. Missionaries have increased Protestant Missions. in number, and the work has progressed with great encouragement compared with the resources that have been used in the evangelisation of China. The success of the work has been remarkably cheering; but when we look back to eighty years of Missionary labour, and compare it with the results of Encouraging. eighty years of commercial labour, I am afraid our brows must be covered with shame and our hearts filled with sorrow. After eighty years of Missionary labour we are thankful for thirty-two thousand communicants; after eighty years of commercial labour there are more than one hundred and fifty millions of opium smokers in China.* You may go through China and you Commerce injurious. will find thousands, I can safely say tens of thousands, of towns and villages in which there are but small traces of the Bible or of Christian influence. You will scarcely find a hamlet in which the opium pipe does not reign. Ah! we have given China something besides the Gospel, something that is doing more harm in a week than the united efforts of all our Christian Missionaries are doing good in a year. Oh, the evils of opium! The slave trade was bad; the drink is bad; the licensing of vice is bad; but the opium traffic is the sum of villanies. It debauches more families than drink; it makes more slaves directly than the slave trade; and it Evils of opium. demoralises more sad lives than all the licensing systems in the world. Will you not pray, my friends?—I entreat you to pray to the mighty God that he will bring this great evil to an end. Do we not owe China, then, by the wrong we have done her, and by her great needs, the Gospel? Now is the time of opportunity. We were very far from China once. Now China is near. I need not tell you the whole country is open to us. Now by treaty-right, with passport in hand, we pass into every province with safety and comfort, travelling along the great highways and rivers of China.

Not merely do our young men accomplish these long journeys, but our Missionaries take their wives to the very borders of Thibet, beyond the great wall and confines of Mongolia, and to the most distant parts of the west and south of China. Our single sisters too China traversed by Missionaries. are able to take long journeys of thousands of miles, and they find everywhere a welcome from their Chinese sisters, and they have the opportunities of telling them of Jesus and His love. And they do not carry this message in vain. I might tell you of a city to which two of our lady Missionaries went for the first time in December last year. Before the end of February they were able to give us an account of sixteen families

* At a subsequent meeting Mr. Hudson Taylor drew attention to the inaccuracy of this statement, and said, "I mentioned one hundred and fifty millions as the number of opium smokers, instead of the number of opium smokers and their families who are suffering directly from the evil."

who had heard the Gospel and had accepted it; had burned their idols and ancestral tablets, and were meeting for Christian worship. **Sixteen families converted.** About two years ago I had the privilege of travelling through nine of the eighteen provinces of China. During part of that journey, Mr. Orr Ewing, a merchant from Glasgow, was my companion. He had thrown up a large and prosperous business at his Master's command to labour for Christ there; and he would tell you, as he said at the last meeting at which I was present in China, "I never made so good an investment in my life."

In that long journey of six months there were certain things that filled me with joy. I saw that the Missionaries in various parts had won the confidence of the people far in advance of anything that I had seen before. This gave me great joy. I saw little country churches in places where a few years ago the Gospel had never been sounded. I witnessed in some of the newest stations the baptism of the first converts, and this, too, gave me great joy. But there was one thing that was more remarkable, and more interesting and encouraging than all, and that was the remarkable ripeness of the people for the

Ripe for the Gospel. Gospel. They were not longing for the Gospel, many of them had never heard of it, but they were longing for that which the Gospel brings; and when we stood up and preached to them Jesus Christ as the Deliverer from the power of sin, the Deliverer from the love of sin and the dominion of sin, as well as the Deliverer from the penalty of sin, we had eager hearers everywhere. Day by day we were entreated to stay; and when we did set off we were entreated to return, many saying, "We cannot take in much of this doctrine, it is so new; we cannot learn much at once; can you not send others to teach us?"

Open doors. Everywhere that we went we found an open door and a welcome; and I believe that to-day you may safely say that in sixteen out of the eighteen provinces very few difficulties indeed would be found in going into any city; and in the remaining two provinces, though the difficulties are considerable, they are not at all insuperable. Even lady Missionaries have travelled through the province of Hu-nan; and if they are acquainted with the language and customs of the people, and act wisely, they will find a welcome and an opening in many parts of those provinces.

Now is the time of our opportunity. These people are passing away beyond the reach of the Gospel; these millions of China are unsaved. Oh! my dear friends, may I say one word about **Now is our opportunity.** that condition? The Bible says of the heathen that they

are without hope: will you say there is good hope for them of whom the Word of God says, "They are without hope, without God in the world"? The Lord Jesus Christ has prefaced His word with the solemn declaration, "I am Alpha and Omega, the beginning and the end;" and He says of the unbelieving and the abominable, of murderers and whoremongers, sorcerers, and idolaters, and liars, that their part is in the lake of fire. My dear friends, a thousand an hour

Appeal. are passing to Christless graves, and what will you do? The Master says, "Go." The needs of the people cry, "Come." What will you do? You have the key of the kingdom of

Heaven ; will you open the door and let them in, or will you lock the door and leave them out ? May God guide your answer !

Africa.

Rev. Ezekiel Lones (Wesleyan Missionary Society, from South Africa) : My Lord Aberdeen,—I find that there is upon the paper attached to my name a subject thus described, “The condition of Africa.” Now, so much has been already said Subject. and written about Africa and African Missions as to make it somewhat difficult at this late date to add anything which is not likely to come to an audience like this with the freshness and force, to say nothing of the charm, of ancient history. Yet, at whatever risk to your patience, I feel bound to speak briefly according to what is written.

I have simply to say a few words as to Missionary work in Africa. My principal reference will be to South Africa, for two reasons. First of all, because, as many will know, that is unquestionably the key to the whole Continent, and forms South Africa. the principal basis of operations from which that whole Continent is destined to be evangelised and civilised. And I speak of this part especially also, because it has been my lot and privilege to reside in that country for fifteen and a half years as one amongst many Missionaries, representing different branches of the Christian Church, and of course holding their respective differences, but all using almost the same methods, and aiming exactly at the same end,—that end you know is first to say to all classes of people in South Africa, irrespective of race and colour : “Behold the Lamb of God which taketh away the sin of the world ;” and then to say to one and all, “Go forth from the foot of His cross to do justly, The message. to love mercy, and walk humbly with your God.”

And you know with what result this has been done ; how, as the result of the combined efforts of the Churches in that great land, already the dark night of heathenism, the night of centuries, is passing, and the more than dawn of a brighter Result. day is appearing ; and even now, from Cape Town to points right beyond the northern bounds of the Transvaal Republic, thousands of people who heretofore walked in darkness have seen a great light, since they have heard of Him who is a light to lighten the Gentiles, and the glory of Israel. What I want to say principally is this, that South Africa as a country, and considering all its peoples, has of late undergone a great change, and has experienced a very great improvement. This, I believe, to have resulted more from the preaching and teaching of the Gospel of Jesus Christ, especially among the native races in that country, than from any other cause.

In that country, where until within a very recent date all was wild heathenism, as you know, there has sprung up not less than four European colonies, two Dutch and two English ; and as Lord Carnarvon has told us, in a splendid article which he has contributed to the *Fortnightly Review*

for this month, already, so rich has South Africa proved itself to be in its resources both mineral and agricultural ; and, what is more, so congenial a

habitation is it for man, that there is a perfect scramble at the present time for slices of territory here and there by one nation and another. Now, the question is, What is the cause of all this? What has brought about this possibility in Africa, which has created this new and this great fact in South African history? I come as a Missionary now to tell you; I make no venture, and I do not speak in haste; I can bring a thousand and more competent witnesses to prove that the preaching and teaching of the Gospel, especially to the native races of that country, has had more to do with bringing about this changed and bettered condition in the whole country than all other things besides. In saying this I do not for a moment wish it to be understood as

being unmindful of other and very valuable agencies. I do not wish to underrate these for one moment. I know that very much is due, in the development of that country, to its attractive *position*. I know that very much is due to Imperial and Colonial statesmanship, and also to the investment of large capital in a variety of public improvements, as well as in commerce and agriculture; I know that very much is due to the energy and enterprise and fair dealing with the native races of many European merchants and farmers; and I know very much is also due, last but not least, to an almost ubiquitous

(for there is a newspaper in almost every African town), a somewhat narrow but very outspoken, a very wideawake and always lively journalism. Very much is due to these causes; but I declare to you that my firm conviction is that all these things put together would have been insufficient, would have utterly failed to bring about the South Africa of to-day, apart from the Gospel of our Lord Jesus Christ, and the faithful and successful work of the Christian Missionaries of the various denominations of the Church.

It must be understood that South Africa is a Colonial country, and that the favourable conditions of that country at the present time are largely due to this—that what is called the native question has been in a large measure settled, and settled so far upon principles which are creditable to all the parties which have had to do with them.

What I say is that the mutual relations which exist between native people and European in South Africa at the present time, and the prosperous condition of the country is due to that Gospel, the progress of which we are met at the present time in this great Conference to promote. To say that the Missionary in South Africa has been the pioneer of civilisation is not to utter a hackneyed and lifeless truism.

I can only speak, of course, positively and definitely of that section of the work belonging to the Church of which I am a minister, that is the

Wesleyan Methodist: but as the result of our labours we have at this time in connection with the South African Methodist Conference and in connection with the Transvaal Mission, thirty thousand people who are members of our Church or on trial for Church membership. I know I am only speaking of this one section of Mission work. There are many ministers belonging to other Churches who could give a like encouraging account. Where, less than one hundred years ago, there was no sanctuary or place of worship at all, we have two hundred and ninety-three chapel buildings,—substantial places where public wor-

ship is conducted, and where the Gospel of Christ is preached—besides almost a thousand other preaching places. We have two thousand two hundred and eighty lay preachers and other general Christian workers, and twenty-nine thousand eight hundred Church members; fourteen thousand children in the Sunday schools; fifteen thousand children in the day schools; and nine native training institutions in vigorous working at the present time. Its results.

These are results achieved from very small beginnings and in face of many hindrances. They are also results in connection with one section of the Church, not to speak of Church Missions, Presbyterian Missions, Moravian Missions, and of the servants of the London Missionary Society, who could all give their account if called upon. Labours of others. I say, the bettered condition of the country as a whole, results more than from anything else, from the teaching and preaching of the Gospel.

Then as to the hindrances against which this has been done. Colonial prejudice—some of it can be excused and borne with, but some of it has no sufficient explanation and no valid excuse. Then there are the native customs such as polygamy, and the disgusting and loathsome rite of circumcision which is practised amongst the people, together with beer drinking and native dancing, and all kinds of sin connected with their customs. But polygamy, that is the great hindrance, that is the basal sin of South Africa amongst the natives. Hindrances. The Gospel of our Lord Jesus Christ has largely corrected this, and has taught them that every Christian man must be a man with one wife, and that he must take care of her. This glorious work has gone on, and as it has dealt with this it has attempted to deal with all native customs; and all that South Africa wants throughout the whole of the continent is that the Gospel shall be extended till all its races come to rejoice in Him who said, “I am the Light of the world.”

A General Survey.

Rev. Arthur T. Pierson, D.D. (Philadelphia, U.S.A.): My Lord Aberdeen, ladies, and gentlemen,—I have been asked to attempt the stupendous task of making in twenty or twenty-five minutes a general survey. A survey of what? To tell in twenty minutes the history of a hundred years of Modern Missions; to tell the story of a race lying in the lap of the Evil One, with vast tracts of darkness, and the habitations of cruelty,—to take a Subject. survey of eighteen hundred years of Christian history, or a survey of the future which yet lies before us, before this world is evangelised or reclaimed to God. I can do no more, my Lord, than attempt to touch upon a few salient points of transcendent importance and interest with respect to this question.

Now, first of all, let me say that in the exuberance of our congratulations and rejoicings in the completion of the first century of Modern Missions, we are in serious danger of overlooking the fact

that we have great cause for penitence and humiliation. This, dear brethren, we must remember, is only the conclusion of

Humiliation. the first century of Modern Missions. For eighteen hundred years and more our blessed Lord has been waiting to "see of the travail of His soul, and to be satisfied;" and during those eighteen—nearly nineteen centuries, there have passed from the stage of human existence not less than fifty generations of the human race, including in those fifty generations, at the lowest computation, not less than thirty thousand millions of souls, or twenty times the population of the globe to-day. Let us remember that apart from the evangelistic efforts of the first, and perhaps the second, century of the Christian era, there has been nothing attempted that deserves the name, in behalf of this perishing race, until within the last

Neglect in the past. hundred years. The thousand years succeeding the time when Constantine ascended the throne, that should have been an introduction to the millennium of Christ's reign, were a thousand years of dark ages, in which the light of Christianity was almost quenched. And even when Luther sounded the trumpet of the Reformation, while he exhumed the doctrine of justification by faith, the right of the private interpretation of the Scriptures, and other kindred doctrines of the Reformation, he failed to emphasise the individual duty of consecrating oneself in personal effort to the evangelisation of a lost world; and we had to wait three hundred years more before the Church awoke to the sense of her duty to a dying world, and her debt to the nations of the Gentiles.

And now look at this great map of the world to-day. It is said that facts and figures may sometimes be made to lie, and I have no doubt about it, and yet we find in figures at least a measure of an approximation to truth. Suppose we take the present population of the globe in round numbers at fifteen hundred millions of people, it is safe to say that at least *seven hundred and fifty millions* of that

Startling fact. fifteen hundred millions have never heard of Christ, have never seen a copy of the Holy Scriptures, and have never seen, to recognise it, the face of a living Missionary.

I want you to remember that whilst we talk of one hundred millions of Protestants, or perhaps from one hundred and sixteen to one hundred and thirty millions, we include in that number, as Protestants, everybody that does not belong to any other category. Robert G. Ingersoll, of America, belongs to the hundred million Protestants; the atheists, agnostics, and infidels all come into the reckoning of the Christian element, because they do not

Protestants. belong elsewhere by any scientific classification. The simple fact is, that to-day, so far as we know, we have on the entire globe not more than from thirty to thirty-five millions of Protestant Church members. Now let me call your attention to the fact likewise, that this whole body of Protestant Christendom sends to-day into the dark places of the earth and habitations of cruelty only from *five to six thousand* workers. The astounding fact has been

before us, that of some thirty-six thousand workers *thirty thousand come from heathenism* itself, those that have been converted out of the midst of the pagan world. So that out of those that have been brought from heathenism there are supplied to-day from five to six times as many workers as all Christendom furnishes to evangelise the dark places of the earth.

Look at that map. I wish I could in colours portray adequately the extent of the dark places of the earth. If we start, for instance, from the eastern limit of Liberia and Senegambia, towards the western limit of the valley of the Nile, and then go directly south, between the great lakes on the east and those noble stations which Henry Grattan Guinness and his heroic company of workers established, from Banana, at the mouth of the Congo, to Equatorville, we shall find one entire district of darkness scarcely lit up by a Missionary station. If we start at the eastern boundaries of the Caspian Sea and journey through Turkestan and Thibet to the mountainous limits on East Mongolia, we shall find another district scarcely lit up with a Missionary station. If you start from the southern shore of Florida, and draw a line directly through Texas to the Pacific coast, the entire territory south of that line to the limits of Tierra del Fuego are dark, with scarce any light whatever, under the deepest degradation of the most superstitious forms of Roman Catholicism. There are three republics in South America in which, ten years ago, there was but a single Protestant Christian labourer, and she was a godly woman who could not allow these dark places to remain without at least an effort for their evangelisation.

I need not stop to speak of the awful and melancholy facts of the darkness of heathenism, and I shall not stop to speak of the apathy and lethargy of the Christian Church. Think of ten millions of dollars being the aggregate sum given by the magnificent nations of Christendom every year for the evangelisation of the globe. Why, my friends and brethren, there is enough money buried in the city of London in the houses of Christian people in jewellery and silver plate to evangelise the globe. But I want to say that notwithstanding all these and other discouraging facts there are some encouraging features in this survey.

I heard a woman say the other day, coming over in the *Umbria*—she was seated by an intelligent gentleman who echoed the sentiment—"I do not care much about Missions" (we were trying to have some Missionary meetings on board the *Umbria*); and he replied, "Nor I either; for I have been in several countries where Missionaries were at work, and I never could see that they had done a particle of good; in fact, it seemed to me that the natives would have been better off if the Missionaries had not gone there." It simply reminded me of a woman who went from New York City, and spent eighteen months on a foreign shore in the midst of one of our most prosperous Missions. She came back and said to her friends that she could see no good accomplished by the Missions. She said, "Why I have lived eighteen months opposite the Mission chapel, and there was not a single native ever entered the doors." The simple fact was that the chapel was erected for the convenience of foreign residents, and it was not to be expected that the natives would attend there, and they would not have understood the

Another
startling fact.

Survey of Africa.

Of Asia.

Of South
America

Money misspent.

Missions
misjudged.

language in which the Gospel was preached if they had gone. She had not taken the pains to go inside the doors, and of course she had not visited the Mission premises, and she came back to enlighten the world with regard to the present ill success of Missions.

Talk of Missions as a failure! Weak man as I am, and unlearned as I am in comparison with many I see around me, I am prepared to challenge, on this or on any other platform, the contradiction of this proposition—that, for the amount of money, time, and men expended on the Foreign Mission-field, results so stupendous have never been known since God said, "Let there be light, and there was light." It was well said this afternoon that statistics cannot represent the result of Foreign Missions. No, of course they cannot, for they fall far behind the great sum of the good that has been accomplished.

I believe in the Gospel as a civiliser, and if there were nothing more possible to do than to civilise and humanise the great nations of the earth that are in the darkness of paganism, it would still be our duty to attempt that work. Why, my dear friends, remember that your own Sir Bartle Frere said that wherever the Gospel goes it gives dignity to labour and dignity to woman, that it sanctifies marriage, and promotes the brotherhood of man. My friend Dr. Lindley, among the Zulus, told me quaintly once that the first evidence of coming to Christ among the Zulus was the sense of comparative nakedness. A man, for instance, goes to Mission premises, and for some small article which he barter in trade obtains a common calico shirt, worth from fivepence to sixpence. Then putting that on, he comes the next day for a pair of common duck pants, costing about the same amount. He cannot have comfort of that shirt without something to cover his nether extremities. Then the next day he goes back, and he wants a three-legged stool, such as those on which, when we were boys, perhaps we used to milk the cows; for he must not sit on the ground any more and soil his pants. "Now," said Dr. Lindley, "when that man gets that calico shirt and those duck pants on, and he sits on that stool nine inches high, he is about nine thousand miles above all the heathen round about him."

Talk of the results of Missions! I can tell you of a single Missionary station in the East, near the Bosphorus, which in about fourteen years established a central nucleus, with twelve stations round about it, and seven of them containing self-supporting Christian Churches. All that work of fourteen years was accomplished with less money than built the church in the city of Detroit in which I preached for thirteen years of my ministry—all accomplished at so small a cost.

Now, my time is rapidly being consumed; but, my friends, I beg you to notice a few of the great principles that must underlie the prosecution of Foreign Missions. I want to say—and it is a most profound conviction of my being, on this subject—that the world will never be converted or evangelised at the present rate of progress. The fact is—and it is a melancholy fact—that although we have the Bible translated into nearly three hundred

languages and dialects, with some five or six thousand Missionaries at work, including lady Missionaries, and about thirty thousand native ministers, teachers, and helpers also at work, gathered out from heathendom, there are more unevangelised souls on the earth to-day than during any previous decade of human history. The population of the globe is rapidly far outstripping all the efforts of the Christian Church to overtake it.

There is something radically wrong in the prosecution of Foreign Missions. I believe it; for it is obvious that our Blessed Lord would never give us a problem to solve, impossible of solution. We have left out some great elements necessary to the prosecution of the Missionary enterprise as projected by our Lord, or before now the world would have been illumined. Now look at the four Gospels. See how Christ has given us the secret of this great success for which we are looking prayerfully and hopefully forward. Four principles He lays down. First of all, that Jerusalem shall be the radiating centre from which the Gospel shall go into the remotest parts of the earth. We have been following a policy of concentration. The Gospel policy is the policy of diffusion, and we have yet to recognise that fact,—not concentration, but diffusion; not the selection of fields because they seem to be promising, or are attractive because permeated with modern occidental civilisation. We are to go to every field and every class of people; and if we make any discrimination it is to be in favour of the worst and lowest, for that is the spirit of the love of God.

Something
wrong
somewhere.

The principle of
diffusion.

I want to say again that in my judgment our Lord gives us a second great principle that we have partially overlooked, if not wholly, and that is—that the great work of evangelising the world can never successfully be done by proxy. Not if you have a hundred Societies, girdling the earth with a network of Christian Missionary effort, can you absolve yourself, by any personal liberality out of your purse, from the personal duty of labouring for the lost. We can never bring this world to the knowledge of Christ by an ordained set of ministers of the Gospel. We must do what the primitive Christians did when they “went everywhere preaching the Word, except the Apostles,” who remained at Jerusalem: they went everywhere talking about Jesus; they simply told what they knew. Theirs was no eloquent discourse after the dialectical fashion of the schools. No, dear friends; the men that were in the Apostolic succession stayed at Jerusalem, while the common laity went out; and the Apostles are mentioned as being excepted, in order that we may understand that the preaching that was done was not done by the Apostles, because they were not scattered abroad, but it was the common disciples; and the reason why in the first century heathen fanes began to be forsaken of worshippers, and heathen priests began to tremble lest

The personal
element.

Example of the
early Church.

* Acts viii, 1-4; xi. 19, 20.

their idols should have no more devotees, was because this magnificent work was taken up by the great bulk of the disciples; they were scattered abroad with the message of salvation flying from lip to ear, descending from ear to heart, coming up from heart to lip, and again going forth from the lip to the ears of others.

I not only believe that we ought to have men in the Foreign Mission-field that are not quite as well qualified as our doctors of divinity and our great translators and linguists,—I not only believe that we ought to have men that are sent forth as evangelists because they have the secret of soul-winning, but I believe we ought to crowd pagan peoples with colonies of Christian workers,—blacksmiths, and masons, and carpenters, and seamstresses; and all these different trades, as well as the learned professions, being put down in the midst of heathenism to represent what a man can do in his calling, whatever it be—in the calling in which he is found by the Holy Ghost, if he therein abides with God. There is no reason why Christian England should not do in Missions just what she does when she colonises such a country as Australia,—send a colony, not in the interests of commerce alone, not in the interests of trade alone, not in the interests of national glory and extension alone, but in the interests of the spreading of the Redeemer's Kingdom—that is the only way we can overtake the evangelisation of the population of the globe.

It has been nobly said to-night that we must depend upon heathenism with its converts to develop Christian workers. But that is the second crop, not the first. Did you ever notice in the thirteenth chapter of Matthew how much light Christ throws on this subject? In the first of these parables He says, "The seed is the Word of God." In the second of

The right seed. these parables He says, "The good seed are the children of the kingdom." My friends, you can never bring the heathen

to the knowledge of Christ even by planting and scattering broadcast the Word of God alone. You must sow Christian lives among those people. You have got to set side by side with the good seed of the Word of God the good seed of the Word of God made flesh and dwelling among men, like Christ in His tabernacle of clay. And let me say that we must spread

Fire needed. facts abroad—we must inform people about these matters. We need a fire; but a fire must first of all be kindled; it must secondly be fed, and then thirdly it must have a vent. The only power that can kindle that fire is the Holy Ghost; the only fuel we can feed that fire with is the fuel of facts; and the only vent for that fire is to go and tell the story by the lips and the life to all who know not Jesus Christ.

I am deeply interested in having you familiar with Missionary biography. Let any believer read the charming story of William A. B. Johnson in Sierra Leone, whom the Church Missionary Society sent out in 1819,—a poor

William A. B. Johnson, 1819. German labourer, who was warned of the darkness of that colony to which he was going, of the population of which it was composed, the refuse from slave ships, of twenty-seven different tribes, speaking as many different dialects, and having no means of communication but a little broken English, living in promiscuous concubinage, warring with each other, and fighting and devouring one another; yet that poor German labourer said, "Send me, for I am willing to go where nobody else is willing to go." Johnson died within seven years; and

yet before he died he saw that entire community transformed; every trade and even learned profession represented; a family altar in every house; thousands of children gathered in schools, and thousands more of adults in places of worship; a building built by the natives that would accommodate two thousand hearers. Within eighteen months after he landed in Sierra Leone the Holy Ghost began to work among these people, and he could not go outside of his house without hearing in the jungles and the woods round about, or on the hills of the neighbourhood, the voices of penitent and sobbing prayer, or the hymns of praise for a Redeemer found. This is not an exceptional case. Study the story of Thomas Powell, and of William Duncan, who, with all his mistakes, did a magnificent work in British Columbia. Then there is the story of Morrison and Burns in China, and of Mrs. Grant in Persia. Go and read about the six hundred people, blessed witnesses for God, whose dust sleeps in the soil of India. Oh, my friends, there is no history in the world that compares with the history of Modern Missions!

His work in
Sierra Leone.

Other labourers.

I have already said what I want to be my last note, even if it should be my last dying utterance in this Conference,—that besides spreading information, and besides consecration of self to the work, there must be a personal acquaintance with and knowledge of Christ. We must have a revival in these days, not only, as my eloquent brother has said, of conscious individuality and personality, but we must have a revival of faith in the supernatural. You have upon this platform a brother who has written a book very widely read on “Natural Law in the Spiritual World.” I wish that in these days of naturalism some man would give us a book on “Supernatural Law in the Natural World.” There is nothing that has ever moved my heart in connection with Foreign Missions like this: I believe that those who, in the Foreign Mission-field as workers, or in the home field as observers, have been accurate and careful students of the history of Modern Missions, will have had revealed to them signs of supernatural providence, and signs of a supernatural grace, that have never been surpassed, even if they have been equalled, in the history of the world.

Faith in the
supernatural.

I am only fifty years of age, and therefore a comparatively young man. I can remember when I was a boy of fifteen, that the burden in our monthly concerts of prayer was that God would open the doors of the nations. There was scarcely a door opened in those days. Even India was closed when Carey went there, through the pernicious influence of that avaricious Corporation that then practically ruled the country, but not in the fear of God. But look at what has been done, not only within the last century, but within the last thirty-five years. God, by mystic keys of His own manufacture, has thrown open the doors of the whole world. There is scarcely any nation to-day into the midst of which we may not go freely and from end to end preach the precious Gospel of the Son of God. Obstacles as broad as continents, obstacles as high as the Himalayas, have been prostrated in answer to prayer by a power not of man, but of Almighty God. Never were the children of Israel more led by a pillar of cloud by day and a pillar

Praying for
open doors.

The answer.

of fire by night—never was supernatural power in the presence of the Shechinah more manifested in cleaving the waters of the Red Sea and the Jordan, and making the walls of Jericho tumble, and the hosts of Amalek to retire—never was there more manifestation of the power of God than with the Missionary host. Blessed be His glorious name for ever! And the very fact that such consecrated characters have been developed in Missionary labour is enough to set the sanction of Divine approval on the work of Missions.

My time is gone, and yet I have only entered on the very outlines of this magnificent subject. Now, dear brethren, in a few days we shall all be scattering to go our ways to the ends of the earth, and I want that God should leave upon our hearts two mighty impressions that can never be effaced. First of all, that success in the progress of this kingdom is not to come from machinery, from plans, or an increase of numbers, or the most munificent gifts; but from the descent of the Holy Ghost in answer to believing prayer. If this great Conference shall adjourn without kindling in our hearts the holy incense fires of a new devotion, so that from day to day, from the secrecy of our closets, at our household altars, and in the sanctuary service, importunate prayer shall go up to God for a blessing on the work of Missions, we shall have met comparatively in vain.

And the second impression that I pray to God to produce upon us mightily is this—that, as David said to Abimelech, "the king's business requires haste." You remember that when a soldier of good Queen Victoria was asked how long it would take him and his loyal fellows in the army and navy to carry a proclamation of their Queen round the world, he answered quickly, "Well, sir, I believe we could do it in about eighteen months; at least, we would make a trial." If you will go back to the time of Esther, you will read how,—when that magnificent Persian Empire extended from the Bosphorus and the Nile on the west to the Indus and Ganges on the east, two thousand miles in length, and one thousand miles in breadth,—through the interior of twenty-seven provinces, translated into every language there represented, and borne by slow messengers who could go no faster than on mules and dromedaries and camels, within the space of nine months that proclamation for the salvation of the Jews was carried to every individual in those twenty-seven provinces! And yet, beloved, in these days of steam transportation and the telegraph and the printing-press and the postal system, we have taken nearly one hundred years to bring the Gospel into nominal contact with a little more than one-third of the human race.

Oh, brethren and sisters in Christ, let this Convocation be the Divine inspiration to prayer to Almighty God, and to a united effort all along the lines; let us sound the imperial clarion of advance; let us move together, and turn the staggering wings of our adversary, pierce his centre, capture his cannon, and plant the flag of Christ upon the parapet of every stronghold of the devil!

Success through
the Holy Ghost.

Example from
the Jews.

Appeal.

THE MISSION-FIELDS OF THE WORLD.

SECOND MEETING.

INDIA: NORTHERN AND CENTRAL.

(Friday afternoon, June 15th, in the Large Hall.)

The Right Hon. the Earl of Northbrook, G.C.S.I., D.C.L., in the chair.
Acting Secretary, Rev. J. McMurtrie, M.A.

Rev. Dr. Thomas Smith (Edinburgh) offered prayer.

The Chairman: I think that every one in this hall will agree with me, that before proceeding to the business of the afternoon, we should, by a resolution, express our deep sympathy both with the illustrious family of the Emperor of Germany, and with the German nation, in the calamity which has happened to Europe and to Germany to-day. This is not the time or the place to enter into any questions as to the political state of Europe. Suffice it to say now, that the heart of every one in England has beaten in unison with the heart of Germany in respect to the illness of the Emperor, and that we Englishmen and Englishwomen feel as much admiration as any German can feel for the heroism of the man who without, apparently, one single thought of self, has borne as great a trial as human nature has probably ever had to bear, with a single desire to do his duty to his country. I propose the following resolution: "That this meeting of the General Conference on Foreign Missions, held in Exeter Hall, on Friday, June 15th, desires to express its heartfelt sympathy with the Empress of Germany and the German nation on the calamity which has befallen Germany and Europe by the death of the beloved Emperor."

The Earl of Harrowby: My Lords, ladies, and gentlemen,—I have been asked to second this resolution, which, I am sure, embodies most truly, though perhaps imperfectly, the deep feeling of every man, woman and child in this room, and, I believe, in the country generally. I think there is something very fitting in one of the first resolutions of condolence being passed by one of the greatest Missionary gatherings that has ever been assembled. We are gathered together here to encourage

Fitness of
Conference
passing
resolution.

and to support as far as we can that gallant band of Christian Missionaries who, amidst many privations, difficulties, and dangers, are trying all over the world to spread the knowledge of our Lord Jesus Christ. I think it is particularly fitting that we should pass a resolution of this kind, because those who are engaged in the Mission-field will allow me to remind them that there may be as good Missionaries of Christ who stay at home as those who go abroad; and I would venture to say that if there was ever a man who, by his noble example, by his spotless life, by ^{A Christian} his calm and undaunted reliance upon the support of ^{example.} his God, by his devotion to duty under the most trying circumstances, by his facing death calmly,—not this day or that day, but week after week—if there was ever a man who, staying at home, held up the noblest example to the sovereigns of all the civilised world of what character Christianity can produce, that man was the late lamented Emperor Frederick. So I venture to say it is not out of place that a great Missionary gathering like this should seize the very first opportunity to express their deep, heartfelt compassion for the Royal Family of Germany, who are bereft of their noble and gallant and most beloved head, and also to express their sympathy with a kindred country—Germany—in the terrible loss they have sustained. I feel it is a moment in which I can hardly speak without being deeply affected on this subject, so I will say nothing more except how thankful I am to be allowed to join with our noble Chairman in asking you to express our feelings of deepest sympathy with the late Emperor's family. Sympathy, be it remembered, is the great weapon of the Missionary in every field, and I am pleased to be allowed to second a resolution conveying the feelings of your deepest sympathy to all concerned in this most terrible and lamentable loss.

[The resolution was unanimously agreed to.]

Rev. A. T. Pierson, D.D. (Philadelphia, U.S.A.): I was asked to second a similar resolution to this—in fact, a resolution in identical terms—in the meeting now assembled in the Lower Hall, and I ventured to make the additional suggestion that the Committee which has in charge the business of this Conference should be requested by us to convey these resolutions of sympathy and condolence to the bereaved Empress by cablegraph. I was deputed to come and present this suggestion to this meeting, and to ask you to unite with them in this motion.

The Earl of Aberdeen: Lord Northbrook, my lords, ladies, and gentlemen,—I think we shall all feel, while our hearts are stirred by this great and serious calamity, that we have been fortunate on this occasion in being presided over by one so ably qualified to express some of the feelings which move us at this time, and in having the resolution so ably seconded as it was by my noble friend on the left. I rise now, not for the purpose of endeavouring to add anything to what has been already said, but simply to

The suggestion
approved.

second the proposition which has been brought forward by my friend Dr. Pierson, viz., that the expression of our deep and—if we may use the word—affectionate condolence and sympathy should be conveyed to the illustrious widow and her family at this time. I beg to second what Dr. Pierson has been deputed to move in reference to that subject.

[The resolution was carried unanimously.]*

The Chairman: The subject of this meeting to-day embraces a very great tract of country—no less than about a million of square miles, containing about two hundred millions of people: figures very difficult for any one to understand. It will bring them perhaps more vividly before your minds if I say that two hundred millions of people means a number of human beings, equal to the whole population of the United Kingdom, France, and the empire of Germany, of Austria, and of the whole of Europe north of the Alps, if Extent of population. we put Russia on one side, and you may throw in Spain and Portugal. Now this country contains districts, the populations of which differ greatly from one another. There are included in Northern India the aboriginal tribes of the highlands of Central Bengal; you have the whole of the population of Lower Bengal, both Hindu and Mohammedan. You have a Mohammedan population there exceeding in number the whole of the Mohammedans who are subject to the Sultan of Turkey. You have the Mahrattas, who once swept over the plains of India, but now supply some of the ablest native statesmen of the present day. You have Variety of races. the Pathans who have fought side by side with us on many a field. You have the Sikhs and the Ghoorkas, who have on the heights of Kabul moved foot by foot with the finest regiments of the British Army. You have all these different races of people, and of different religions, within the area of the country subject to the Queen in the North and North-west of India above Calcutta.

* The following is the reply from Her Imperial Majesty:—

“*Schloss Friedrichskron,*
“*bei Potsdam,*
“*July 6th, 1888.*

“*Count Seckendorff presents his compliments to the Earl of Aberdeen, and begs to inform him that he has been commanded by Her Majesty the Empress Victoria to request the Earl to convey to the Members of the International Conference on Foreign Missions Her Majesty's grateful thanks for the sympathy expressed for Her Majesty's irreparable loss through the death of the much lamented Emperor Frederick.*

And you have besides, outside the actual dominions of the Queen, but subject to her authority as the paramount sovereign over India, the Rajputs,—the most ancient of the races in India, with historical associations equal to those of Greece, for there is nothing that happened in Grecian story so fine as the way in which Rajput warriors dressed in saffron robes, sallied forth from Chittore once and again to meet the Mohammedan invaders, while the Rajput women sacrificed their lives in order to prevent their becoming a prey to the enemy.

Well, my friends, we may say that by God's blessing this country of England has conferred upon the inhabitants of that magnificent region which I have shortly described, blessings that they never possessed before. Peace, order, and justice prevail over a land where war, anarchy, and injustice had prevailed within the memory of living men. For the privilege which England has had in conferring those blessings upon so many millions of human beings, Privileges bring responsibilities. we ought to be thankful to God; but to-day we have not to consider any political question; we have to discuss what we Christian men and women have been able to do in that country to spread there the Gospel of Christ among the fellow-subjects of our Queen.

First, I will say that I rejoice to find in this Conference so hearty a union of all Protestant Evangelical Churches in the great objects it has in view. I trust that good fruit will come from the communications which have passed between the many members of these different Churches.

I should not be doing justice to others besides Missionaries, who have had to do with Mission work in India, if I did not remind all

those here present that Missionaries in India have always Christian officials in India. derived the most active aid and assistance from some of

the ablest and most distinguished men in the service of the East India Company, and of the Crown in India, both civilian and military. I will not go back to the days of Robert Charles Grant, because that is ancient history; I will speak of men whom I have known and whom many of you here present have known. Among civilians what greater name is there than that of John Lawrence, who always, during the whole of his life, supported Missionaries on every opportunity! He was succeeded in the Government of the Punjab by Sir Robert Montgomery, an active supporter of Missions. After Sir Robert Montgomery came Sir Donald McLeod, a man who on all occasions, and especially at the Missionary Conference at Liverpool some years ago, showed his support of Missionary undertakings and of such Conferences as this. Now these men, mind you, *were not men of whom the natives of India felt any suspicion or want of*

confidence. I remember very well when I was travelling through the Punjab that I was told that a small and peculiar sect desired to be presented to me. They were presented, and this turned out to be a *sect of men who worshipped the photograph of Sir Donald McLeod.* There was no man probably

These men
trusted
and adored.

who had so much influence with the natives of the Punjab as he, and he was a warm advocate of Christian Missions. I will not detain you by mentioning the names of many more. You all know that Sir William Muir, when Governor of the North-Western Provinces, openly showed his support of Mission work; and Sir Charles Aitcheson, who occupied the post of Lieutenant-General of the Punjab, and who is now one of the members of the Viceroy's Council, has always been an active supporter of Missionary work. Then there are Sir Richard Temple, Sir Richard Thompson, Sir Charles Bernard, Henry C. Tucker, and others. Then there is the almost equally distinguished brother of Lord Lawrence—Henry Lawrence; then there were Herbert Edwardes, Reynell Taylor, Henry Havelock, *and, in fact, nearly all the men who came forward at the time of the Mutiny, and through whose exertions the British Empire in India was preserved.* NOT ONE OF THEM SHRANK UPON ANY OCCASION FROM SUPPORTING THE CAUSE OF MISSIONS IN INDIA. I say this for two reasons. I say it first because when you are told that these Missionary Societies are nonsense, supported by a pack of old women getting together, then you may point to these men—the best statesmen and the best soldiers of India, who have by their lives, and on every occasion on which they could, supported Mission work. An answer to cavillers.

And I say it besides, because I wish to point out *that these men are the men in whom more than in any others the natives of India, whether Christians or not, had the greatest confidence.* It is quite wrong to suppose that the native of India is suspicious of an Englishman in whatever position he may be, because that Englishman is an open Christian, and also supports Christian Missions. The native of India, whether he may be a Mohammedan or a Hindu, is a religious being, *and he respects a religious man who openly professes his religion on every proper occasion.*

Now a very few words as to the result of the work we have been doing and the prospects of it; without trenching upon what any of my friends are going to say. Did any of you read the telegram in the *Times* the other day? Of all the men I ever knew Sir Charles Aitcheson is the most careful and accurate, and he has said at a meeting at Simla,—(and this is an instance to show you how men in India in high places do not shrink from going to Missionary meetings)—he is reported to have said on June 13th, “Christianity is advancing 5 per cent. faster than the growth of the population, and is making greater progress than at any time since the Apostolic period.” Sir C. Aitcheson's testimony.

Now I hope that you will not suppose that the progress of Christianity in India is to be gauged and tested by the mere figures of the converts that you see in Missionary reports. It will be altogether a failure. Christ's character admired. The Spirit of Christ is permeating the masses in India. There are Hindus who give lectures, and who in their lectures upon Hinduism testify to the life of Christ as being the grandest life that ever was put before the human mind. Hindu editors of newspapers use such

language as this, "Let there be no misunderstanding between the educated Hindus and the messengers of Christ in this country; Christ is respected, honoured and loved in this country." These are the words of a Hindu, not of a Christian.

I have occupied more of your time than I intended. I shall still occupy it no more. I will only say in conclusion that I hope we shall not go away from this meeting feeling that everything that can be done is being done in respect of Christian Missions in India. Alas, that is far from being the case! Although many earnest men are occupied in the field, more earnest men are wanted to support them; although much money is subscribed, more money is wanted to help it; although many native Churches are becoming developed, and although this good work is going on, and by God's blessing will in the end Christianise that country; still there is room for the exertions of every branch of the many branches of the Mission-field. Let us then put our shoulders to the wheel and do what we can to fulfil the Mission which God seems to have given to this country of England—to use the grand words of Milton—

"To guide nations in the way of truth
By saving doctrine, and from error lead them
To know, and knowing worship God aright."

Rev. E. S. Summers, B.A. (B.M.S., from Serampore): My Lord, and dear Christian friends,—I understand that one of the chief objects of these meetings is for Christian Missionaries to put the most recent facts before the Christian audiences that meet within these walls. I desire to give you facts as they have presented themselves to me during the last ten and a half years that I have spent in India. The first point to which I wish to refer is the

Roman Catholic comparative progress of Roman Catholic and Protestant Missions.

Missions in India. I believe that attention has not been directly drawn to this fact, though materials for considering it are in our hands. During the decade ending in 1882 the increase of converts in connection with the Protestant Missions was 86 per cent., that is to say that during those ten years for every hundred at the commencement there were one hundred and eighty-six at the close. This result is from our own statistics. The Government supplies us with statistics to this effect, that the whole increase of the native Christian population, Roman Catholic and Protestant, is 64 per cent. If the

increase of the different communities together is 64 per cent., and of the Protestant community 86 per cent., you will see that the increase of the Roman Catholic community has been very much below 64 per cent., that

is to say, the Protestant community is undoubtedly advancing with far greater rapidity than the Roman Catholic. And it is reasonable that it should be so, because we put the Word of God into the hands of our converts, and therefore they become our helpers.

I can give you an illustration which shows how utterly dead for all

purposes of self-propagation the Roman Catholic communities of India are. In the district of Bakergunge there are a few little settlements here and there of Roman Catholic Christians. There is one some-^{Deadness of Romanism.} where about twenty miles from Barisal, where there are at least two thousand Roman Catholic Christians, descendants, I believe, of men who became Christians possibly two or three hundred years ago. I have seen some of these men myself. As you look upon them you can see no difference in any respect between them and the surrounding heathen, excepting possibly one would feel that there seems to be less hope of progress in connection with them than with the others. But that is not the point to which I wish to allude. The point is this. Within two miles of that Roman Catholic community of two thousand persons there was a heathen, a man who was seeking after spiritual light, a man of great ability evidently, though he was not educated after what is regarded as the standard of education in India nowadays, a man who could read and write his native language, and that was all. During four years that man was seeking, wherever he could, to find spiritual light. Finally he came, miles and miles away from his home, in contact with one of our Missionaries, and purchased some portions ^{A seeker after truth.} of the Scriptures from him. He read those Scriptures: he recognised that here was what he had been seeking. He had given up orthodox Hinduism, and had joined various sects amongst his own people; he had been even some sort of religious teacher, and had disciples of his own. Finally, getting the Christian Scriptures he became a Christian man. That Roman Catholic community was almost at his door,—a community of two thousand persons, and yet this man was earnestly seeking, and was ready prepared to give up everything for the truth when he found what he felt to be the truth, yet he had never dreamt of going near them for the light. The light that they held up before the people was so dim, if indeed they held up any light, that this earnest seeker, living within two miles of their home, never saw it, never dreamed that spiritual light was to be obtained there. So much for Roman Catholicism as it has fallen under my view in Bengal.

I wish now to refer to the measure of success that has been won in India and which does not come under public notice, which almost eludes the notice of those who are looking for it, which we only find out from time to time, almost, as it seems to us, by accident. We have heard melancholy views about the condition of the educated classes in India at the present time. Everybody knows what is the tremendous ^{Condition of the educated classes.} transition through which Hindu society is passing, and everybody should understand that as the old sanctions lose their power, and the ultimate goal to which the change is tending has not become clearly manifest to the masses of the people, there will be much there that we should not like to see. The old sanctions have lost their power, and deserve to lose them. It is an immense gain to India that they have lost their power; it is a great gain to India that men dare to do many things which a few years ago they did not dare to do for fear of being put out of caste; it is a great gain to India that men think about many things that they never thought about before, and perhaps would not have dared to think about before, because these old sanctions have lost their power. And what wonder that there should be some measure of confusion! What wonder that there should be many, who, while they have thrown up

one form of religion, have not yet given themselves up to another religion ! We hear that 90 per cent. of the Indian youth who come out from the Government colleges are sceptics. I really do not know where they can get their figures. It can only be an impression at the utmost. And then, again, what does that word "sceptic" mean ? I understand a "sceptic" to mean in England, a man, who under pretence of seeking after truth, is really holding a position aloof from religion, because in his heart he does not wish to give himself to Jesus Christ. I believe that is a fair meaning to attach to the term "sceptic" in England, but it is not a fair term to apply to the educated men of India at the present day. I happened to take up an English dictionary that came to my hand last night, and I looked at the word "sceptic" there. Of course every Greek scholar knows its derivation. The first meaning given there, was, "One who is looking round him." Ah ! that is what the educated men in India at the present day are doing. They have given up Hinduism because they cannot believe in it ; mentally, morally, they cannot possibly believe in it, and they are looking round them. There are multitudes of them, I believe, that are in a position of honourable scepticism, that is to say, having forsaken a religion that they could only hold with the utmost credulity they are prepared to know well what they do embrace before they embrace it.

And then, doubtless, there is a great mass of indifferentism in India, exactly as there is in England, but the community is moving. I will give one illustration. A colleague of mine once gave away at a railway station a tract, the title of which was, "Sin and its Remedy," and the educated man who received it from him took it with a sneer, and said, "Oh, what is this sin that everybody is talking about nowadays ? A little while ago nobody troubled about sin ; now everybody is talking about sin." That is the evidence borne by a Hindu evidently unfavourable to Christianity, bearing witness to the wonderful changes that are taking place in his own community ; so that while a few years ago, over-burdened by the Pantheistic philosophy of India, nobody felt any responsibility for sin, or cared about it, now men are inquiring about it on every side.

Let me give you another illustration. I was once speaking to a young man who had passed the highest examinations of the Calcutta University with the greatest honour, and knowing the sort of man that I had to deal with I thought that I had better appeal simply to his heart, and I put religion before him in the very simplest and straightest way ; and then he told me his story, and a very remarkable story it was. He said : "When my father was lying upon his death-bed,"—his father was like himself a Brahman of high caste, a well-educated man,—“and we, his children, were all gathered around weeping, he said to us, ‘If ever you forsake the religion of your fathers’”—Stop ! What a change is this,—that a Brahman of high caste, as he lies upon his death-bed and sees his children gathered around him and prepares to give them his last solemn words, is thinking of their forsaking the religion of their fathers !—“If ever you forsake the religion of your fathers you had better become Christians, for I know not,” said the dying man,—and this is in-

Nature of
scepticism.

Sin recognised
and felt.

Convictions
cherished
in secret.

expressibly sad,—“whether any religion is true, but if any religion is true it is Christianity.” And why was that dying man who had not become a Christian, who could not as yet receive Christianity for himself, convinced that Christianity was the only true religion, if there was a true religion? Why, but for this? He could not probably believe in miracles. Probably that was his difficulty,—a simply intellectual one. He had given up the miracles of Hinduism, and could not readily believe in the miracles of Christianity. I doubt not Christ had come before him, that he had studied the Christian Scriptures, and had been overcome by that wondrous picture of moral beauty that has overcome such multitudes of educated men in Bengal, who cannot gaze upon His holiness, and not feel it, who cannot read what He has said and not feel drawn towards Him.

Difficulties
intellectual.

All the changes that are taking place in India are through the impact of our Christian nation upon India, because Christ has come in various forms to India. Oh! let us not fear; let us be full of courage; let us know that the future is with us, indeed, in India: for it seems to me, on which ever side I look, if I gaze upon the wondrous revolutions that are taking place, I see the Lord Jesus Christ going forth in all His power, and the power that the people are acknowledging there is, indeed, whether they know it or know it not, the power of Jesus Christ; therefore, I believe that India must become Christian.

Future triumph
assured.

Rev. T. R. Wade, B.D. (C.M.S., from Amritsar): In speaking in this greatest city of the world, at this general Missionary Conference, I suppose the most oecumenical, and the largest, that has ever been held, I will mention only some facts connected with that particular part of Northern India where I myself have laboured as a Missionary, in connection with the Church Missionary Society, for over twenty-five years. I refer to the Punjab and Sindh, which together constitute the diocese of Lahore. It is a land worthy of our attention, because of its extent and because of its varied physical features; it can claim our attention because of its interesting past history, because of its present unique position as regards our Indian Empire, because of its present inhabitants, their character, and their manliness; and because of the work that is carried on there now by Christian Missionaries. Here are five reasons why we should take an interest in the Punjab and Sindh. Without entering into further details concerning these, I would just give five points worthy of consideration, in this land of five rivers, and of five great religions, connected with the Mission work as carried on there. First, the diocese of Lahore is the only Indian diocese in which the majority of the inhabitants are Mohammedans. The Christian Government is strictly neutral. Full religious toleration is granted to all. Here, then, we have a field open, free, and fair. And what are the results? Notwithstanding the paucity of our numbers, and the fact that Missions

The Diocese of
Lahore.

Majority
Mohammedans.

have not been carried on yet for forty years in the Punjab, we do not speak of defeat, but of victory.

The Church Missionary Society, which sends out to that land twice as many Missionaries as any other Society, has not, at this present time, one ordained Missionary labouring there to a million of inhabitants; and yet of **Moslem converts** the sixteen native pastors in connection with the Society, two **as native** being from Bengal, and one from Madras, of the remaining **pastors.** thirteen *no fewer than seven are converts from Mohammedanism.* And not only so, but counting up the names in the Baptismal Register of one Mission station, *out of five hundred and fifty-seven no fewer than two hundred and twenty-five were converts from Mohammedanism.*

The second point is the noble part taken by leading laymen, civil and military officials, in the founding and supporting of Missions in this part of India. You, my Lord, have mentioned a number of names which I need not repeat. It is not so generally known that Mr. Gorton, a member of the Civil Service, gave 30,000 rupees to begin the Kotgarh Mission; Sir Herbert Edwardes gave 30,000 rupees towards the Peshawar Mission; General Reynell Taylor gave 30,000 rupees towards the Derajat Mission, and Colonel Martin gave at least 4,500 rupees for carrying on Mission work in the Punjab, and what is more, gave himself; and there are others, some even in this hall, whose names I might mention. I would only add that at this time there are a retired civilian and his wife labouring as honorary Missionaries in Amritsar; and I believe also a retired superintending engineer, and a Colonel from the army. I might also mention the amount given last year by persons on the spot for carrying on Mission work in the Punjab.

The third point is, the great work done by ladies in this field of Missions. We could not do without the ladies. For us men **Women's work** simply to go and teach the men and boys, and not to have **in this field.** the ladies to teach the women and girls, would be only half doing Mission work; it would, indeed, be trying to walk upon one leg. But I cannot enter into details. I would only mention that at this time, in connection with the Church of England Zenana Missionary Society, there are in the Punjab and Sindh, thirty-seven ladies labouring. Of these thirteen are honorary; and of these, one is the well-known, and wherever known the honoured and respected, A.L.O.E. (Miss Tucker).

Fourthly, the great blessing it has pleased God to grant the Mission work in this part of India. Notwithstanding the paucity of labourers, much weakness, many faults and failings, we can speak not only of quantity, but of quality. If we come to figures the statistical tables of the Protestant Missions in India, published in 1881, state that the highest rate of progress in the provinces was in the Punjab, where, from one thousand eight hundred and seventy Christians in 1871, the number has increased to four thousand seven hundred and sixty-two in 1881.

Then, lastly, the bright future in prospect for Mission work in this land. The bunch of grapes from Eschol showed the fertility of Canaan: a first ripe sheaf is very substantial proof of a coming harvest. These we already have; but there are many proofs which show there is a very wide disintegration taking place everywhere. The very sects that are springing up, many of them with bitter hatred to Jesus, and especially amongst the Hindus, prove plainly that there

are at least changes at work amongst the people. There is a hungering now for the Word of God such as never has been before, I believe. To prove this, just notice that at the Religious Book Society's ^{Scriptures sold.} Dépôt in Lahore alone last year 3,680 rupees' worth of Vernacular Scriptures were sold; 24,500 were published; the total issue of Scriptures was 36,982: of these 1,832 were copies of the whole Bible in twelve different languages or characters. But we want more men, and the Churches at home must send them forth, nor will they ever suffer by so doing. Has England suffered because she has sent forth her tens of thousands, her hundreds of thousands of sons and daughters to her own Colonies? Have not her Colonies made her great and strong? So the Home Churches will never suffer when they send forth of their best and truest sons and daughters to Foreign Mission work. One word more. Even supposing some of these Churches should become self-supporting, self-governing, and self-existent, independent in fact of ^{Independent Church.} our Home Churches, should we even then suffer? Has the independence of America marred her own prosperity or the prosperity of England? Is not America our brother, our friend, our helper in Mission work, and in everything, I trust, that is good and great? So, when all Christians shall walk in the true liberty and light of the Gospel of the grace of God, then there will be loving and brotherly communion amongst all Churches under one great Head, the living Christ, and there will be formed the best, the greatest, the most lasting of all federations, for the whole earth shall be one; and to Christ shall be all the honour, and glory, and praise, for ever and ever.

Rev. John Traill (United Presbyterian Mission, Rajputana): Christian friends,—Rajputana is not so well known as Bombay, Madras, or the other large provinces. The centre of it lies about six hundred miles north of Bombay, and the country is intersected by the railway now running from Bombay to Delhi and Agra. Our Mission there was planted on the 3rd March, 1860. I had ^{Rajputana.} intended to speak of the direct results arising from our work there, but I must pass over those and say something about the indirect results,—not the building up of a Christian community, but the effect that we are having upon that great mass of heathenism with which we are surrounded. I wish to emphasise one fact, that from my experience communion and baptismal rolls do not gauge the spiritual work of any Mission. You might as well set a trap to catch and hold a sunbeam, as get these gross figures to tell how the Spirit of God is working. The indirect results are much greater, I feel, than the direct, and much further reaching; and just as they are so, and fill the air around us, they are all the more difficult to bring before an audience that has not been in India.

My Lord,—Were you to demand that I bring all the results of the influences of this leafy month of June into London and into this hall, you

would impose upon me a most difficult task. Those who want to know what are the influences of this month must go out into the country, and there they will see for themselves that the grain is growing, that the birds are singing, that the flowers are blooming, and that the harvest is approaching. So with us out there.

Results not easily realised.

You must go out there to feel and to see the change that has taken place. Take a phase of our work,—visitation. I have devoted a great deal of my strength to visiting from house to house, from temple to temple, from grove to grove, where the priest, the recluse, and the philosopher live. And in what capacity do I go? In the

Changes great and manifold.

wisdom of Him who is the true Prophet, the true Thinker, the true Teacher; I go to them in His strength who is the Prophet, Priest, and King. Think of seventeen years' work in that direction; you have to feel the changes in thought in order to realise the indirect results; as you come into contact with these men, again and again, you see that in strange ways these new Christian ideas are finding a place in their hearts and modifying the religious thought of the country. Another result, the Missionaries in Rajputana are now well known to the people—are now trusted as the friends of the people. I have known these men trust the Missionary with secrets that they would not have confided to their own brothers. Is not that a power in the land?

Then the new religion is much discussed. Christianity is much spoken about in the temples and in the houses of the people. The intellectual power of the Missionaries is recognised. The late Maharajah of Jeypore said once in my presence, "Sir, our pandits cannot stand before the Christian pandits."

Christianity much spoken about.

Again, there are secret disciples scattered up and down throughout the whole land. We stumble upon them sometimes without knowing it, and we see what astonishes us. I remember I had a large meeting one night in a village to the north of Jeypore. For a couple of hours, seven or eight hundred had been sitting, looking at the magic lantern, and drinking in the precious truth I had to tell them. After the general company were gone, some came into my tent to hear a little more. My servant came in and said, "An old man wishes to see you alone." I said, "Gentlemen, retire, please, that I may see this old priest—this philosopher." He came in, and taking from under his coat a little parcel, he unrolled it, and out of the sacred cloth, came—what? Just the

Gospel of John. Laying his hand reverently on it, he said, "This is the food of my soul, and it has been so for years, and I am teaching it to those around, and more know of it than you have any idea of; but I must go. I do not want to be seen with you, in case the people should think that at your instance I am promulgating some British manufactured religion. I want them to know it is the religion from heaven." Out he went into that darkness, but it revealed to me what surprised me at the time, and what I desire to bear testimony to before this meeting.

Then there is a widespread feeling that Christianity will prevail. I have heard it from the poor, from those who were ruling, and from the spiritual teachers.

They tell me their spiritual wants are not supplied, and the priests are seen to be ignorant as compared with the preachers of Christianity; they are seen to be impure, and the people feel their religion is condemned and must go. Then the idols are not so

The people anticipate a coming change.

trusted as they used to be. The people are beginning to realise that stones, wood, brass, cannot help them. And the priests are beginning to feel a falling off in their property. They say, "The silver and the gold used to come, but now it is the coppers and the shells." There are two prophecies that have arisen among the people, I do not know how, that in twelve short years the Ganges is

to lose its cleansing power, and that the sinless incarnation is yet to come and make all the world one. Has that no effect on the simple-minded and on the thinking men in their needs and wants? It is God's own way of bringing about that glorious time. And then there are in India new schools of Reformers being formed; they are to be found here and there in Rajputana, and these men discuss moral and religious subjects. They modify the old religious systems something like the Neo Platonists. They commend the Government for what they have done in the way of reform,—in the abolition of Suttee and other things, and they say Government ought to legislate in regard to the re-marriage of widows and child marriage; and I am glad that these reforms are spreading over the communities and states. Your Lordship knows well that in April of this very year, under the paramount power, the twenty states of Rajputana united and simultaneously passed laws that their daughters be not married before they are of the age of fourteen, nor their sons before they are of the age of eighteen.

These Reformers preach the Fatherhood of God and the brotherhood of man, and they set aside caste and many other things. I might have given you instance after instance to prove what I have loosely summed up under these heads. Christian friends, you say ^{Preparation for Christianity.} this is not Christianity. So say I, but I say it is the dawn and the beginning of the day; and I want you to remember one other fact, that the dawn does not bring the sun, but the sun about to rise sends the dawn,—dark, gloomy as that dawn may sometimes be. Thus by the heat of Christian influences in India and Rajputana the minds of men are melting towards the past, and the molten mass is seeking to settle into new moulds. They who settle into the mould of the perfect Son of God shall abide for ever; those who do not must be dashed to pieces, and who knows at what cost?

Let us remember that materialism, sensuality, atheism, spiritualism, and infidelity of all kinds are at work, presenting to this molten mass their several moulds, and seeking to form them after their own images. I have seen books and men at work in India, who dare not raise their voices in a Christian land, save among their own degraded votaries. We need another Pentecost on all Protestant Christendom, to enable us to embrace the opportunities and realise the hopes of the present. Brethren, I do believe in the Holy Ghost, and feel we need Him now, in the Holy Catholic Church. With a fresh outpouring of the Spirit we would have greater unity, purity, power, and consecration. ^{A baptism of the Spirit needed.} We would have multitudes from the holy Catholic Church—her best men, and her best women—going forth to do direct Christian reaping work in those ripe fields of heathenism.

When the Spirit comes in all His fulness, we shall also fully possess the lands where each Church has its home. When we do fully possess these lands, we shall overcome all the opposition they offer to the spread of the Gospel abroad. Then the press would no longer send out infidel books; the workshops no more wicked workmen, nor bad material; the merchants would no more send out self-seeking traders, nor bad and soul-destroying goods; the colleges would then only send out good men, as governors, officers, and doctors; the army and navy would then send only good and God-fearing soldiers and sailors; the country good emigrants and colonists. Good men and honest merchandise give power and profit, and greatly help to carry forward Mission work—the evangelisation of the world.

The Earl of Northbrook then left the meeting, and the chair was taken by the Earl of Harrowby.

Rev. Dr. Phraner (Presbyterian Church of America): My Lord, ladies, and gentlemen,—I cannot speak to you as a Missionary but only as an American pastor, whose privilege it has been within the past year to visit the various Missionary lands of the world, being on my way homeward thus far from around the world. Of course, I cannot speak

A pastor's testimony. as specifically of matters in India, having been there but a few months during the year, as these brethren can who

have resided there for years; and yet no man can spend even two or three months in India, with eyes and ears open, without receiving many impressions and suggestions which vitally touch the interests of our Master's kingdom in that land. All that I shall attempt at this time will be to set before you three or four of those general impressions which, as a stranger visiting the land, were made upon my own mind. The first thing I want to say is this. I was most profoundly impressed

English rule in India. with the beneficent rule of England in India. I have heard across the water oftentimes that rule criticised, but

I was gratified beyond measure to witness what I witnessed and enjoyed in India, of the beneficence and blessing of that rule. Reference has been made to some of the advantages which England has given to India; among these facilities for education is one of the greatest boons she has conferred. I found everywhere the greatest desire to learn the English language,—that of itself carries with it a certain influence and power which prepares the mind for the reception of the Gospel of the Lord Jesus Christ. Only this remark can I make here. England is doing a grand and noble thing in giving even the elements of a secular education as she has done, but, I say it here and in this presence, that England is doing a very

A qualified blessing. perilous thing thus to educate the mind of India, unless at the same time she gives to that awakened and liberated and educated mind the Gospel of the Lord Jesus Christ for its restraint and control. It is a most perilous experiment otherwise, this of education without evangelisation.

Another impression came to me. I speak, remember, as a Christian pastor from my own country, and I want to say a word as to the earnest and faithful work of our Missionary labourers in India, both those connected with the Churches of this land and those that represent the Churches of my own land. I knew that Missionaries were hard workers,

Missionaries at work. but I confess to you what I saw rather surprised me as to their earnestness and the multiplicity and the diversity of work which they have in hand. I spent all my Sundays with the Missionaries that I might see their work, and I attended in one instance six services, and one I did not go to, that those two good Missionaries had in hand that day. Then the Missionaries' wives. With all the cares of home and the duties of the family on them, they were engaged in Zenana work, superintending school work, visiting the dispensary daily. I tell you, my dear Christian friends, many of whom are not Missionaries, the earnestness and fidelity and hard work of those who are out upon the front and in the field thus, ought to be better appreciated than it is. They have more difficulties to meet, more problems to solve, more embarrassments on the right and left,

of all sorts, than we begin to dream of at home. A third impression was that of the real unity and harmony of our Christian Missionaries out upon the field. I found there was in India a feeling of sympathy ^{Brotherly unity.} prevailing among the various denominations, not as largely in all cases as I would love to see it, but a great deal of it. The best compliments I heard paid to the American Missionaries—and I heard some that would make them blush if they were told them—were from English and Scotch Missionaries in India.

I can speak of only one other impression,—the grandeur of this great work in which we are engaged. As I have been round the world, to China, Japan, Siam, the Malay Peninsula, India, and Syria, this grand enterprise of the world's evangelisation, while always appreciated by me, yet has grown and grown until it seems to me that it is not only the grandest enterprise that ever human mind conceived, or that ever entered into the human heart, but one in comparison with which all other enterprises fade into insignificance. I have always lived in sympathy close and warm with ^{Grandeur of the work.} Christian Missions, abroad as at home, being connected with the work in both relations, but I confess as the result of this visit I go home with a greatly enlarged and intensified interest and sympathy in all that pertains to this work of Missions among the nations of the earth. It is an honour and a privilege to have any part in connection with it. Let us, dear brethren, appreciate the dignity and honour that God puts upon us in thus permitting us to be co-workers with Himself in the execution of His grand and glorious and benevolent purposes toward the human race. Just one word in conclusion. India is given to Britain. For what? That she may be taught the truth, which is unto life and ^{Britain's} eternal salvation. Here is Britain's opportunity; here ^{responsibility.} is Britain's responsibility, for which she will have to answer in the sight of God; yea, the responsibility is upon all the Church in all lands, and we rejoice to be accounted one with you, beloved brethren, in aught that pertains to the advancement and upbuilding of the kingdom of our blessed Lord and the Saviour of them that are ready to perish among the nations.

Rev. Dr. Murray Mitchell pronounced the Benediction.

THE MISSION-FIELDS OF THE WORLD.

THIRD MEETING.

INDIA : SOUTH, CEYLON, BURMAH, ETC.

(Friday evening, June 15th, in the Large Hall.)

Sir R. N. Fowler, Bart., M.P., in the chair.
Acting Secretary, Rev. J. N. Murdock, D.D. (U.S.A.).

Rev. J. McMurtrie offered prayer.

The Chairman: My Christian friends,—Before alluding to the subject for this evening there is one subject to which I think we shall all feel it is right we should refer. A great sorrow is lying over one of the greatest nations of the world—a sorrow which we, as a kindred people, share in—that it has pleased God this morning to remove the Emperor of Germany. We cannot but feel, looking at the matter from an outward point of view, that his death is a very great loss to the world at the present moment, but we know that that death has been permitted by Him who doeth all things well. We know that God is greater than man, that He giveth not account of any of His matters, and we cannot doubt that out of this inscrutable event He, in His wisdom and His mercy, will work out His great purposes. But at the present moment our thoughts are particularly turned to those who are nearest and dearest to him who has been taken away—to the bereaved wife, to the children, to one to whom we look with grateful and affectionate loyalty, Her Majesty the Queen, and to her family. Our deepest sympathies go out to them, and we shall be united in the earnest and heartfelt wish that the God of all consolation may be near them, that He may enable them to bear their great bereavement, feeling that it has been permitted by a Heavenly Father's hand. I believe it will be in accordance with the feelings of this meeting that we send an address to Her Majesty the Queen on this painful occasion.

I understand the Conference this afternoon passed a resolution in regard to the chief sufferer, the Empress of Germany, and for that

reason she is not specially alluded to in this resolution I am about to read; at the same time I am sure those of us who had not the privilege of attending this afternoon bear her very much in mind. The resolution I have to move is this: "That the Mission Conference, composed of the representatives of the one hundred and forty Missionary Societies of Great Britain, America, and the Continent of Europe, assembled in Exeter Hall, London, desire with Resolution of condolence. Her Majesty the Queen, her family, and the German people in the great loss which they have sustained by the death of the Emperor Frederick of Germany." There is one point which I meant to have alluded to presently, but I think this may be an appropriate time to allude to it in connection with this resolution. We know how very large a proportion of those who have gone forth to preach the Gospel to other parts of the world have belonged to the German nation, and therefore that will particularly make us feel how much that nation in its great bereavement demands our sympathy.

I recollect thinking it rather a humiliating consideration when I was at Constantinople, now about twenty-eight years ago, and had the opportunity of coming in for, I think, the fiftieth anniversary of the American Board of Foreign Missions, that there were a large body of Missionaries assembled, but there was not an Englishman among them. I should say that there was an Irishman and a Scotchman, but there was no Englishman, and there were several Germans, some of them agents of English Societies. Now that shows how much the Germans have taken their part in going forth as Missionaries to different parts of the world. I believe Mr. Matheson, Chairman of the General Committee of this Conference, will second the resolution.*

Mr. Hugh M. Matheson: Dear friends,—I rise to second, in a single word, the resolution which has been proposed to the meeting by Sir Robert Fowler. I am perfectly sure that the loving Seconded by sympathy of the entire Conference and of this meeting is Mr. Matheson. at this time with the bereaved Empress-widow and her children, and no less with Her Gracious Majesty, our beloved Queen, in the sorrow which has come upon them to-day. I beg to second the resolution,

* The resolution was forwarded by telegraph to Balmoral the same night, and the following telegraphic reply was received by the Secretary the next morning:—

"The Queen sincerely thanks the members of the Missionary Conference for their kind telegram of sympathy."

"Private Secretary."

and I am sure it will be transmitted to Her Majesty with the hearty sympathy of this Conference.

The Chairman: It is now my privilege to say a few words about the object which is particularly before the Conference this evening—which is, the question of Missions in India, Ceylon, and Burmah. Now the gentlemen who will address us presently will give us information as to what is going on in those countries. I may almost take it as one country, because Ceylon, though it is an island, and for political purposes is under a rather different Government from that of India, ^{Ceylon really is so closely connected with that country that we may take} ^{India.} it as belonging to India. We know that though it is an island no vessels, except the smallest boats, can pass between Ceylon and the mainland; and Burmah is a recent acquisition still more closely connected with our Indian Empire. Therefore we may look upon these three countries as being substantially one. The language spoken over a great part of Ceylon is the same language that is spoken in the southern parts of India.

It has often struck me that one of the most marvellous events in the history of the world has been how a company of English merchants going to India to trade should have founded an Empire ^{Why is India} which is in many respects unique in history. ^{ours?} Under God's providence India has been given to England. Now I think we cannot doubt that God in His providence brought about this wonderful event, this annexation of a great country by a number of people who went there entirely for secular objects, and certainly during the earlier portion of their career there were very few Christian men among them—that God permitted the country to be acquired in that way for a great object, and that object was, the spread of the Gospel. India is, as we know, a very peculiar country, a very populous country, a country with a number of people sunk in very great poverty, and in many parts in very great degradation; but I cannot doubt we were sent there that in God's providence we might be the means of taking the Gospel to that great country; and I believe that if we do not do that we shall have failed in our duty.

I know there are great difficulties in connection with the government of a people who have their old customs very much connected with the superstitions of the religion in which they were born—there are ^{Difficulties as to State interference.} difficulties as to how far it is right for the State to interfere with these ancient customs. In some cases I think it was the bounden duty of this country to interfere. I refer to Suttee, the custom of widows burning themselves on the funeral pyres of their deceased husbands. Now that was an abomination we were bound to put down. Another ^{With heathen temples.} thing that public opinion insisted upon very properly was, that the State should divorce itself from the management of the endowments of heathen temples. It has been said that when the English Government formerly managed the property of the temples they did so honestly, and that since we retired from that management it

has been handed over to the Brahmans, who have very often dishonestly appropriated the money which belonged to the temples. That is exceedingly likely; at the same time I do not think that anything would have justified us in continuing to administer the revenues of temples in which abominations are carried on totally opposed to our Holy Religion.

There are other things in which I think we are right not to interfere. I recollect when I was in India a very intelligent man saying to me that he thought one thing the Government ought to do was to put a tax on Hindu tombs and on Hindu marriages. He said that

Or taxes on
tombs, etc.

many a man will ruin himself in either a tomb for himself or a marriage for his son or his daughter. There I do not agree. Those customs are entwined with the habits and superstitions of the people; they are not wicked in themselves, and therefore I think in those matters in which we can do so without derogation to our own religious feelings, we ought to allow the people to carry on their own systems. Of course the people have their own views. Now what the State ought to do is to give the freest course and the greatest encouragement to Missionaries, to go where they can, and to spread the Gospel amongst these vast millions. This is what it seems to me the State ought to do. But there is a great responsibility resting upon the people of this country as individuals. We are very glad to know that other countries have assisted us to spread the Gospel through those vast dependencies. I refer

England's vast
responsibility.

to the number of Germans that have at different times gone out to India and other parts of the world. We know also that our American brethren have their Missions there, and we heartily thank them for their exertions, and bid them Godspeed in their work; but we cannot devolve our responsibility on others. God has given England great power in India; and, that being the case, it is pre-eminently the duty of England to support Missions in that country.

We must all be thankful for this meeting of the representatives of Missions from different parts of the world. I am told there are delegates from one hundred and forty-eight Missions now assembled in London. I cannot doubt that in different ways it will be of the very greatest advantage; that it will increase brotherly feeling between the Missionaries in the different parts of the world; that it will do much to strengthen the hands of Missionaries wherever they may be placed. I can only now conclude by expressing the earnest hope that God's blessing may rest on this Conference; that it may be the means of encouraging our brethren in distant lands to labour even more diligently—diligently as they have always laboured in their high and holy calling; and that those who come here from distant parts may go home comforted in spirit, and resolved loyally to labour while time is spared to them in the promotion of that religion which breathes nothing but peace on earth and goodwill to the children of men.

Benefit of the
Conference.

Rev. William Burgess (Wesleyan Missionary Society, from Hyderabad): Mr. Chairman and Christian friends,—I suppose we are all agreed on one point—that the command to carry the Gospel to every creature is binding on us. It is not necessary for me to talk about that, neither is it necessary, I presume, that I should say one word as to Mission policy, or ask any interesting question as to the mode of

getting money. Those topics are, I suppose, under the consideration of the Conference in its more private sessions. This is a public meeting, and I suppose it has been convened for the

A success not to be tabulated. purpose of giving several of us an opportunity of saying something about the success which has followed Christian effort in India and in other parts of the world. That success is brought before us from time to time in Mission Reports; but there is another result of Mission work which no report can possibly record, and which no statistical schedule can possibly tabulate. There are forces working underneath the surface of society which elude the eyes of the casual observer. I may call this Christianity beyond the pale of the Christian Church, or Christianity unrecognised in Mission Reports; and it is to this success that I would specially this evening direct your attention. Upwards of two millions of the youth of India are

The result of education. to-day receiving a liberal English education. Save in Mission colleges and schools it should be remembered that that education is purely secular. Now while I am ready to admit that the spread of Western knowledge is powerful in pulling down old systems and uprooting grotesque forms of belief, the fibres of which are subtly interlaced with the religious and social life of the vast communities dwelling in India, it is at the same time opening the floodgates of infidelity, non-religion, ay, and immorality too. For where a man's principles are not kept in check by any acknowledgment of moral responsibility, where the man is not awed and restrained by any fear of coming retribution, immorality must almost of necessity follow.

I make no charge against the British Government, whose policy is one of the strictest neutrality. My indictment is not against the

I do not blame the Government. Government. It is hard to see what other policy the Government could pursue, as the Chairman has said.

I simply state a fact, that the spread of Western knowledge in a land of false religions leads to the disintegration of all faith, and leaves the people necessarily in a state which may be termed not only creedless, but Godless. And I blush to say that there are men of my own country who take a delight in this sort of no-Godism in India, and are not ashamed to be associated with efforts to further it. I have known professors in an Indian university who were not ashamed to talk of Christianity as a "well-worn, time-eaten superstition, fast becoming obsolete, little better than the creed of the Brahman, the Buddhist, and the Musalman, and ere long to be burnt on the pyre along with all such creations of an over-heated fancy." Thank God, we have a nobler appreciation of Christianity than that! I knew an English judge whose sense of

Atheists at work. shame had so far waned that he shrank not from parading the fact that he imported into India Bradlaugh's "Tracts for the Times," and disseminated those scurrilous, withering death-blights over the length and breadth of South India. Such people have no right to call themselves Englishmen. It is not merely a

question of birth ; and in their devotion to the no-God creed I oftentimes think there is very much less of heroism than of snobbishness. This is painful in the extreme. Thoughtful, influential, far-sighted Hindus look upon these developments with no small amount of alarm, and wonder whither they are all tending. Statesmen, too, will not long be able to pooh-pooh the matter. We cannot forget how swiftly upon France's atheism followed France's Revolution. Thank God, we have protested against this spirit of no-Godism in India, and, as far as we can, are doing our best to counteract it ! Every school established by a Missionary Society is a standing protest against it.

I should like to take you into some of the Mission schools established by the various Societies represented here to-night, and show you our modes of working. It would delight you to see all the pupils assembled in a large room for the purpose of prayer and devotion ; the Mission schools. marked attention, solemnity sitting on every face, would astonish you. The choicest part of the day's work is that which is given to the study of the Bible—the young people giving themselves to the more historical parts of the Old Testament, and the main incidents in the life of Christ ; and the older portion dwelling more particularly on one of the Gospels and, in some instances, the Christian evidences. It is a mistake to suppose that because the Bible is prominently taught in the Mission school it is in disfavour. The very opposite opinion and feeling obtain. There is no institution throughout the length and breadth of India that has drawn to it half the popularity of the Christian College in Madras ; and, as far as academic distinction and university success are concerned, it outstrips every other. The Government institutions are simply nowhere, and yet in the Christian College the Bible is prominently taught. It is a mistake to suppose that thoughtful Hindus object to the Bible. I knew a member of the Madras Legislative Council years ago who daily sent his son in a carriage and pair a mile and a half further than the Government Institution to a place where all religion was not ignored. The Bible not objected to. I know a Mohammedan nobleman in Hyderabad at the present time. He was nursed in the lap of luxury ; he is learned in everything that Spencer has written ; but yet the other day, when his patronage was asked for a certain educational appointment by an avowed atheist, he said, " Well, if I must choose, give me the Christian with his Bible, but not the atheist in India." The students themselves show no aversion to the Bible. I have never seen attention more intense than that which has sat on the faces of Hindu youths when I have been pressing upon them the claims of Jesus Christ for their acceptance. There is a fascination in the Cross which no honest heart can possibly escape. I have oftentimes known them leave the class during the progress of the Bible lesson ; and when questioned as to the cause, with a noble frankness they always show towards those they love and those who sympathise with them, they have said to me, " Sir, we just sat as long as we could ; we could not hear more without making open manifestation of our feelings, and we are not quite prepared for the consequences which such a step would entail."

A noble admission.

Education has done good work in India in weakening prejudice,

in pulling down superstition, and in revealing the hollowness of Hindu systems; but the religious sentiment in India is there to-day, and craves for something more permanent, and that something it is the duty of Christian England and Christian America and Christian Europe to give. You have demonstrated the absurdity of their old

Whither drifting? charts; and now that they are drifting over a sea of endless doubt and dread perplexity and the wildest speculative delirium, are they to be left tempest-tossed, masts riven, sails rent, without any chart or any guide? No; our business to-day is to see, that as Western education has sapped the root of their own faith, at least we give them something more substantial and abiding.

The India we see to-day is the result of the Christian education already given and the Christian work already accomplished. The India of Lord Clyde, the India of Warren Hastings, the India of Lord Macaulay, is buried, never to rise again. India, with its Suttee, its immolated children, its death-sweeping, hell-bound car of Juggernaut, is dead, and we shall never see that India again. The

A new India. India which we see to-day is a very different kind of thing—a vigorous stripling, impatient of childish restriction, though imposed under the sanction of hoary iniquity, with a manly stride moving towards the light. The unrest of India to-day shows that educated Hindus are moving from their old lines; and one of the expressions of that unrest is the formation—shall I say of the Brahmo-Somaj? the influence of which is felt not only in Northern India, but in different parts of that grand Empire of ours.

This is one of the results of Christianity acting on educated Hindus: it is not exactly the result which we should like to see, but it is a result in which there is much for which we should be thankful. It has

The Brahmo-Somaj. declared a vigorous crusade against idolatry. Everybody here would wish it Godspeed in that respect. It has pronounced caste a base thing, and clamorously calls for the abolition of such unreal distinctions. We are all one with it in this matter. It has made organised effort for the amelioration of the condition of the widows of India; and there is no woman's heart here to-night but has run in truest sympathy with every effort touching that matter. In these great objects we are one; their success is ours; every achievement is a victory for the Master. There is a danger sometimes, in our working for a fixed result, of overlooking that which God Himself has wrought. All light comes from the Master; and if there is a jewel fallen from the Crown of Christ to be found among the Brahmos, let us not discard it because we do not find it in circumstances that exactly harmonise with our own preconceived notions; but let us stoop to pick it up, that we may replace it with much rejoicing in its true position. These men must advance; they cannot go back; and their position to-day

Claims on our sympathy. lays the greatest possible claims on us Christians for sympathy. Orthodox Hinduism gives them precious little sympathy! I have down on my notes here an illustration to show how orthodox Hinduism may be expected to treat a Brahmo when he marries his daughter, who may be a widow; but I am confined for time, and must pass it over. My point is here that we do not need to lower our colours an inch—nay, not a fraction of an inch; but that does not free us from stretching out the hand

of Christian sympathy, that we may show that we feel with men who are freeing themselves from the trammels of a past faith, and struggling into the light of something infinitely grander. Looking behind the surface of society, there are very strange forces at work. I have oftentimes had young men come to me from the educational institutions and say, "I am a Christian. False gods I no longer worship; heathen customs I no longer observe. My friends know that I have no faith in Hinduism; but I shrink back from that step which would rend me from my people, and whatever influence I have over them. I believe that God will graciously regard me in His infinite compassion."

I know families where the Bible to-day is a household book, read as you read it. Ah, Hinduism contains many followers of the Lord Jesus! The Church's roll may never be increased by their numbers, but they are nevertheless victories of the Cross. By ^{Secret believers.} outward assent Christianity may never enumerate them, but by heart trust and head belief they are all Christ's to-day. And there are thousands such to-day who may never enter the Christian Church. I have seen some of that class die. I remember standing by the bedside of a Brahman, who was a secret follower of the Saviour, and I never remember a finer type of Christian patience or calm trust in God for mercy through Jesus Christ than I looked upon that day. Let not our haste value lightly these unobtrusive triumphs of the Cross. Encroachments on the regions of the foe are oftentimes followed by territorial aggrandisement; into the realms of error the boundaries of truth are oftentimes extended long before the mere passer-by wakes up to the recognition of the fact. Nay, in the very centre of this Hindu citadel, around which each successive age for the last three thousand years has drawn its cordon of defence, into the very heart, right into the keep of this Hindu fortress, entrenched so firmly behind those proud and massive walls of superstition, with their towers embattled high, the growth and build of by-gone centuries, there are who acknowledge the wizardry of the Cross, and meekly bow them before the Prince of Peace. May I just give you a prayer of one of this class: "Loosen the bonds of ^{A cry from the darkness.} my unrighteousness, and take me to Thy Father's house. Oh, Thou Moon of Righteousness, with clasped hands I call upon Thee; take me to Thy Father's house!" Through the dark, dense serried phalanx that holds them back they may not press nor cut their way; but as they look from out the embrasure of some high parapet wall, and see the standard emblazoned with the Cross, borne by a swelling host, from post to post e'er advancing, ne'er retreating, many a heart swells big with joy at the salvation which is nigh, and in the triumph of the Cross, with true patriotic foresight, reads the augury of future greatness to a country long ground beneath the iron yoke of prejudice, long prostrate 'neath the heavy heel of hoary superstition's power.

Rev. W. J. R. Taylor, D.D. (Reformed Church in America): Mr. chairman,—The thrill of the great grief that has fallen upon your

people, and upon those of the German Empire, trembles in millions of American hearts this day. We can never forget the sympathy that was extended to us from your beloved Queen, and from the aged Emperor of Germany, in the time of our own great sorrow. These

The tie that binds. bonds are very near and dear; but it is a closer tie that binds us to you and to all these fellow Christians in these great assemblies of this Ecumenical Council of the Christian world. I am to speak this evening for Southern India, but I am not an Indian. I am neither a West Indian nor an East Indian, and least of all an American Indian; and yet it so happens that in the providence of God my lot has been cast in a Church which has had to do with Indian Missions from its very beginning in our country, more than two hundred and fifty years ago.

One of the earliest ministers of our Church, who came to us from Holland, which was then in the height of her power in the East Indies, was settled at Port Orange, which is now the city of Albany, **An early Missionary.** the capital of the great empire State of New York. That man, not content with preaching to the Hollanders who had emigrated from his own land with him, studied the language of the Mohawk Indians, became a preacher in that language to the surrounding savages, brought them into the fellowship of Christ and of the Church of which he was a minister, and on the record of that old Church you will find to this day the names of scores and scores of Indian men and women who were brought to the knowledge of the Saviour through the preaching of that godly man; and that was several years before John Eliot began his apostolic labours among the Indians of New England, and still longer before he gave them his Indian Bible.

In later days our interest in India centred nearly seventy years ago in the person of a single man and of his godly wife. He was a Christian physician, not a minister; but his heart was so moved by the story of idolatry in India and by the love of Christ, that he gave up a lucrative profession in the State of New York and sailed for Ceylon. In those days you know it was a very long voyage; but there he went with his holy wife, and for a few years rendered Missionary service there. Then he went to

Dr. Scudder's career. Madras, and there he remained year after year alongside of the veteran Missionaries of your British Societies, and especially of the old Missionaries of the American Board of Commissioners for Foreign Missions. That man's name is a household word in American Missions—Dr. John Scudder. Several years before he became an ordained preacher, he stood there surrounded by these early heroes of the Missionary service, and maintained his post until in his old age he fell with his armour on. But the history of that man ran into that of his family. He was a godly man, who believed in the good old Covenant of God made between the fathers and the children to the latest generation. God gave him seven sons and one daughter. These children could not be educated in India, so he sent

His family converted. them to America. Not one of them was a professing Christian when he left his native land for the land of his father's nationality; but the old patriarch and his wife, believing in the Covenant, believed that every one of those children would be converted to Christ and sanctified for His service. Every one of them was brought to Christ after coming to our own land. Every one of them was consecrated to

the Missionary service. Every one of them went back to India except one son, who died while he was a college student in our own institution in New Jersey; but he too was consecrated to the Mission service.

God made him a Missionary to many a one, though he himself ^{All Missionaries.} could not go and preach the Gospel to the heathen. So from this Missionary family has grown what is known as our Arcot Mission. It has been occupying territory alongside that of the Church Missionary Society, and for all these years the labourers of these two Societies, of these two Churches, have been working in the most absolute harmony. As one of the officers of the Church Missionary Society said to me only yesterday, "There never has been a jar between them; they have known but one Lord and one Master and one work, one great object and one spirit moving them." So they stood side by side; and it has been a privilege that our American Missionaries could work in your own great Indian Empire not only to bring heathen to the feet of Christ, but by the grace of God to secure that Empire to Britain.

I remember, when I was a lad in the seminary, reading a question that was put to a distinguished man in India of this kind: "By what tenure does England hold India in her possession?" And the answer was: "By her fidelity to the Word of God, by her loyalty to the Cross of Christ;" and if Christianity should ever depart out of India, the brightest jewel in the Imperial Crown of your Empress of India would have dropped from it. Now what has become of the Mission that was instituted by that godly man and by his wife? There it stands to-day among the Tamils and the Telugu people. They represent some 14 ordained Mis-

The Arcot
Mission.

sionaries, 186 native helpers, of whom let me say to these Christian sisters whose hearts are thrilling with Missionary fervour, 43 are women. They have 8 stations and 83 out-stations, with about 1,700 communicants in their 24 churches, with from 2,500 children in their village schools, with 2 boarding schools for girls and 4 for boys, and 7 high-caste schools, and in those high-caste schools there are between 500 and 600 girls of Hindu families. And then, following out the tradition of the Mission, beginning as it did with a Medical Missionary, Medical Missions have always been maintained in those districts, and by those brethren. In the hospitals and dispensaries attached to that Mission, during the past year ending 1st of April, 1888, over 7,000 patients have been gratuitously treated. Now I have done with figures, for figures are valuable only as they reveal facts, and the facts are that these Missions are there by the grace of God, and by the service of His consecrated men and women, to stay till those native Christians and native Churches shall no longer need Missions, but shall be self-supporting, self-propagating, and self-governing Churches, and they are rapidly advancing to that position.

Dr. Chamberlain has gone, intent on organising a National Church in India. The representations which he made on his way in Edinburgh and in other places in your Empire have carried ^{A National Church in India.} conviction to the minds and hearts of many of those who were engaged in this service, and I have no doubt steps are being taken which will lead not merely to the organisation of a native National Church of this kind, but a looking forward to the time when there shall be a closer union and a more thorough co-operation in Mission work by all Protestant denominations in that great Empire.

I close with a single appeal. It has been found in your own Churches, I suppose, as well as ours, that the advance movements are always made by the Missionaries themselves, and by the native Christians whom they have gathered under the banner of their Lord. The reluctance, the hesitation, the dilatoriness, the obstructions, come very largely from the Churches at home. In one of the heated battles of our late civil war in America, a negro standard-bearer carried the colours of his regiment so far in advance of the first rank of soldiers, that the commanding officer sent a man to him, ordering him to come back with the colours. But that patriot fired up in a moment, and said, "These colours never go back. Bring up your soldiers!" Now over in India there is many a trusty standard-bearer far out in advance of the first line of our Churches at home, and those standard-bearers are there beneath the banner of their Lord, with the cross and the crown upon it, and they say to us, "These colours never go back! Bring up your soldiers!"

As the Churches hear the cry as it is echoed across the seas, as it comes from the trumpet tones of this Conference, as it will come down through the Church Organisations and Boards into the individual hearts of men and women, can we retreat while our Leader is in the advance? while those noble-spirited men and women, led on by Missionaries of the Cross, who have brought them out of the very darkness and desperation of heathenism, are away out in the front line? Oh! if the voice of this Conference could be sounded along the nations round the whole globe in the tones of the living Gospel and the living Christ, it would be simply to re-echo the words of the standard-bearer. He stood his ground, the colours did not come back, the soldiers were brought up, and then came victory. So shall it be under the banner of the Lamb!

Rev. A. H. Arden (C.M.S., from South India): It was my great privilege to go out in 1864 under the Church Missionary Society. I was in the Telugu Mission for ten years. I then came home for a time, and subsequently went out to Madras as Secretary of the Church Missionary Society. Whilst there I had the privilege, not only of visiting the Mission in which I had been for ten years, but also of seeing much of the work in other parts of the Mission-field worked by the same Society, and of staying a good deal with the Missionaries of other Societies.

When I look upon the large number here who are really interested in Mission work, I hardly can help using the opportunity for reminding the Church of Christ how very little after all we are doing for this great and glorious work for which the Master went before and died. Looking at the very lowest ground—merely looking at the £ s. d.—I think, instead of being encouraged and cheered we ought to feel that we are only just on the threshold of Mission work; and that if ever work is to be done really worthy of Jesus Christ, it must be by a far greater amount of earnestness and self-denial.

Let me put it in a very practical light. Just let us take a comparison. The London School Board (I have taken the statistics for the year 1886) taught considerably under half a million children. In India alone we have two hundred and fifty millions of people. These Cost of Missions and School Boards compared. half million are at our own doors; we do not have to go these enormous distances, and we have not to support the very expensive colleges that there are in India under Mission work; but here they are, not the children of the rich people who go to our great public schools; merely those who send their children to a Board School. Here is half a million at home; there are two hundred and fifty millions in India alone, and yet, putting the whole effort of the United Kingdom together, what do we do to carry to heathen nations the unsearchable riches of Christ? The London School Board spent exactly twice as much as the whole country gives to carry the Gospel of Christ over the world. That is to say, to go over the whole world, to the thousand millions without Christ, we have not half what you require to educate half a million of children at home. Until, therefore, more is done, till God's people realise the greatness of the work, we cannot expect any very great and very glorious amount of work to be done. But still God has taught us this: He has shown us that if we will only make the smallest effort, He is willing at once to bless it—willing at once God's willingness to bless. to give His choicest blessing upon the most feeble effort which His children make. Sometimes people say, "What are the results of your Missions?" Well, what are they? I am perfectly aware that we ought not merely to judge it as a matter of £ s. d. But suppose we do, Mission work does not in the least shrink back from such a comparison as this. At the present time, according to the most careful statistics, in India alone we have half a million Christians, and putting the whole Mission-field together, we have about three millions.

When we go to India there is very much to encourage us, very *much* considering the effort we make; and yet after all *little*, because the effort ought to be so very much larger. We Cause for praise and humiliation. have heard from the first speaker that there is very important work going on with regard to many, besides those who actually come out and confess themselves Christians—that many of the young men in our schools and colleges have been brought to a knowledge of Jesus Christ, and, in many cases, apparently to a heart belief, though without open confession; but still there seems to ring in our ears those words of Christ: "If any man is ashamed of me, of him will I be ashamed." We are thankful to see the advance; but we must remember that advance is not full Christianity, unless it is accompanied by a bold and earnest profession of Jesus Christ. To be a Christian a man must grasp Christ; and I cannot imagine a man grasping Christ, and realising all that Christ has actually done for him, without his being led to go even to death, if necessary, in order to confess his Lord.

In the Masulipatam Mission with which I was connected, we had a very large college, and the great object of the founder of it—Mr. Noble—was simply to bring souls to Christ. I think it is a The Robert Noble School. very advisable and very happy thing that there are different views of the work—all right, only viewing the work from different points.

Mr. Noble made it his one great object to win souls: and what was the result? I think there have been about twenty Brahmans who have embraced Christ from that college; and to show you what style of men they are, the Director of Public Instruction, when I was in Madras, used to give a gold medal to the man who passed the higher university education in all the Northern Circars. No less than twice that gold medal was carried off by Brahmans who had embraced Christianity at the very risk of life itself.

Then we go to that most interesting Mission of Travancore, where for a long time the effort was made to resuscitate the venerable old Syrian Church. Here, as in so many of our Indian Missions, the work was not begun by a Missionary, but by a military officer. I cannot help taking this opportunity of saying how deeply we are indebted to officers of Her Majesty's army and to civilians in India. It is perfectly true there are black sheep; but, as far as my experience goes, I do not hesitate to say the most liberal supporters and the greatest helpers in Mission work are the officers of the army and the civilians in the Indian Government.

A short time before I left India I was talking to the Archbishop of the old Syrian Church—a man with a great deal of go in him, a man who can talk English almost as well as we can ourselves, and a man who was proud and delighted to say that he had got his education in Principal Miller's magnificent college in Madras. Even that one case shows what a wonderful influence for good it has.

Then we pass on to the great field of Tinnevely, which is about the size of Yorkshire. A great deal has been done there, and it is a wonderful work. I think if there is one lesson to be drawn from our Tinnevely Mission

it is this: It is perfectly true that Christ says, "Go into all the world," but is also equally true that if we want to make an impression we must to some extent *concentrate our forces*. We have at the present time considerably more than one hundred thousand Christians in Tinnevely, and a very fair number of these are high-caste men. Velálans, who are a high class, form a considerable item in the converts in Tinnevely.

What is this the result of? *It is the result of concentration.* At one time, putting the Church Missionary Society and the Society for the Propagation of the Gospel together, we had more than twenty Missionaries working in a tract of country the size of Yorkshire, and we cannot wonder when that was the case that an impression has been made. *Now we are able to withdraw all our European Missionaries. We have not a single Missionary, so called, in Tinnevely. We have Missionaries in the Training Institutions and colleges, but with the one exception of the Bishop we have no Missionary in the district, BUT THE WHOLE IS ENTIRELY WORKED BY THE NATIVES THEMSELVES.* They have about sixty native pastors, and the native Church contributes quite enough to pay every farthing of the salaries of those native pastors. Then we are beginning to train them to a great deal of self-government. I do not think the time is come for handing it entirely over to them. We have been making various ventures in that direction, and I think we have come to the conclusion that the

time has not yet come for the native Church to stand alone. It seems to require the help of Europeans still. Directly it is left, it seems to begin to totter a little. It requires the support and help of the European arm.

In conclusion, I will only add that our great difficulty in the *District* work now is, not to get the Hindus or the Mohammedans of India to listen to us, but to supply them with the teachers that they are asking for. I only long for the people of England to realise the fact that our Missionaries, times without number, have had to refuse deputations that have come from heathen villages begging and entreating us to send them a Christian teacher. Times without number we have had to send them back without a Christian teacher, simply saying, "We have not the means to send you a teacher." I only wish you would take up the challenge. I could find you a hundred heathen villages that would be thankful to receive native teachers, if only we had the means of sending them. I am perfectly sure that God is willing and ready at once to bless us when He sees us putting forth the earnest, the real, the sincere prayer. I am perfectly sure when He sees *that*, and sees the corresponding reality of it in our *gifts*, then we shall see nations born in a day, and Christianity will sweep over many of those great countries that are now lying in the very depths of heathenism. Let us thank God for what He has done ; and let it be a great encouragement to us to go forward.

Rev. W. F. Armstrong (American Baptist Mission, Telugu) : My wife and I are given twenty minutes between us. We represent what are, in some respects, two of the most remarkable Missions of modern times : she, the Karen Mission ; and I, the Telugu Mission. I want to confine myself to this latter, although I might speak of Burmah as a Mission-field, as my residence is at the present time in Burmah, amongst the many thousands of Telugus in that part of the world. I was sent here by Christian brethren of Burmah,—Telugus, Tamils, Burmese, Karens, Chinese, English, and Eurasians. One Mohammedan, not a Christian at all, contributed of his own accord, and considered it a privilege, £10 towards the fund raised so heartily and in so short a time by the brethren in Moulmein to send me here as their delegate.

But I will not speak of Burmah, for I have but ten minutes to speak in, and my wife will speak of the Karen Mission. The story of the American Baptist Telugu Mission is one of very great interest, one fraught with many lessons for Christian workers. I will tell it, of course, very briefly ; but I want you to gather the lessons from it as I go along. The Mission was begun fifty years ago. Thirty years were spent with scarcely any result ; time and time again the Missionary Union, the American Baptist Foreign Missionary Society, talked at their annual meetings about removing their one Missionary from India, and putting him among their other Missionaries in Burmah. They had on the

Teachers the
want in India.

American
Baptist
Telugu Mission.

Began fifty
years ago.

Missionary map, which was hung up before them at their annual meetings, a number of red marks to indicate the stations in Burmah, and they seemed like a cluster of stars; then, as they looked across the Bay of Bengal, they saw but one lone star on that side of the bay, indicating their only Mission in that part of India at that time; and at one of the meetings, when it was being discussed whether to abandon this Mission or to reinforce it, it was spoken of as the "Lone Star Mission." Dr. S. F. Smith, the poet, author of the national anthem of America, was present at that meeting, and took up the idea of a lone star; he worked it up that night into a beautiful poem that has become historic, picturing in the perhaps not far distant future a glorious constellation of stars in that region; that prophecy has been fulfilled most gloriously.

Fifty years ago the Mission was begun. Thirty years were spent with scarcely any result.

The venerable Dr. Jewett was labouring on in faith, and he said at last, "Brethren, you may give it up if you can, but I cannot; I will go back in some way or other. I do not see how, just now; but the Lord has laid it upon my heart, and He will send me back; and I must labour as long as life lasts for the Telugus." Said Dr. Warren, the then Secretary, "Well, brother, if you are determined to go back, we must at least give you decent Christian burial out there, so we must look for somebody to go back with you." Rev. J. E. Clough was found, and was sent out as Dr. Jewett's fellow-labourer. Ten years more were spent in almost fruitless toil, as it appeared; but the Gospel was being preached. A new station was formed a little to the north of the old station. By-and-by, one by one, the converts began to come. Ten years ago the Lord graciously surprised His people. One day the Missionary's house was besieged

Dr. Jewett's resolution saves the Mission. by a number of Christians. He did not know them to be Christians; but they came down and piled up their idols in the Missionary's compound, or yard, and asked for baptism. The Missionaries and the native preachers—for they had just a few—had been going round all over the district preaching and distributing portions of the Word of God; and then the famine came, and they did more preaching than ever. Mr. Clough was enabled to get large companies together along the banks of the canal that the Government was digging to give the poor famine-stricken people work; he and his native workers preached night after night, and instructed them in the ways of God's grace to men, till thousands gathered round and sought baptism, on profession of their faith in Jesus Christ as their Saviour.

Rewards of faith and patience. The Missionary thought—well his mind was filled with various thoughts. If they had come in ones or twos he would have thought, "This seems to be God's work;" but when they came in thousands he did not know but that it was some excitement, that might pass away in a short time; and it behoved him and his co-labourers to be very careful. They were very careful; and they held the people off as long as they could. At last they were forced to give them an answer and tell them whether they would baptise them or not. The Missionaries gathered their native helpers about

them, and all waited upon God for direction. They received what they believed to be the mind of the Spirit at that prayer-meeting, and concluded that they would baptise the people. They examined them very carefully; some they asked to wait a while longer, so that better evidence might be obtained, but they baptised in that year ten thousand converts. Those received at the first examination were baptised in a little stream, not far from the town of Ongole. Ten thousand baptised in a year. Thousands of people gathered there one day; both sides of the stream were crowded with people. There were two administrators of the ordinance in the river at a time—but no two baptisms going on simultaneously; one was preparing his candidate for the rite while the other administrator was pronouncing the formula. All was done with the utmost decorum—no undue haste; and on that day two thousand two hundred and twenty-two converts were immersed in the name of the Father, the Son, and the Holy Ghost. Almost, you see, the Pentecostal number. And if there had been three thousand the whole number could have been baptised before sunset—a commentary upon that portion of the Acts. A parallel to Pentecost. The work has gone on from that time to this—a period of nine years. We have now, in round numbers, thirty thousand Church members, and a large number of faithful ministers, who are doing noble service for God in that region.

Mrs. W. F. Armstrong (American Baptist Mission to the Karens, Burmah): The only apology for my appearance here this evening is that I am the only Karen Missionary in this Conference. I feel that so noble a people ought not to be passed over unnoticed. Thousands of them are praying for us during this week, and it is right they should have some recognition. The Karens The Karens of Burmah. were once the hill tribes of Burmah, and treated by the Burmese with the greatest cruelty and injustice; they hid themselves in the jungle on the mountain-sides, carefully concealing the paths to their bamboo homes—a poor people, content to live on the produce of their gardens, to weave their own clothing, and to be as independent in the forest as the birds or the bees. Their religion was peculiar to themselves. The Burmese, as you know, had their idols: the Karens had none. They offered sacrifices to propitiate the demons whom they feared, but they made no visible objects of worship. They lived honest, truthful lives, before the Gospel reached them. I speak advisedly, for I have seen them in their homes, both as heathens and as Christians.

They were a marvellously moral people. They had no literature, no written language; but they had a carefully preserved tradition of a book which their fathers once had, but which, because A prepared people. they had been disobedient to it, was taken from them; and some day, their legends said, their white brother would come across the sea in a ship and bring back this book which told of the Great Father. That they once had the Old Testament seems

probable, from the similarity of their legends to much that is written there. No wonder such a people should receive the Gospel when it came! No people have ever been discovered who were so prepared for it, and whose very prejudices were in its favour. When Missionaries came among them, their old men said, "This is what our fathers told us of; this is what we were told to wait for," and they flocked by hundreds to hear it and to receive it, *not* without a change of heart. They believed the message, and with simplest faith in Christ they received the promise, "To every one that believeth." They were ignorant in many respects; but they did believe in Christ and pray to Him, and gave every evidence of a conversion such as is wrought by the Holy Spirit and is not the work of man.

I have only a few moments; let me tell you how we find them now. There are over four hundred and fifty Karen parishes; each supports its own native pastor and its own village school, and many subscribe largely to send the Gospel to regions beyond. There are about thirty thousand baptised communicants, and fully a hundred thousand nominal Christians—about one-sixth of the entire tribe in Burmah. They are earnest Foreign Missionaries, and I wish specially to speak to this. *They have their own Foreign Missionary Society, and send out their young men to the north and to the east, to distant countries, and to men of other tongues, supporting them there, and reinforcing them as they can and as there is need.* I could speak of many young men who have gone and come back, and returned again with their wives to those hilly countries by long and trying journeys, and who are now doing faithful work amongst a strange people, where they are, in many respects, as much Foreign Missionaries as we are in their country.

I would like to mention one instance in my own experience. I love the people very dearly. I hold them as my brothers and sisters; but when my husband went to the Telugus I went too. One of my teachers, who had

travelled with me in many a jungle, and who loved souls as well as I did—who had risked her life over and over again for the sake of preaching the Gospel to the heathen—was anxious to go with me to the Telugu country. This Karen girl went to India and learned the Telugu language, both written and spoken, more rapidly than any Missionary I have ever known. She started a girls' school among them, teaching them in Telugu more efficiently than any one among their own people could do, on account of their deficient training—I mean, of course, in the district where we were, and where we were starting a new Mission. She won men, women, and children to listen to the Gospel, and was everywhere respected. They called her by the same title as myself, and she was in all respects a genuine Foreign Missionary. She left her parents, her home, and her friends, and went where she never could hear a word of her own language, that she might win some of these people to Christ. She is

now living in Rangoon, and is working among the Burmese and Telugus who live in that city. She is Secretary of the Karen Women's Foreign Missionary Society—a Society that has been in

existence for some years, and which supports its own Bible-woman and directs her work. She is not in Mission employ; but her husband is a Karen merchant, well educated, a consecrated Christian man, speaking to those whom he sees during the business hours of the day upon Christian topics, as well as on business, and giving largely of his means to support the Gospel at his home and abroad.

I always felt that work among the Karens is only half-way to heathendom. Among the Telugus I saw many debasing ^{What will be the} effects of idolatry which I never saw among the Karens. ^{Karens' future?} They are, in the estimation of those who have worked among them, the most remarkable of all Eastern tribes. God has surely some wonderful plan for them; and we see a forecast of this in their eagerness and willingness to work as evangelists among other nations. Another Conference, I trust, may see some of them in your midst to speak for themselves.

The Acting Secretary: I wish to add that the Karens, once so timid, were the foremost supporters of the English Government in the late war in Burmah.

The proceedings were brought to a close with the singing of the Doxology.

THE MISSION-FIELDS OF THE WORLD.

FOURTH MEETING.

CHINA: THE EIGHTEEN PROVINCES.

(Monday afternoon, June 11th, in the Large Hall.)

Sir J. H. Kennaway, Bart., M.P., in the chair.

Rev. Principal Grant offered prayer.

The Chairman : Ladies and gentlemen,—We enter this afternoon on a new part of the programme of this Conference, this being the first of a series of larger meetings at which we look to hear detailed accounts of the Missions from those who by personal experience or close contact with Missionaries are best qualified to give those accounts. Not being in that position myself, I shall only detain you for a few minutes ; yet I feel it right to offer a few words

Hearty
welcome. of hearty welcome to all those who have come from a distance to take part in this great Conference, which was so well inaugurated by that wonderful gathering on Saturday afternoon. Considering that this is only one of three meetings going on at the present time, and judging by the numbers here, it seems as if the interest was being well maintained so far, and I am sure it will be to the end. It is pleasant to think that we can meet to discuss and consider this great question in the free and open day.

What strikes us in this large gathering from all parts of the world of varying sects is, that we are happily enabled to come

United in one
cause. together and to deal with this great subject which is common to us all. We may heartily rejoice, in the words of the poet :—

“ Though differing creeds may sever,
Or varying sects divide;
No power shall sunder ever
Hearts that in Christ abide.”

We know, from experience and from history, that though perhaps we might wish there were fewer Societies at work in the Mission-field and more workers, yet there is room for all, and when

they come side by side together in the work of converting the heathen, minor differences—differences which at home are not minor, perhaps, but very large and great—disappear in face of the common foe, the great masses of heathenism who have to be reached and influenced. In face of that common foe we have to sink our differences; we have to forget that which divides us, and to rejoice as brothers and comrades fighting the same battle, serving under the same Captain, looking to the same ends, and to go heartily forward. We rejoice to see our brothers from across the great Atlantic here to-day. We were glad to hear from the representative of Germany the other day. Our French brethren, too, we welcome, remembering what a baptism of fire and blood they had to pass through, and we hope and trust that they, too, will be fellow-workers with us. Happily, towards the close of this century of Missions, we do not need to apologise for the existence of Missions. We can No apology needed. show our results. We can say that three millions have been brought to the knowledge of the truth: that there are three millions now living ready to testify to the truth. We do not say that this is much, but it is something to have achieved in view of the smallness of our Missions and the vast field over which we have had to work. We know we have the testimonies of men in high places, men not favourable to Missions, official evidence and evidence from other quarters, of the civilising and humanising influences which can be traced directly to the efforts of our Missionaries, and we say there is abundant encouragement to go forward.

We go to-day to China, that wonderful country with its four hundred millions of inhabitants, of people who seem to be in many respects like the Jews, inasmuch as they retain their nationality The Chinese. wherever they go; they retain their race, they retain their customs, and they are a people apart, though dwelling in the midst of foreign nations. How curious it is to watch the struggle going on in many parts of the world to put out these pushing, energetic Chinese from coming in and competing with the workers in different places. Look at the early work of the Church Missionary Society in Fuh-chow. For eleven years did Weldon, Fuh-chow Mission a lesson in perseverance. McCall, Furnley, and Smith work without one single convert or the prospect of one; and just as the Committee at home was coming to the conclusion that the time was not ripe for this work, and that they had better abandon it, Smith wrote to them and asked them to wait one year more, and at the end of the year he reported that he had three inquirers. Now, a few years back we saw a great extension of the work at Fuh-chow, and in the neighbouring country. Let us do our part, let us each one and all realise what it means, these four hundred millions; let us realise what are the efforts of those men who are gone forth; and let us pray to God for a blessing on them, knowing that as the work progresses abroad so there will be abundant blessings at home to those who further the cause.

Rev. Judson Smith, D.D. (Secretary, A.B.C.F.M.): Mr. Chairman and Christian friends,—It is the characteristic of Christianity to attempt the seemingly impossible, and, with God's blessing, gloriously to accomplish that which it attempts. At the very beginning the problem which was set before the Christian Church of diffusing the truth and winning converts to the faith throughout the Pagan world was to human judgment an impossible task. What could be accomplished, that handful of believers in Jerusalem, a distant part of a conquered province of the great Roman world, effect against the learning, the culture, the strength, and the intense opposition of the mightiest Empire of the time? I say, to human judgment, to attempt to spread the Gospel all abroad was impossible, and yet we know what happened. We know how that faith spread from Jerusalem throughout Palestine, throughout Syria, into Asia Minor, beyond into Macedonia, into Greece, into Rome, into Arabia, into Egypt, raising up confessors in every city and province of the great Roman Empire, changing the tone of the Roman Empire, which at first was a tone of scoffing and utter contempt, into a tone of intense opposition and determination to wipe out this pestilent sect. Beneath the blows of persecution Christianity bled, but grew, and after two centuries of persecution a Christian emperor sat upon the throne, and Christianity had displaced the heathenism which once was everywhere triumphant. Here was the impossible attempted under the guidance of the Divine Spirit and gloriously accomplished.

A similar task in its proportions, its vastness, and difficulty, though very different in its character, confronted the Church when the great Empire fell before the inroads of the northern barbarians. Here was the task set before the Church, not to enter and hold a thoroughly civilised and organised community and transmute it, as far as might be, into a kingdom of the Lord Jesus Christ; but another task, to enter in among peoples that were on a far lower stage of development—rude, barbarian, pagan; to cast upon them the spell of the new faith; to bring, if possible, into their life the true moulding power of Jesus Christ, that the nations which were to arise might be Christ's from their foundation. This was the task to be worked out in barbarian and pagan Europe, the Christian Europe that was to be. An impossible task also if we consider the forces that were arrayed for it, and omit that Divine power that always works in the Christian Church. And yet the impossible here also was achieved. This land of England, pagan and barbarian as utterly as the tribes of Central Africa are to-day, received the Gospel, and that Gospel wrought at the heart and life of the nation, and made a barbarian and pagan England at length a Christian England, the Christian England that has risen step by step in strength, in power, in richness, in civilisation, in abundance of gifts for the nations.

The modern Missionary enterprise is a task of very much the same kind as those to which I have called your attention. Measure the forces at work in these Missionary Societies. I grant that they count up a very goodly number of men and a very goodly array of forces combined in this work, yet put them all together and set over against them the masses of the heathen world that are to be reached,

Another task achieved.

The task of Modern Missions.

the multitude inconceivable still dwelling in darkness beyond one whisper of the sweetness of the Gospel, and we have here another task quite impossible; it is absurd; these Missionary Societies attempt a thing that never can be done—to spread Christianity over the globe, to overcome the opposition which the Gospel must meet in every country where Moham-medanism has sway. In such a great continent of darkness, ignorance, and superstition as Africa, in such a populous country as China, a fortress against all the approaches of Western knowledge, against all Western arts and Western customs and Western faith, I do not wonder that men who have no faith in God, and who do not see His hand in history, declare the task of Christian Missions nowadays an impossible and absurd one. If the human forces arrayed in it are all the forces that are at work, it is impossible. But we work under a leader; Christian Missions have been inaugurated, not by human agency, but by the Divine Spirit working upon men, and calling them forth to a Divine and glorious service, and it is this that is our confidence and our strength.

Impossible
without God.

Now, with regard to Modern Missions, it appears to me very obvious that the evangelisation of China presents, perhaps, the most difficult task. I doubt if there is a problem confronting the Christian Church to-day that equals in intrinsic difficulty that which is presented in the evangelisation of the Chinese people. If we had no history behind us, if we had no written Word before us radiant with its promises, our hearts might fail us; we might well say, "This task is too great," and recall our forces, and turn our thoughts to that part of the Missionary work which is more easy, where fruits are more quickly brought forth, and where the promise of complete success is greater.

The most
difficult task.

The difficulties of Missionary work in China I shall leave for those who are more conversant with that work by personal participation therein. There are two or three things, however, which are so obvious that I must allude to them. It is not simply the greatness of the population of China that makes her evangelisation difficult. It is rather the institutions of the Chinese, it is the Chinese character; it is the Chinese history, inwrought into institutions, instinct in the life of the people, making them a nation by themselves, exclusive, caring not, knowing not, heeding not of aught that goes on in the world outside of them, not desiring the arts we are so ready to bring them, not wishing for the institutions that we would gladly see thrive among them, scorning the faith that we deem their life and their salvation. It is worth while to note what has been done in Missionary work in that Empire. I shall not now refer at all to those preliminary movements in the Middle Ages, in the time of the Reformation, which have made the Chinese people to some degree acquainted with the Christian faith. They have their significance and their value, but we are concerned in that movement for the conversion of China, which began with the labours of the venerated and honoured Dr. Morrison in the year 1807.

Causes of diffi-
culty in China.

Dr. Morrison's
labours.

Eighty years ago this Missionary work began in the heroic and self-denying labour of a man who almost literally buried himself in China, for China's redemption. He was like those who work at the foundations,

content to do his work and finish his toil out of sight and hearing of men, looking for his reward to that day when on those foundations by God's blessing the finished structure shall appear in beauty and strength. All honour to the pioneer; and the Missionary work in China very largely to this very day is of this sort. We have scarcely got beyond the period of pioneer work. It is still true that the man who goes to China to undertake Missionary work must be content to labour underground and out of sight, he cannot expect to send back to this country and to other countries the swift report of great achievements; he must make up his mind as the Church of Christ must make up its mind to hard work, long work, patient work, the fruitage of which shall be by-and-by, not to bless our eyes, but to bless the eyes and rejoice the hearts of the generations that are to come.

The work still
pioneer.

It is true we have now thirty-three Missionary Societies at work in China. The British Societies which began the work have taken the lead up to this time, but other Societies from other lands have joined them in the task. We count up above one thousand Missionaries in China. We are able to communicate to you that there are thirty-two thousand Protestant communicants in China, and that there is growth in other respects correspondent. We have this to cheer us; in 1877 the number of communicants was a little over thirteen thousand; at the end of 1887, ten years, the number had risen to thirty-two thousand, far more than doubling itself within the decade. It is a proof that the task is not impossible, that the Chinese heart may be touched, that faith may spring up in that stubborn soil, that God's glory may be displayed among them, as it has been elsewhere among the people to whom the Gospel has gone. We take courage at the results already gained, and yet we do not reckon the importance of our work by the results that we can now explain.

Is there hope for the future? Is it a promising work? I doubt if that is a question which it is ever fit for the Christian Church to ask in connection with labour. Is it our duty to evangelise? that is the question to consider. Whether it is hopeless or not, who can tell? Has it been a hopeful task planting the Gospel in the earth and evangelising the world? God has waited eighteen centuries to see the fruit of that peerless Sacrifice on Calvary achieve its results in the conversion of the world, and to-day more than three-fourths of the population of the globe still remain outside the kingdom of our Lord and Saviour Jesus Christ. Is it a hopeful task? Yes; the promise of God is given to the Church of the Living God. His kingdom shall triumph over all. Is the task of Christian Missions in China a hopeful one? Yes; not because thirty thousand now are counted among the communicants, but because God has written it in His promises that the children of Sinim shall also come and share in the glories of His eternal kingdom.

The question
for us.

We have God's
promise.

Rev. J. MacGowan (L.M.S., from Amoy): Mr. Chairman, ladies, and gentlemen,—It seems to me eminently appropriate that the subject of our first meeting in this great hall should be China. The subject is a large one. There are some themes, you know, that are great from accidental circumstances. This subject of China, inherently and by its own right, is a large one and always will be so.

Just think of the country. You begin away at the South of China where you have a tropical vegetation, and almost perpetual summer. You travel over great plains teeming with population, through great towns, great cities, and innumerable villages; you come to great ranges of mountains, with their valleys, their peaks, and their mountain passes, with scenery so beautiful that, under other circumstances, poets and painters ought to be born there; you pass again along the great plains with the great cities, and villages, and towns as numerous as ever, with signs of mineral wealth abounding. You pass over great rivers, amongst the longest in the world. You pass to the frontier of the Empire, where the mountains of the Empire are clothed with perpetual snow, and where the frozen hands of winter grip the mountains, and even the sea along the shore, in its icy grasp. We have heard of its great population—three hundred millions of people. Can you grasp this idea? These great numbers are exceedingly vague. Smaller numbers are much more easily understood. You have to live amongst the people, to go into those great cities, and to walk along those narrow streets and the great thoroughfares and see the population streaming up day after day, and then you begin to understand somewhat of this great and mighty population.

Its features
and claims.

This afternoon we are told we must give facts, and so I mean to give you just two pictures of our work in Amoy. The first I will bring before you is one of our Christians,—a man rough, uncouth, unlettered—a man very much wanting in the graces and culture of some of the more educated Chinese. Many years ago this man was a most confirmed gambler, who had the reputation in his own village and in the regions round about, of being the greatest gambler in that part. We in England do not understand the meaning of that word “gambling” as the Chinese do. This passion is born in the Chinaman, it is in his very blood, and in his fibre; and when you talk about gambling you have to go to China to see what it is there. This man that I speak of was pre-eminent as a gambler. His wife entreated him to give it up, and his father did too. The father, who is a great power in China, would ask his son to give up gambling, and he would promise to do so, but when he got away from the influences of home again the great passion came back. One time at an annual festival in the village the father wanted to shame this man, and he took him and tied him to a stake in the front of all the village and in the presence of all the young men of the neighbouring villages. But it was no use. But one day the man was passing along the streets of Amoy when he came to a crowd where there was a Missionary preaching. He came to the edge of the crowd, and some wondrous power seemed to seize hold of him. He told me, “I did not understand very much what the Missionary said, but there was something about him which seized hold of me and I was controlled as I never was

Work in Amoy.

A Chinese
gambler con-
verted.

before in my life." He went home. He said, "I must hear more of this." Next Sunday he went to church, the passion for gambling disappeared. The demon was driven out of him, and he became not only a Christian but a preacher of the Gospel. It is one of the most hopeful signs of our Christianity in China to-day, that our converts are preachers and that though the number of Christians in Amoy is very large, the great majority of them have been gathered in by the Christian natives themselves. After that he went home with money and goods that he had earned. As he came to his native village the young men gathered around him and they said : "You have been very successful in gambling operations lately ;" but he said, "I gamble no more." They thought it was a huge joke. Then he came to his own home. His father and mother said nothing because he had brought back goods and money. A month afterwards he returned again with money and goods, and as he was nearing his village he was seized by a number of men belonging to a large clan, and he was captured by them and was held to ransom. In those days law did not

A living witness.

exist much in that part of the country, and villages that were strong seized and apprehended whoever they could lay hands on. When he was seized he said, "Yes, take my goods and take my money ; my desire is to go to your village and preach the Gospel, and if I can do so at the expense of my money and goods I shall be very willing." He was carried to the village, and whilst standing in an open space waiting to learn what the ransom should be decided to be by the elders, the crowd gathered round him and they stood and listened, and listened ; no man had ever dared stand and preach in that village before and tell about Christ ; and he heard some woman say, "We cannot take this man's money, we cannot take his goods ; what he says is beautiful." And by-and-by the men gathered round, and took him to the men who had taken his goods, and they gathered them together house by house, and gave the goods back to him and let him go home. What has been the result of all that ?

To-day in that man's village there is one of the most active and powerful churches we have in the whole of our work. The church is self-supporting, and has six Mission stations in the villages round about, worked by the members, and that village is one of the finest in all that region. I believe there is no church in all China more active and more vigorous than it, and I verily believe there is no church in Christian England more active and earnest in the salvation of men than this church.

A prosperous church.

Now for another picture. You must go with me now to one of the poorest counties in China. This is a county where I have spent some of the happiest years of my life, and the recollections of some men and women I have met there are among the pleasantest memories I have, and

County of Gracious Peace.

I would not lose them for all the world. The county is called the County of Gracious Peace. I have often wondered why that name was given to it. I have sometimes thought I would like to see the kind of men that gave the name to the county, for it is a grim satire on the county. It is one of the poorest of counties. Many a time I have seen fathers and mothers with their little children by their side, trudging down the rough road to Amoy to sell their children in order to get bread for their families. Now, in due time God determined to bring the Gospel to this county. It would seem to us, as men, that the man

to bring the Gospel to this county must be a man of chosen ability, who is known throughout the county for his virtue, his name, and his life. Come with me to one of the villages in this county. It is most beautifully situated at the foot of a mountain, from the top of which you can see almost all over the county. In front of the village is a beautiful stream, coming right out of the heart of the mountain, and it is never dried up. Close beside this stream lived a small farmer; his family had lived there for many generations; he was well known; but there were forces at work, and by-and-by the farmer had to leave the place. He was a man apparently of no character: if you looked him in the face steadily for some time his eyes began to quiver: he could not look you straight in the face for any time: he was not a strong character. At the time he was an opium smoker, and the paternal acres had disappeared until he had, I think, only one left. The family home was in ruins, and the question was being raised whether he should not sell his wife and children to get opium.

An opium
smoker.

Just then his wife and he consulted together, and he said, "I will go down to Amoy and try to retrieve my fortunes." Fancy an opium smoker going to retrieve his fortune, with no God, no great principle in him to help him day or night. He came into the neighbourhood of one of our churches: he heard the Gospel, and in a month he was cured, and his first impulse was, "I must preach; I must go to my family and my village, and tell them about this wondrous Gospel that has changed me." Men said to him, "You have not made your fortune: where is the money to buy back your acres?" But he said, "I want no fortune; I have God; I have Christ; I have this wondrous Gospel; and I want no more." He went back and preached, and to-day there are in that region eleven churches and seven Mission stations. Ten of those churches are self-supporting. These men, so miserable, elect their pastors and preachers, and pay them well, and the last time that I visited them, at the end of last year, I myself baptised fifty men and women. Wondrous was the story that these men and women had to tell me. Women stood before me and told the experience of their lives—women who had never dared to stand before an audience before. My friends, Christianity is bringing women to the front, and the sooner that is done permanently the better.

His conversion.

Fruit of his
work.

[Sir John Kennaway left the chair, which was occupied during the remainder of the meeting by Dr. R. N. Cust.]

Rev. Francis H. James (B.M.S., from Ching-chow-foo): Sir, Christian friends,—In 1859 the Baptist Missionary Society sent two men to labour in the city of Shanghai. There they laboured for two years with great difficulty, for that was the time of the Taiping Rebellion. Soon afterwards the Five Ports in China were opened, and at Che-foo, in the north of Shantung, these two brethren went to labour, and work was carried on there for nine years. They had many discouragements. During this period

Shanghai
Mission.

nearly all the Missionaries either died or had to go away. In 1870
Mr. Richard in Che-foo. Mr. Richard went to labour in Che-foo, and after being there for some five years, he decided that as they had Missionaries in Che-foo belonging to other Societies, and there was no resident Protestant Missionary at that time in the interior of Shantung, he would go and live in the interior.

He went to the city of Ching-chow-foo. It is two hundred and forty miles from the coast, and the people had the reputation of being the wickedest in that part of China. During the time he was
In Ching-chow-foo. there, there occurred the great Shantung famine, and, in addition to the evangelistic work, he was the means, in the hands of God, of organising a scheme of famine relief in connection with other Missionaries, which, I am glad to say, saved thousands of the Chinese from starvation. A good impression was created, and whatever the Chinese officials thought then, and may think now, the record of that work will never perish.

Mr. Jones, who had joined Mr. Richard, laboured in that city and district from 1877 to 1882, and in the year 1882 I received a letter
Success of the work there. from him to this effect: "If you come to labour in this city with us, there will be six hundred Christians who will give you a hearty welcome." I think that is success, whatever some people may call failure. Six years have passed, and now as the result of the united labour of the Missionaries, and the native Christians, who have done a noble part, we have received over twelve hundred Christians into our Church. We have in the country nineteen
A prosperous church. schools, and in the city a school of sixteen of the most promising lads selected from the country schools, who are being trained, not to make clergymen of them exactly, but that, growing in knowledge and in grace, they may in the time to come be better able, as self-supporting pastors, evangelists, schoolmasters, and teachers, to use their powers for the good and the salvation of their countrymen. We have twenty-one students being trained by my friend Mr. Whitewright, and I may say in the past two years these young men have laboured well. There has been no complaint of one of them. That is something to thank God for. These men's lives, their work, their studies throughout, have given us the greatest satisfaction.

Among our people there, I recall one whose very face is a recommendation of Christianity. I have preached in the chapel he built
A bright convert. at his own expense. It is a very nice place, and we had a glorious time. It was not altogether an ecclesiastical building, but it was a glorious place, and we enjoyed God's blessing there. We have also Elder Wang amongst them. Although we are Baptists, we can in some mysterious way produce elders. He is one of the best men I have ever known. We sat down at the Lord's table with over sixty Christians. It was a little insignificant place, with mud floors and mud walls, and paper doing duty for glass in the windows. It was very cold, and yet at the same time our hearts were all warmed by the thought of the love of Jesus Christ, who said, "This do in remembrance of Me."

I remember our native pastor Cheng telling me in one of the villages he had a number of inquirers who once gave a very practical proof of the religion they had been learning. A man had died of one of the most contagious diseases known in China, and none of the people would come near to help, as they usually do; but these men, knowing it was at the risk of their lives, put into practice at once the truths they had learned; they went and helped to do everything necessary, and the poor man who had lost his son was comforted by the self-sacrificing conduct of these inquirers. And besides what we can show in reports and tell at these meetings,—and in the brief space allotted we *cannot* do justice to our cause or our work,—there is this important result in addition. There is *less sin, less sorrow*. A great man was once labouring in a large city among the most abandoned people in the place, and his friends said, “You are wearing out your life for nothing; you are spending your strength for naught.” His reply was this,—and may God help us to remember it,—“*If as the result of my life’s labour I could be the means of preventing one of them from sinning for one day, I should feel my life’s labour to be well repaid.*”

Inquirers in earnest.

Result of the work.

Rev. W. S. Swanson (English Presbyterian Mission, Amoy): Mr. Chairman, dear Christian friends,—I feel it is impossible for me to make anything like a beginning of saying what I would like to say about what seems to me to be the outstanding problem before the Christian Church to-day. I am not here to compare Mission-fields, simply because there is no Mission-field in all the world that can compare with my own. I feel that in standing up to say something about this great question of Christian work in China, I am facing a question that is bristling all round with problems that should occupy the attention of the Christian statesman, and the Christian philanthropist, as well as the Christian Missionary. There is nothing to me more remarkable about it all than the way in which this question has projected itself and forced itself upon public opinion within these recent years. Why, the day was, and I can remember it, when all that was known about China was that it was a large country away in the East, with a remarkable people with long tails and squint eyes. But look how the question is regarded to-day. China has sprung into the plane of public opinion; it has forced itself upon public thought. China is the agony of the Colonial and American statesmen. It is the ruling power in all Central Asian questions. You cannot open a newspaper but you see something about China. And that is not the only kind of problem with which this question is bristling. You go East: you begin at the Red Sea, and pass down it, and then across the Indian Ocean, and then sail over the Bay of Bengal until you come to the Malay Archipelago, and over the southern part of the China Sea, until you come to China, and I say

The great question.

Increased importance of China.

without the slightest fear of contradiction, that of all the countries you pass the only one that is proving itself a potential factor in contemporary history is this great Chinese Empire. Some of us have been prophesying (and we never prophesy except when we know), that China would force itself on the attention of thinking men and women, and the prophecy has been more than fulfilled.

Of all the empires of antiquity China is the only one that is standing to-day, and when you have to face it in this light alone, I say you are facing the great problem of Christianity. China is heathen. **Heathenism a living factor.** Heathenism is not a dead power, it is a living factor. I might turn to some brethren from the United States, and they would tell you that Chinese heathenism is a living factor in their experience, and touches a much larger circle than is described by the number of Chinese within it. What is to be the cure for it? I sometimes think if this great empire of China were welded in one mass, and rose in the majesty of its strength, and went through the world as it did once before, who could withstand it? I love the Chinaman. He is better to me than any man else, when I think of the people, of their present condition, of what they might be, and what they are bound to be—for they are as much within the bounds of Christ's everlasting promise as the rest of us.

I pass on to look at it in another aspect. I could not help showing the importance of this work, because a clear conception of that has a great deal to do with the definition of your methods, and the kind of men you send. What are we out there to do? I **What is our work** have sometimes put it this way. We are out there to be out of it as soon as we can. What have I been sent to do? To gather in, as God may use me, and by the power of His own Spirit through the glorious Gospel of His grace, a number of men and women to the Church of Christ? That is only the beginning of it. Individual conversions lie at the base of all this question. But the work we have to do is, as God may give us grace and **To establish native Church.** ability, to raise up a native Church, self-governing, self-supporting, and self-propagating, and unless you look at it from that point you do not get properly defined the lines on which the methods of work are to be drawn, or the kind of agents to be sent out.

What have we done towards this? I think of the time when I first landed in Amoy, and became the colleague of the best men China has ever seen, the Rev. William Burns and the Rev. Carstairs Douglas.

Then our own Mission had just two small stations ten miles apart. Now we have one hundred and six stations, seven **What has been done?** native pastors entirely supported by their own people, and over one hundred native agents who have been trained to the work; and they can do the work when once God inspires their hearts. They know their people, and will do the work, and will do it at a cheaper rate than anybody who goes from this country. We have all these **Native agents.** native agents, but that is not all. We have in connection with our own Mission the whole of the southern part of the Island of Formosa evangelised by us. We have there nearly four thousand persons in full communion with the Church, and a professing Christian community

of at least twice that number. But we have done more than that. We have taken a step in advance. We have passed the initial stages, and we have proved out there that the Church can be self-supporting and self-propagating. We have started two native Missions, ^{A self-propagating Church.} entirely supported by the native Christians themselves, men thoroughly qualified to preach the Gospel to their countrymen.

I never felt more hopeful about the work in China than I do now, —and if men ask me what my hope rests on, I do not merely reply that it is as bright as God's promises can make it, for God has given me something besides. He has shown me a native ^{Cause for hopefulness.} Church in spite of a government which has tried again and again to stamp it out, a native Church with martyrs' blood already shed, with its own pastorate, which does its own Missionary work; and then I thank God and take courage. If I have nothing else to look forward to for the future, one word has covered all the past for me, and in it there is enough to cover all the future. I know you are all Christians enough to understand the deep sentiment underlying this word,

“Oh, but the counsel of the Lord
Doth stand for ever sure,
And of His heart the purposes
From age to age endure.”

Rev. F. W. Baller (China Inland Mission): The subject before us is, “The Eighteen Provinces of China.” That is a subject twenty-four pages long, and I won't attempt to deal with it in the space of seven or eight minutes; but I thought that as our friends who have already spoken have told you something about the work ^{Work in the interior.} in one of the seaboard provinces and the Island of Amoy, it might be as well in the few minutes remaining just to speak of a little further inland, and rapidly to scan some of the work going on in the interior of the country. The subject is very wide and very vague in one respect, but the question remains, What practical issue is to come out of our consideration of this great question? Is it to be simply a statement of what has been done, and then shall we go away fancying all has been done?—or shall it be that the facts before us shall just stimulate, bless, and help us, ^{so Practical issue of the meeting.} that we shall pray and give ourselves and our means for the carrying of the Gospel over the whole length and breadth of the land? I do hope God will use this Conference, and the facts put before us by various members of different Missionary Societies, so as to shame the Christian Church into doing something more for the evangelisation of the world, and for China in particular.

It has been my privilege to travel and reside in thirteen out of the eighteen provinces, and it has been an inexpressible joy to me to have been brought into such close contact with men in different parts of the empire. A few years ago there was a great famine in China, ^{The famine.} and I then joined David Hill and others in famine work in Shan-si. It seemed a very awful thing, and we wondered what God's purposes were with regard to it. Millions were swept away without any

prospect of help. But what do we see as the result? We see in that province twelve stations, forty Missionaries, and between two hundred and three hundred converts, carrying on their own work, supporting native leaders, branching out into other provinces, and giving evidence that they are inspired with the spirit of Jesus Christ to do what they can for other people. It was my privilege to go with Stanley Smith and the rest of the Cambridge party who went there, and endeavoured to initiate them into the work before them. Since then God has wonderfully blessed their labours, and I have seen in that district men and women who bear in their own body the marks of the Lord Jesus Christ, who have been beaten, who have endured shame and reproach, who have endured loss of property and all things, for the sake of the Lord Jesus Christ; so that it shows that not only on the coast but in the interior the same results will follow the preaching of the Gospel. Hence I hold it to be the duty of the Christian Church to flood the whole of the eighteen provinces with the light of the Gospel. The natives of Shan-si, Shen-si, Kan-suh, are as amenable to the Gospel as any one else.

Work in
Shan-si.

In 1880 I took the first two European ladies across the province of Hunan into Kwei-Chau. What did we find? A people willing to listen to what we had to say. A rough and rude people who stoned us once or twice; but that only proved they had some grit in them; I thought none the worse of them for it. In that province there is not a single resident Missionary. I met an old man there between seventy and eighty years of age. I told him, the Gospel. He said, "Is this so?" and he went over it step by step, fact by fact, and he repeated in his own language the Gospel story I told him. He said, "How is it you have not come before?" and I left him that night with those words ringing in my ears, "How is it you have not come before?" How is it that nineteen centuries after the Lord Jesus Christ issued His command, in this mighty province of Hunan there is not one single witness for the Lord Jesus Christ? You go over the border into the

In Kwei-chau.

province of Si-chuan, and there you find twenty-five Missionaries labouring in the midst of much difficulty. There are twenty millions of people—about one Missionary to a million. These are facts that need remembering, taking to heart, and praying about. I might go on over the whole eighteen provinces, and point out to you the great need there is that the Church of Christ should do something more,—call it what you will,—Christianisation, Evangelisation,—to bring into the kingdom of God these heathen men who are lying in darkness and sin.

In Si-chuan.

I have told the glad story of redeeming love in every place where I have been, and wherever I have been I have found nothing but a cordial welcome. They will hear what you have to say: they will give it a more respectful hearing than you would get at the crossing of a street here. I have preached the Gospel to audiences who for interest, for quietness of behaviour, and for all that can be desired in open-air speaking, a long way surpassed what you would see in the city of London. It is not that these people want to know the

Welcomed by
the natives.

truth, or have a very keen appreciation of the beauties of Christianity; but I do not suppose all our congregations here at home are filled with those who come with an earnest desire to learn the will of God.

What shall we do? We can all pray for China—not simply at meetings like this. I would not open my lips to pump up enthusiasm for five minutes and let it sink down again. Special prayer. We want a constant stream, and I know of no better means than by taking a list of those places in which you feel special interest,—Amoy, Shanghai, Canton, or anywhere else, and endeavouring to learn what you can of the work in these places. If this were true about the whole Church of God, such a power would come down as would shake the nation. Let us give ourselves to prayer, and I am perfectly sure if we do so we shall not only have funds but men whom God has chosen to preach the blessed Gospel. We do not want any one else.

It has been my lot to stand with men such as Schofield, Stanley Smith, Beauchamp, and others,—good men and true: but good work has been done by men called from the plough, from factories, and other places. Did not God call the gatherer of sycamore fruit, and herdsmen from Galilee? We are far too respectable, my brethren. Give us men with gumption, filled with common sense, Kind of men filled with the grace of God, men willing to do and dare wanted. for God, and we will move the whole eighteen provinces. God is with us, and if we have the Almighty God with us, whom have we to fear? We can do anything if God be with us for our Captain. Give us your prayers, give us your men, give us your sympathy, and I am perfectly sure if you do so, ere another Conference meets, we shall have a very different story to tell of the whole of these eighteen provinces.

Rev. Dr. Ellis closed the meeting with prayer.

THE MISSION-FIELDS OF THE WORLD.

FIFTH MEETING.

JAPAN AND IMPERIAL CHINA AND DEPENDENCIES.

(Tuesday afternoon, June 12th, in the Large Hall.)

George Williams, Esq., in the chair.
Acting Secretary, Rev. W. J. Townsend.

Prayer was offered by the Rev. Joshua Harrison.

The Chairman : It is a special pleasure to me as President of the Young Men's Christian Association to welcome the Conference to the parent home of that Association. I have often thought that one of the great objects God had in view in instituting the Young Men's Christian Association, was to attract from the world into the Church of Christ, commercial young men, and men of education and culture, in the higher branches of commerce; and then having brought them to the Saviour and united them to the Churches of Christ, that they should be prepared to go forth to the ends of the earth. I have desired this with all my heart. It has been uppermost, and so much so that we have developed in the centre of our Young Men's Association, a young men's Society for the very purpose of helping young men to prepare for Foreign Missionary work.

Some years ago it was my pleasure to join a deputation to the Foreign Secretary at Whitehall, in order, if possible, to secure his good services to mitigate the severity of the opposition in Japan to the entrance and teaching of the Gospel of Christ.

We were then told that the Emperor was not only Emperor in temporal things, but also that he was the high priest of every form of religion and of worship, and therefore anyone joining any other community was guilty of personal insult to him, and there were great difficulties in the way. That was some years ago, when I was a little younger man than I am now; but what a change has come over Japan, as we shall hear directly. Why, we have in the centre of one of their great cities a Young Men's Christian Association,—a building that will hold a thousand persons, and

this brought about by the activity of the natives of Osaka in Japan. So, beloved friends, this door opened in Japan seems to call to us to enter; and we are to hear to-day what is essentially required to extend the kingdom of Christ in that wonderful and interesting country.

Then we have the great empire of China which we have heard so much about. We must keep as much as possible to these two countries this afternoon. I am sure we shall have enough to occupy our time,—Japan and China; and if we can devise some means, if God will give us light and understanding, some thoughts that shall come from Him whereby we may more rapidly extend the kingdom of our Lord in these two countries, we shall not have met in vain, but we shall rejoice with exceeding gladness. I will not occupy more of your time, but simply say, that I cannot help believing that there is to be a baptism of the Holy Ghost; that the Divine Spirit of God coming down upon His Churches, shall affect them not only in their hearts, but in their purses. It seems to me what we want more than anything else, is the means to send out men. I am told by most of the Missionary Societies that they have now plenty of men, Means for the work. and, thanks be to God, plenty of ladies also, ready to go forth—no new feature in Missionary work, but surely a feature much needed for the wise extension of this work. I would like if possible to induce, not only the loving hearts of England, but every heart that loves the Saviour, to put up a prayer for Foreign Missions every day, to pray that God might dispose His people to sacrifice a little to extend Foreign Missions. Now it seems to me that the Church of Christ instead of giving a bare 10 per cent. might give more. “Oh!” said a young man to me to-day, “£20 a year to a young man who has only £200 a year is rather a large amount.” Yet supposing instead of £200 a year that young man had only £180, he would manage to live upon £180, and should not he lay aside £20 a year for Christian purposes? And so I believe that if we could induce Christians everywhere not to give a bare 10 per cent. of More individual efforts. their income, but now after this Conference, everywhere, throughout America, throughout England, throughout the Continent, to make it not 10 per cent. but 12 per cent., giving 2 per cent. more for the extension of Foreign Missions,—I believe that would to some extent meet the difficulty. I believe that would solve the problem; that would help us to a great extent to send out more Missionaries, both men and women of all sorts and conditions, and then the kingdom of our Lord and Saviour Jesus Christ would extend itself in every direction. I will not detain you further.

Rev. John Ross (United Presbyterian Mission, Manchuria): Mr. Chairman and Christian friends,—Fifteen years ago, when I had been about six months in the country, I was one day standing outside a large inn, just beyond the west gate of the city of Liaoyang in Manchuria. It contains a population of something between one

hundred thousand and two hundred thousand people. I was then acting almost every day in the capacity of a colporteur. I was an extremely enthusiastic colporteur in those days before I could preach, and while standing up outside this inn in which I was to have my midday meal, I held up a few books in my hand and began to speak about the doctrine of Christianity contained in the books. While discoursing to a few people, a countryman riding on horseback came out of the city gate, looked to see this strange individual, the like of whom he had never seen before. He pulled his horse's reins, looked a little, jumped down and came into the little crowd. He stood still for perhaps two or three minutes, and then with an angry gesture said, "What is this fellow doing here pretending to teach us?" That will illustrate one very serious difficulty which we have to encounter in China, which is, the over-weening sense of superiority which the Chinese have over all western barbarians. We must first of all prove to them that we have something to tell worth listening to before they will uncloset their ears. Now, in that same city there is a small congregation of fifty Christians meeting every Lord's day, some belonging to the middle class, but the greater majority belonging to the artisan class.

Two years later I entered into the capital of the province called Moukden, a city containing three hundred thousand people. There I began to preach under great difficulties, not being allowed even a respectable room in which to live. There was a band of men, undergraduates, somewhere about twenty, who conspired together, and came up day by day with prepared questions to confound, and to set at defiance this foreigner who had the audacity to come into the capital of the province, the second city of the empire, and the home of the old Manchu dynasty. Those young men came and broke up the meetings every day—they were not as quiet as the meetings are here, for as soon as two or three sentences were uttered up started one of these young men in the body of the room and began to denounce the foreigner, and distracted the attention of the meeting. This went on for some time, and some of those men said, "You have come here to make foreigners of us, but as long as we live you will not get a convert in this city." There are now over five hundred men and women baptised in that city, and, strange to say, some of the ringleaders of that antagonism have indirectly by means of intermediaries expressed their great regret for ever having opposed this doctrine.

Sixteen years ago, outside the small circle of Roman Catholics, there was not a man in the whole of that enormous province of Manchuria who knew anything about the name of Jesus. He was at first supposed to be the actual living and reigning King of "Westerndom," which is perhaps the best way of translating their name for western nations. They know no distinction of kingdoms there. They classify all western nations together. Jesus was supposed to be the king of the "western

kingdom," and he sent ambassadors in the shape of Missionaries in order to pave the way for armies to conquer the country. They, therefore, did not know anything about Jesus except that which was hateful. Now there have been, I suppose, somewhere about a thousand men and women baptised, between Progress in Manchuria. three and four thousand who have renounced idolatry, and who in the name of the Lord Jesus Christ, are praying to the one living and true God every day of their lives. The knowledge of Christianity is now spreading from hand to hand by means of those native converts and believers who are baptised, for a distance of at least six hundred miles to the north of us, three hundred miles to the east, and as many to the south. There is scarcely a large village in which there is not a number of people who know Christianity and respect it. Now if this is the result of the labour of a few men (for there are only five of us altogether) in fifteen years, what may we expect in the next fifteen years? The progress is not an arithmetical progression but a geometrical one. Every year the number of baptisms is increasing. Increase of baptisms. In my first year I baptised three men, one of whom was the virtual founder of all this work, and a more enthusiastic worker and more earnest Christian I never met with in any country than that man. He is now dead. Last year I baptised one hundred and ten people in that city. We have now baptisms on the first Sunday of every Chinese month. There have been rarely less than eight, there are at times as many as thirteen men and women baptised on each occasion. You will, therefore, see that Christianity is not a dead thing, it is not even a stationary thing, but is a progressive and aggressive thing.

You have sometimes heard that the literary class in China are opposed to Christianity. To a great extent that is true, but amongst our membership there are five or six men with degrees. On the whole I have found in Moukden, the capital of the province, that my Attitude of literary Chinese. greatest friends are among literary men. You have heard that the Mandarins are, as a class, bitterly opposed to Christianity; do not believe it. Two years ago there was a drought in Manchuria. About one hundred or one hundred and fifty miles north of Moukden there is a very important city which I may compare to Chicago in America. It is the centre of the grain trade of Manchuria. When there is a drought the people, as perhaps you know, go in procession to the temple of the god of water, and pray for rain. At that time the highest Mandarin in that city issued a proclamation forbidding the people to go to any heathen temple to pray, but they were to pray in their own houses to Heaven; using the classical word—using it exactly in the personal sense we attach to the word Heaven. He commanded the people in that district to pray to Heaven for rain. That man was at heart a Christian, knowing Christianity and believing it, but he is still nominally a Buddhist. Many of the Mandarins in Moukden are remarkably A Moukden official convinced. friendly. One of them, just a few days before my departure,—one of the highest officials in Moukden, one of the most intelligent men I have met anywhere, a very influential man, and with a name better known

in Manchuria than that of almost any other man—that man led me to understand that he is a believer in Jesus, and that his whole family has renounced every form of idolatry. He mentioned some conditions which I was to lay before Christian people here at home, and which, if granted, would enable men to be received into the Christian Church, and still remain Mandarins. The heaven is working among these Mandarins. This gentleman told me that if we agreed to the terms that he laid down, very many of them would join us. So the Mandarins are not all opposed to Christianity.

May I say a word or two about the obstacles in the way? I cannot wait to tell you what the people are like except that they are Chinese. I would be delighted if I were able to say Obstacles to the work. that the presence of our own fellow-countrymen was an assistance. I regret to have to say that it is not. It does not help us. You hear of Buddhism—I understand there are some people in London who believe in Buddhism, they call it isoteric Buddhism—I do not know whether it should be named isoteric or esoteric, because such Buddhism does not exist as far as I know. Buddhism was a light in Asia, it had truth in it, but the light has long ago become extinguished; it has no light in it now, the candle which filled the candlestick has burnt down to the socket, and the candlestick is now waiting for Christianity. Buddhism, therefore, is no obstacle in the way of Christianity. But Confucianism is, to a certain extent, because of the pride and the self-conceit of the literary classes.

How are Manchuria, and Corea, and Mongolia to be won to Christianity? Is it by schools? They are a very great assistance, but they will not draw them in. Is it by Medical Missions? Medical Missions are also a very great assistance to us, but it is not by Medical

To be won by the Gospel. Missions. How then is Manchuria, with its twenty or more millions of people, Corea and Mongolia, and the whole of China, to be won? I say it is in exactly the old way; it is by the “glorious Gospel of the blessed God” preached freely to the people. Christian friends, suppose all of you were scientific men and women, I would say here, from my experience in the East,

An agnostic people. where the people are very agnostic—China has been agnostic for seven centuries,—I would say in the presence of all these scientific people that “I am not ashamed of the Gospel of Jesus, for it is the power of God unto salvation” to the Chinaman as it is to you here in London.

Rev. C. F. Warren (C.M.S., from Osaka, Japan) : Mr. Chairman,—You, sir, have said that about forty years ago we opened the door of Japan. Even later than that Japan was fast closed. It is just about forty years ago that some two or three good men were found in the Loo-Choo islands, working amongst the people there; and one of their hopes was that by means of the Loo-Choo Mission they might eventually find a way into Japan. But “God’s ways are not our ways, nor His thoughts our thoughts.” It was from quite another quarter that the entrance into Japan was

effected. It was through the activity of our sister country, the United States, in the first instance, followed up by our own diplomatic agents, that Japan was first opened to foreign residents, ^{Opening of Japan.} and subsequently to Christian Missions. It is less than thirty years ago since the veteran Dr. Hepburn (whose name will be remembered in future days with veneration in connection with Christian Missions in Japan) and Bishop Williams, of the United States Episcopal Church, entered the country. They ^{The first Missionaries.} still live to see the wonderful progress of God's work. But when they arrived there it was not an open door. Even twenty-two years ago, although Missionaries had been residing in Japan for several years, there was not in any true sense of the word an open door. At that time (1866) the Christian people of England and other countries were appealed to, to pray that the door might be opened, and that the obstacles in the way of proclaiming the Gospel might be removed. Now the open door stands before us, dear friends, as an answer to that prayer. I want you to remember that, if you please, because the answer to ^{Prayer answered.} prayer means not only a call to praise, but a call to consecration and service in the Master's work. Now we have this open door, as the Chairman has told us, and open so thoroughly that we may enter and preach to the thirty-seven millions of people of Japan the unsearchable riches of Christ.

This afternoon I wish to deal with the present aspect of our Missionary work. We have an open door undoubtedly, but is the work progressing, and are there signs of the coming of the kingdom of God in that land? I think we cannot do better than use the words of our Lord, "The fields are white unto ^{The whitening harvest.} the harvest." There is a very strong current of opinion setting in the direction of Christianity. You see it in the public press. It may not be known here, but I may tell you that there are many papers published in the city in which I have had the privilege to live for some eleven years, viz., Osaka; there are three daily papers published. Through the medium of the daily and other papers, a large amount of Christian light and truth has found its way amongst the whole of the population of Japan, and ^{Influence of the press.} the attitude of the press towards Christianity is very remarkable at the present time. Some of the papers, indeed, advocate the extension of Christian work, and the adoption of Christian ideas, merely for political reasons. Well, it is quite natural that men who deal with politics should to a very large extent look at Christianity through political spectacles, and we cannot be surprised at their advocating the extension of Christianity and the diffusion of Christian truth for political reasons. Their idea is just this: We have taken away one hindrance in the way of our intercourse ^{Political expediency.} with western nations by removing the edicts against Christianity which were formerly posted in every village and town in Japan. Let us put on a profession of some form of Christianity, and

then the western nations will recognise us as on an equality with themselves. For such reasons many are advocating an extension of Christian work.

But there are many who for different and much more important reasons are advocating the extension of Christianity. For instance, ^{Other reasons for its extension.} you know by the introduction of Western science we have quite revolutionised the ideas of a vast number of the young men of Japan. We may indeed say of them that old things have passed away and all things are fast becoming new. We have carried there not only our civilisation with its philosophy, its jurisprudence, its science, its art, and its literature, but we have carried with it a number of the evils which are attendant upon our civilisation here in its forms of unbelief. You have in Japan to-day a number of men of atheistic and agnostic tendencies. You have them telling you that you cannot possibly know God, and in many cases directly denying His existence.

This affects not only those who have been educated after Western ideas, but the general influence is felt by the mass of the population. The Japanese as a people are drifting away from the old religions, and far-seeing men are beginning to recognise that something is ^{A religious need felt.} necessary in their place. Japan, they say, cannot do without a religion. Can any people do without a religion, dear friends? Can any man or any woman do without a religion? No. And the Japanese are right when they take this view of it. They say Buddhism is waning, and Shintoism is waning, and something must come in its place. In a letter received from one of our native agents in Osaka, written at the close of 1886, I find this passage, "There has been a marked advance this year in religious matters. Even the newspapers which deal entirely with material interests have spoken of the necessity for religion, and thus the minds of the people have been moved to consider and give a general assent to the teaching of Christianity." My dear colleague, Mr. Evington, who is now at the head of our Church Missionary Society at Osaka, wrote about the same time these words, "There is an unmistakable ^{Public opinion in Osaka.} growth of public opinion in favour of the truth and even of the necessity of Christianity. It is now acknowledged by unbelievers to be the only religion which can hold its own in the enlightenment of this country, and what is more, the only one which can produce the necessary moral change in the hearts of the people."

Again, let me refer to another point which illustrates the whitening harvest. I allude to the numerous hearers found wherever ^{Numerous hearers.} efforts are made to proclaim the Gospel of our Lord Jesus Christ. And I have been reminded by the statement on this subject by the previous speaker that in Japan we have proof that the Gospel is the power of God unto salvation there as in every other land. From time to time we have frequently been parties to holding very large gatherings in some of the largest buildings procurable in Japanese cities. Thus in 1884, when I was for a time overlooking the Church Missionary Society's work in Tokio, the Christians there wrote to me about a large gathering which was to

be held in the Shintomi theatre, the large theatre where people of some importance in the West have often been taken to see the representations of the Japanese stage. That building was secured, and on three consecutive days meetings were held, and addresses delivered to crowded audiences. I was reminded of that particular series of meetings by the allusion of the previous speaker to a text, for the address which produced the most profound impression upon one of the audiences was a simple exposition of the Gospel of our Lord Jesus Christ from the lips of a native minister founded on these words, "I am not ashamed of the Gospel of Christ." To illustrate the importance of these meetings, not only in large centres like Osaka with its three or four hundred thousand inhabitants, and Tokio with its million of inhabitants, let me take you to a place in the far west of the main island called Matsuye, which was visited by Mr. Evington in 1885, under deeply interesting circumstances. On his arrival at Matsuye he found that arrangements had been made for holding meetings on seven consecutive nights. One meeting had already been held before he arrived, and on six nights, commencing with the day on which he arrived, he and two native brethren were privileged to speak to crowds gathered in the public hall of that town. I may tell you that the Missionary and his helpers had nothing to do with providing the hall; it was all done by a committee of gentlemen in the place who made all the arrangements, and on each successive night six hundred people, and on one night seven hundred people, were crowded into that hall listening to the statements of Christian truth from those men. This is a very important feature of Missionary work in Japan to-day, and it illustrates the words, "Say ye not there are yet four months, and then cometh the harvest, lift up your eyes, look upon the fields: they are white already to the harvest."

I should like to say just one word or two more, for I am permitted to extend my remarks three or four minutes by the courtesy of Mr. Gulick. He is an old neighbour of mine in Osaka, and I hope that we shall still be associated there, God willing, in a short time in the blessed work of the Master. I should like to refer to the encouraging ingathering. Missionary work is sowing and when God pleases to give the increase, reaping where we have been privileged to sow. There was a long time of weary waiting and toil without any apparent success. But God was working, and in due time the fruit became manifest. It was not until Missionaries had been in the country some five years that they saw a single convert baptised. The first convert was baptised in 1864, and at the close of 1871, when several of the Missionaries had been in the country twelve years, there were only ten Japanese who had been bold enough, in the face of the Government opposition, to come out and declare themselves on the side of Christ, by receiving Christian baptism. Twelve years passed by; we had a gathering, not of a hundred and eight Missionary Societies, as are represented in this Conference, but

Meetings in
Shintomi theatre.

Incident in
Matsuye.

Sowing and
reaping.

The first
Japanese
convert.

of a hundred and six brethren and sisters connected with various Missions at work in Japan in a united conference in the city of Osaka. I refer to this with the greatest pleasure. At the close of that year the ten converts of the previous years had grown into a Christian community of six thousand five hundred and ninety-eight. That was a bound forward. What has God been doing since? I believe there was much in that Missionary Conference which, under God, was the means first of all of deepening the spiritual life of Missionaries and converts, and then through them of giving blessing to others. That year witnessed a remarkable outpouring of the Holy Spirit upon the Missionaries and converts alike, and we saw manifestations of the presence and power of the Spirit of God such as I venture to say many of us had never seen before in our lives. Since then the progress has been most remarkable. During the four years, closing last December, the Church has increased threefold, that is to say, it has become three times larger. The exact number given in the Report of last year was just a little short of twenty thousand—nineteen thousand eight hundred and twenty-nine were the actual figures. Now that is something to be thankful for. It is an encouraging ingathering, and when I tell you that last year there were five thousand five hundred and thirty persons, young and old, chiefly adults, baptised into the Church of Christ in the Empire of Japan, you will see that God is with His servants and giving them rich blessing,—“Verily, verily, I say unto you,” said our blessed Lord, “he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go to My Father.” Do not we see in Japan the realisation of this in some degree?

I will say a few words in conclusion on the hopeful prospect of our work. There is vigour in the native Churches. Often as I look upon my congregation in the country town of Ashbourne I wish I saw the same vigour, and the same power, and the same life that I have seen among the dear converts of Osaka. I long to get back again to them, even if it be only for my own refreshment of soul. There was great vigour in the remarkable Luther commemoration of 1883. They took the matter into their own hands and I was the only privileged foreigner permitted to appear on the public platform in connection with that celebration. One word now about the unity of the native Christians. Thank God for that. I think, dear friends, if there is one thing that is to be a power in the Conference it is Christian unity. I care not about uniformity, I have no sympathy with that spirit of exclusiveness which would arrogate to one branch of the Church the privileges common to the entire flock of Christ, but we want that spirit of unity which underlies all true Christian life. We have all that remarkably manifested in Japan. The Chairman has alluded, and I may also allude in this hall, to the Young Men’s Christian Association of Osaka. I had something to do with the putting up of that building, as Mr. Williams knows. He did not tell you that several friends in this country were also privileged to have a finger in the pie by contributing toward what the young men commenced themselves, so

that it is really a true representative of the Young Men's Christian Association work. This whitening harvest, this encouraging ingathering, and this vigorous Christian life, means an emphatic call, if it means anything at all. It means consecration on our part—an emphatic call from the Master to ourselves; it means on our part fresh devotion to service. Our predecessors in the Church of Christ prayed for the opening of the now whitening fields in the far East, where the first fruits are being gathered in. Surely that is a call from the Master to us to go forward with this blessed work.

“Come, labour on !

Who dares stand idle on the harvest plain,
While all around him waves the golden grain •
And to each servant does the Master say :

‘Go work to-day’ ?

“Come, labour on !

The labourers are few, the fields are wide ;
New stations must be filled and blanks supplied ;
From voices distant, far, or near at home,
The call is ‘Come.’ ”

Will not some say : “Here am I, Lord, send me.”

Rev. J. F. Gulick (A.B.C.F.M., from Osaka) : Mr. Chairman, ladies, and gentlemen,—I wish to give a few illustrations showing the vigour of the Church in Japan. We have Christians gathered into many churches there, and I want to lay before you some of the principles on which they move forward. In the little church at Osaka, in the south of the city, we find a band of about one hundred men and women, adult Christians. They say to them-
Vigour of the Church in Japan.
selves, and it is pressed upon them by their own native pastors, that each one, as a Christian who has received the call of God to walk with Him as a child, must also let the light shine, and must lead others to the light. In that congregation
An instance.
there is a physician. As he moves about in his practice from one part of the city to another, it is his constant purpose and practice to make known the Gospel of Christ to those to whom he ministers for their bodily wants.

Let me tell you one instance of a woman who came under the care of this physician. After attending for a few times (it was a chronic case), he brought a Testament with him. He knew she was a reading woman, and a woman of unusual intelligence, and he told her something of the light and blessing that comes to those who seek healing of the soul as well as healing of the body. She received the Testament politely. Every Japanese is considerate and polite in society. The
A Japanese and her Bible.
book, after being looked at trivially, was laid aside. Some days or weeks later, when she was unable to enjoy herself through the weakness of the body, she began to be oppressed with the thoughts of her sins. Possibly something that the physician had said to her about the need of a Saviour had awakened the thought of her own sin. She took down this book. She commenced reading the first page of Matthew, and she went on reading and reading, and the more she read the more she was

absorbed in it, and she hardly laid the book down until it was finished. She went on until she had read the book right through to the end. Whether it was at one sitting, or in a day or two, I do not know, but, having finished it, she said, "Well, I must take it and read it again, for I cannot take it all in; I will commence again." She went a little way in the second reading, and she said, "Now I must go to the teacher who gave me the book; perhaps he can tell me something of these great thoughts and messages of life to me." So she started off to find the physician. When she arrived at his house she found he was not in. The wife of the physician was there. She commenced to question her, and one of the first things that she said was, "May I not receive the gift of the Holy Ghost?" and she fell on her knees and said, "Give me the gift of the Holy Ghost, that I may understand these things." The good woman said that the gift of the Holy Ghost was not with her, but she must seek the Lord and ask for the gift of the Spirit to understand the blessed Word. She took the Scripture, and expounded it to her, and there they communed together for hours until the physician returned. Then the three communed together; meanwhile the husband had missed his wife. She had said something about going to the physician, and he therefore went off to find her. He found her, and they all remained there into the morning hours before the two returned to their home.

That woman to-day is an earnest Christian, and she is preaching the truth, and carrying the light one step further to those around her. So, not only in one place, but in thousands of places, if I had the time, I could illustrate to you how they seek to spread the Gospel, and the energy with which they endeavour to sustain their own institutions. That little church was a building fifty feet by twenty-five. Just before I left, after a period of five or six years, they pulled it down and rebuilt it during one summer vacation, when we were away from home. The whole thing was remodelled, and when we came back in the autumn there was a new church. They had not come to us to ask us for a penny; they had not even asked us about the plans. They had plans of their own; and they knew what they could do and how much it would cost, and they had gone to work and enlarged the building. They are pressing forward now to take up the institutions of Christianity; but there is coming in from the Western world a tide of infidel influence and of indifference to religion, and even a sentiment has been propagated very largely by the influence of many books which they get from Western nations, that religion may be very well for women and children, but it is hardly to be expected that men will be religious. So there are cross currents, and there are the old habits.

There is a mass of darkness still in that country but it is all ready to move and is moving. But though the Church is increasing so rapidly, what are twenty thousand out of thirty-seven millions? There is an opportunity there for the Missionary working as an evangelist and for ladies working in a training school, and leading forward those who are to become the wives of the pastors and mothers in many homes. All through the city this work is

Spirit of the
converts.

Western
influence.

Much yet to
be done.

open to the regular Missionary in a thousand forms, but there are pressed upon him also other calls which he cannot stop to fulfil, and which give an opportunity for many more labourers to enter and work. Let me illustrate it to you. Supposing a merchant's clerk was appointed to Japan, with a heart full of Christian desire to do good ^{Opportunities for many workers.} Christian work when he got there, and to let his light shine ; in the evening hours, in his leisure hours, he could bring influences to bear ; although he might not know a word of the language, he would be able to have the glorious thought and assurance that he was leading first one and then another forward into Christian life. In such a place he can tell directly and strongly upon people so susceptible as they now are. More than that, there is a strong call coming for teachers of English in the different schools, in hundreds of the Govern- ^{Call for English teachers.} ment schools, and in the local schools of Osaka and the smaller places outside Osaka. They are not able to give large salaries, but a moderate living is obtainable in these places. Young men and women with Christian hearts, and with a desire to serve the Lord, may in such a position be wonderfully blessed as a means of bringing souls to the knowledge of Christ. That influence may go out from the school, and the good can hardly be estimated.

I have not time to illustrate some of the ways in which the influences have already told, and the glorious results that have been reaped. Some of the pastors that are now leading men as Christian ministers in the Church of Christ in Japan, were first brought to the knowledge of Christ in just such a way. Now my last word to you is this—what you are going to do for Japan, do quickly. The people are moving forward ; they are receiving Western ideas and Western thoughts. They will either be for Christ, or they ^{No time to lose.} will be infidel and unbelieving. What you do now do with your heart and with your will ; and I believe there may be some now hearing me who will find their way either to go themselves or to encourage their friends to go to fill important places in Japan.

Rev. A. D. Gring (Reformed Church in the United States, from Tokio, Japan) : Mr. Chairman, ladies, and gentlemen,—If you look on the map you will see that Japan is an insignificant country compared with Africa and China, and yet looking at its position you can see that it will compare favourably with some of the greater countries. Look at little Italy, the place from which all Europe ^{Influence of Japan.} received an impulse, which to-day men love to visit. So Japan, a small nation with only thirty-eight millions five hundred thousand inhabitants according to the latest statistics, is yet to be a power in the Christian warfare of the East, such as perhaps no other nation is prepared to be. From the very fact of its being a small country the Missionary work is made conspicuous from the outside. We are not lost amongst the hundreds and the millions ; ^{Its advantages for Missions.} but we come among the Japanese, and are a force there from the very fact that we are a conspicuous body, although small. Then again there is another very great advantage in Japan which is not

found in China or India and many other countries. There is but one language from the uppermost island of Japan to the southernmost point, one language without any dialectic distinction of any consequence whatever. See what a wonderful power that is! Then there is another thing. See how easy it is to pass to and fro over the country of Japan! To-day we have railroads to assist us; we have telegraphic and steamboat communication; we have an excellent postal service; we have banks and hospitals, and there has never been such an opportunity in the history of Protestant Missions as there is offered to-day for the Christian Church in Japan. Let me tell you, brethren, that Christianity is on exhibition in Japan, and if she fails in that country there is no use going to China, **Christianity on trial.** there is no use going to Corea or Africa. Never before has there been such an opportunity as there is to-day in Japan. And has it not been said that it is in the harvest field above all other places that the Lord tells us to pray for labourers? Here is a harvest field for every anxious worker for the kingdom of God.

Another great advantage which we have in Japan is the characteristic of the Japanese mind. The native of Japan is not prejudiced; he is not like the Chinaman or the native of India who believes that there is nothing good outside his country. No, he is a man with an **Openness of the Japanese.** open mind; he is an honest man; he is willing to be taught; he is willing to receive good from any one who is able to give it to him. See what a tremendous advantage this is. You may say that a Japanese has no national pride. Yes, he has a strong national pride for that which is Japanese. Before they studied geography they thought that Japan was the only country in the world, or the only one worth thinking of; but to-day they feel very differently about that, and they know that they are only a small country, and that after all the nations around them are able as well as willing to teach them, and they are sitting at the feet of their Foreign Missionaries and teachers. The Chinese laugh at the Japanese. They call them fickle; they call them a nation of no strength or character because they were so willing to change at the advent of the foreigner. They have changed their Government. Their schools have changed, and their schools and colleges have culminated in the great University of Tokio. In these schools the English language is principally taught, and **English taught in schools.** by-and-by we shall have the young men and young women of Japan speaking that beautiful and expressive language which is destined one day to be the language of the whole world, thus bringing them into living connection with every nation of the earth. Continental languages are also studied—German and French—but English is more popular than any other. Then let me refer to another great significant fact, that in Japan to-day they are endeavouring to Romanise **Romanising their language.** their language, and are throwing away the characters of China. Although China has been feeding the Japanese mind for centuries, to-day Japan has so advanced by the influence from abroad that China and Chinese literature can no longer feed the Japanese mind. They are looking to England, to America, and to the continent of Europe for their instruction. What a significant fact this is!

I must refer you in a very brief manner to the delightful task of

working in union, as we do in Japan. In Japan, if anywhere in the foreign field, it has been proved that the Churches of different creeds and different nationalities can work together as one man for the establishment of one united, self-governing, self-propagating, self-sustaining Church. Japan to-day has a united Church ^{A united Church} which has its ministers, its officers, its Church courts, all from beginning to end, and she is governing her Church, so to speak, herself. This is the true principle of Missions, that we establish among the people a native living Church supported by themselves. This union work in Japan has been the most delightful part of my experience in that country. There are to-day in Japan six of the Missions of the Presbyterian order working together. There is soon to be another great body next to it in size to unite with it, and by-and-by we shall have more unions. It is a most significant fact that the Missions in Japan are all united in little ^{Union in the} families, gathering up little Missions into one great whole, ^{Missions.} and thus confronting the enemy as one man. The Japanese like this. Do we like it at home? It has great influence in bringing about that spirit of union which is everywhere in the air in America. It has also been evidenced here in this Conference already. It is a delightful thing. The Japanese will have nothing else, and we credit them with a great deal of good sense. The Japanese are very willing to support their own Churches. There is already a great basis for this. No heathen ever enters ^{A self-} a temple without first depositing his coin in the little ^{supporting spirit.} alms box. He would defile the temple if he were to go into it without first offering his alms. That is a great preparation for the almsgiving in the Christian Church. It does not take a Japanese audience long to understand that a man must support the religion that he believes in; if it is worth anything at all it is worth paying for, and they will pay for it. The twenty thousand Christians last year raised \$41,700. Think of it—over \$2 a member. The Christians in the north of Japan contributed \$1,200. We cannot excel that, man for man, in the Christian Church in England or America.

Let me tell you a little incident. In the city of Sendai there was an old lady whose son was a drunkard. Every day that son would take whatever she had and spend it for *sake*. In this way he kept his aged mother, who was between seventy and eighty years old, at the very lowest point of existence. She had but a little rice and a little fish to subsist upon daily, and yet when our Mission went to Sendai to establish its girls' school and theological seminary there, that old mother was so delighted that there was some one coming to assist the young women in the north of Sendai that, although she had nothing to give, yet she wanted to come forward and lay a thanksgiving upon the altar. She came forward, how- ^{A widow's} ever, by-and-by, with three gold pieces worth twenty-five cents ^{mite.} each. These were the gift of her dying husband who had died years ago, and they were the last things she would touch. Yet she came forward with these three pieces and laid them upon the altar, to assist in the establishment of that work in the north. Does not that remind us,

brothers and sisters, of that time when the Saviour stood over against the temple looking down at the great crowd coming up and casting in their gifts, some rich and some poor? Among that great crowd He saw one poor widow casting in her two mites, while the rich cast in of their abundance; and He said for all ages, "This woman hath cast into the treasury more than they all, for all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living."

Then I might tell you a story which will show you how the very demands of Christianity upon the Japanese character are a means of introducing and recommending it. Not very far from Tokio there was a young man, thirty-five years old, who had a sake establishment, or

A brewer converted.

brewery. For many years that establishment was one of the most prosperous in all that province, and it had descended from

father to son for many generations. One day there was a festival in the temple, and a colporteur of one of the Bible Societies, a Japanese, opened his box on his little cart outside in the road. He did not enter the great enclosure leading to the temple in order that he might not interfere with anybody, but he opened his box there and offered his Scriptures for sale. By-and-by the Japanese Buddhists began to throw stones at him, for they wished him to go away as he was an intruder. "Why should this man come up to the very gates of our temple, especially when we are holding the festival, and sell the very books that are to undermine our religion?" Now there was a young man standing not very far off looking on. A policeman had ordered this colporteur to stand back. He said, "You have a perfect right to offer your Scriptures for sale in the road, but you had better go back to the village, otherwise there may be a disturbance."

His heart is touched.

In the heart, however, of that young Japanese, who was the rich man at the head of this sake establishment, and who witnessed this wrangle, there was something that told him, "If

this is Buddhism, which will prevent a fellow-countryman from selling the Scriptures here, there must be something wrong with this religion." He went up and bought a Bible. Later on a Foreign Missionary came there and preached, and this young man found his way there and heard the Missionary. Several times he said to the minister, "What must I do to be a Christian? Must I give up my establishment over there if I become a Christian?" The Missionary said at once, "Why, yes; you cannot be a sake brewer, a whisky brewer, and be a Christian." It does not take long to get an idea into the head of a Japanese. The young man did not give an answer immediately, but he went home. You will remember that another young rich man came to Christ and said, "What must I do to inherit the kingdom of heaven?" And the Master said, "Keep the commandments." That young man went away, and was he ever heard of again? But this young man went home to ponder over what the Missionary had said to him. "I am willing to sell that sake establish-

He renounces his trade.

ment if those are the requirements of the religion which you preach; I am willing to take that step." This shows the

character of the Japanese, that as soon as he is convinced and persuaded that he is wrong he will do anything—no change is too great for him. That man was willing to sell that large establishment, and he did so. He said, "Down there in that large warehouse I have a lot of sake barrels, and every one is full of sake." Sake is a common whisky in Japan which is very stimulating and very popular, and very much used. "What shall

I do with those barrels of sake?" he said. "Shall I sell them and build a church or school-house with the proceeds?" I suppose that is just what an American would have done, or what any other person would have done to mitigate the evil of the past. But the Missionary said, "No; if it is wrong for you to brew sake, it is of course wrong for you to sell it. The best thing you can do is to go and take the stoppers from those barrels and let the sake run." The young man did so, and the sake ran out.

He then came to the Missionary, and he said, "Now I want to do something. What can I do? Here are these buildings; cannot we turn them into a church? There is a large go-down outside; we can have a girls' school there." If I only had time I could tell you of the character and the condition of the women in Japan, and you would readily see why this father—I suppose he was—thought of the young girls and the young ladies in that town, ^{He establishes a girls' school.} and suggested that in one of his own warehouses a girls' school should be established. He said to the Missionary, "If you will provide us with a foreign lady as a teacher, I will alter this building and make a girls' school of it." Last December I was at the Missionary's house, and he told me that the lady was there; and to-day in that very building there is a flourishing girls' school, and in that sake establishment there is a Christian church. This, brethren, will give you but a slight insight into the real ^{Japanese character.} character of the Japanese, a beautiful character, quick, bright, and energetic. From Japan, therefore, we may reasonably expect to produce the brightest results of our modern Missionary enterprise.

Rev. A. J. Gordon, D.D. (of Boston, American Baptist Missionary Union): As I am to speak a few words on behalf of an American Society, I may be pardoned if I say at the outset that ^{America's} I believe there are three nations which stand in very ^{unique position.} unique and remarkable relations to our own country, America. These nations are Africa, China, and Japan. Their relation to our country is unique for this reason, that as though God had been weary of our slowness and delay in sending the Gospel to evangelise nations, He has chosen to send those nations to us to be evangelised at home. It has long been the theory of statesmen that if you cannot conquer by invasion, then you must conquer by colonisation. It would seem that God had adopted this method in a somewhat inverted order, and that, weary of our long delay in giving the Gospel to Africa, China, and Japan, He has been sending over the inhabitants of Africa by the million, the inhabitants of China by the thousand, and the inhabitants of Japan by the hundred, and they are with us to-day.

Now, when I say that the relations of these nations is unique, let me just give you by way of illustration a sketch of our ^{Relation to} relation to Africa. It was in 1565 that a slave ship ^{Africa.} appeared upon our horizon, bearing the name of "The Jesus," its

commander, Sir John Hawkins, who wrote in his diary that God had been very merciful unto them in giving them a safe passage because He would be kind to His elect,—and they carried in that ship four hundred slaves stolen from the coast of Africa. You know the harvest that that seed then soon produced, the misery, the tears, the groans, the sighing and death, and at last how it blossomed out into one of the bloodiest civil wars that the world has ever seen.

Illustration. But it was just three hundred years from 1565 to 1865 when, with a stroke of his pen, Abraham Lincoln set free four million of slaves that had found a home in our country. Now, mark, Robert Moffat used to look across the sea in his weariness and discouragement, and say to himself and his friends, “We cannot do this work; the Africans in Africa must be evangelised by the Africans from America.” That was only twenty-five years ago, and now we have African schools all over our country educating these black people, and they are beginning to go back to their own country. Two years ago our own Board sent to the Congo a young woman who came forward asking that she might be sent there. She said that her aged mother still bore the scars of bondage, and that her grandfather had told her that he had been stolen from the banks of the Congo, and made a slave. She said, “I want to be sent back to the place from which my grandfather was stolen;” and she is there labouring for Christ to-day. That gives you a suggestion of what God meant by this.

Now let us look at Japan. You know some two hundred and fifty years ago the Christianity of the Roman Catholics was established in Japan. You remember how the Jesuits began their intriguing which so provoked the authorities that finally they assailed them and drove them out. It was in the year 1622 that that fearful massacre occurred which is said to have stamped out practically the last trace of the Roman Catholic religion in Japan. Now 1622 was a very memorable year. If you turn your eye across the sea—you Englishmen remember it as a matter of history as we do—you will remember that in 1622 there was a little group of pilgrims nestling under Plymouth Rock with the Bible open before them—a representation of that Reformation whose motto is, “The Bible is the religion of Protestants.” And that seed spread over a vast part of our country and produced, I believe, as fine a Christian population and Christian community as the world has ever seen. Look now, again: in 1853 a young man, who was born in sight of Plymouth Rock, and who was a lineal descendant of one of the pilgrims, went into the harbour of Yeddo in Japan as commander of the fleet,—Commodore Perry; and one Sunday morning he spread out the Bible on the capstan of his ship and read aloud the Hundredth Psalm. So he took Japan without the thunder of the cannon or the drawing of the sword; he took it in the name of Jesus Christ, with the open Bible as his only weapon. Do not you see

Jesuits in
Japan.

The Plymouth
Rock pilgrims.

One of their
descendants.

there is a great significance in that? First, there was an attempt to introduce Christianity into Japan by means of the pagan rites and ceremonies which had been introduced into the Christian Church, and it failed: a second attempt is made with the open Bible in the hands of those who believed in salvation by faith, and is successful. Now, mark again: in the city where I live, so soon as Japan was open, the very flower of her young men came to get education; they entered our universities and our technical schools. I wish I had time to tell you more about my acquaintance with them. I want simply to say that in many instances when they got a sight of the Gospel, as illustrated in human life, they began to be impressed.

The attempts
contrasted.

Japanese
students im-
pressed.

I remember one young man in my congregation coming into my study and saying, "I want to study Christianity, can you find me a tutor?" I recommended him to a friend of mine who agreed to give him all the time he could. That friend told me that from the time that young man sat down and opened the New Testament he could not prevent his reading; he was so thrilled and astonished at what he found there. He very soon afterwards became converted to the Lord Jesus Christ, and was a wonderfully fervent Christian. I remember his tutor saying to me that one day he was profoundly absorbed in his Testament, and a very proud Boston man of culture came in and said, "I am surprised that you spend your time over these Japanese. I believe that you cannot make anything out of them. The Asiatic mind can never cope with the Anglo-Saxon mind." He said all this supposing that the Japanese could not understand it. But the Japanese said, "Please tell me, sir, whence did Jesus come? where was He from? It was an oriental mind through whose crystalline purity and perfection the light of the Gospel has poured upon the earth." He recognised that, and had the wit to say that Jesus Christ was a sufficient name to answer the challenge.

Instance.

Now, China had very much the same experience. You know the Gospel has been preached there also. Christianity was presented there in the same form, and God forbid that we should not to-day recognise the consuming zeal, the magnificent Missionary consecration of Francis Xavier, who carried Christianity there after his form. But I do not take a Protestant estimate; I take the statement of one of his co-labourers, who says that within a year after he had left the field every vestige of his work was swept away—nothing remained. What was the method of work? Lifting up the crucifix before crowds of people and persuading them to bow down before it. Taking the branch of a tree and sprinkling water over the people, and making them Christians, and going to their rooms by night, and, if he could by chance, secretly baptising them. That was his theory of making Christians. But the Bible was never presented; and, according to the statements of a Jesuit brother who accompanied him—Robert de Nobili—his work was absolutely fruitless and did not abide. But once more, we remember one of our American ambassadors going to China, about the same time that Commodore Perry went to Japan, and negotiated treaties by which the ports of China were opened. Then Chinamen began to pour into our country from the Pacific coast, and they have been pouring in ever since. I am ashamed to say

Xavier in China.

Failure of his
methods.

Chinese in
America.

that a very strenuous attempt is now being made to keep them out. They are good citizens and peaceable people. I cannot speak as a Missionary, but I can speak of them as intimate acquaintances.

In my own church in the city of Boston we have a Sunday school of over one hundred Chinamen, and they come Sunday after Sunday to be taught the Scriptures. It has been my privilege during the last year to baptise three of that number. The first man in that company who was converted to Christ wrote out a statement of his conversion and his views of the Christian doctrine. I have that document in my possession. He wrote it without the aid of anybody. In all the fifty years during which that Church has been in existence, we have never received a statement of a conversion or a statement of the doctrines of Christianity so complete and explicit and satisfactory as that which that Chinaman has written out on his entering the Church. Some of the men that we are training in the Sunday school are being instructed in order that they may go back and preach the Gospel to their own countrymen. I think that as far as we are concerned God is sending these people that He may make more rapid and swift progress by training great numbers of Africans, and Chinamen, and Japanese, who shall go back from our civilised countries to carry the Gospel to their own people. I have not time to speak of our own Missions in these countries.

You know Miss Field's work: I have often heard it said that it is a model in the way of Mission work. And I must just pause to say that this illustrates what was said the other day in regard to women going into foreign fields. Very soon after this lady was sent out she was labouring at Bankok; and the Missionary Board began to hear complaints and all sorts of stories, and finally it became so much a matter of difficulty that the Board had to inquire what the trouble was. When she came before the Board of grave and reverend gentlemen, one of the charges was this: "Miss Field, we understand you have taken upon you (that is the complaint of the Missionaries) to preach the Gospel; is that so?" She replied very meekly and modestly, "I will simply tell you what I do. I take a tent and take a native woman and go off five, ten, or fifteen miles into the country, camping at night, and in the day time I go under a tree and gather a little group of native women, and read the New Testament and explain it to them. That is all I do. If you call that preaching, I suppose I preach." "Well," said one of those gentlemen, rather troubled, for this was a serious charge of the Missionaries, "have you ever been ordained to preach?" And she replied, with the utmost gravity and dignity, "No, I was never ordained to preach, but I was fore-ordained." Now in those days that was a very rash statement, but the revisers have come to her help, for now it stands in the Psalms, "The Lord gave the word, and great was the company of the women who published it." I was also reminded by the remark of one of the brethren who has spoken of the value of educated women's work. You know something about our American colleges for women. You have heard of Wesley's College. Recently a young lady graduated at Vassar College, and she said, "I am going to Japan as a

Chinamen in
Boston.

Being trained as
Missionaries.

Miss Field's de-
fence of women's
work.

Scripture
defence.

Missionary." She went, and she very soon began to teach. A superintendent of education, hearing about the work that she was doing, came to her and offered her a large sum of money, saying, "If you enter my employ and teach the young ladies of Japan I will give you a large salary." She replied, "I came here not to teach but to proclaim the Gospel; I cannot accept your offer." He came again and said, "I cannot authorise you to teach the Gospel, but if you will enter my employ as a teacher and teach morality, science, literature, and art to these young Japanese ladies, I will allow you to teach Christianity secretly, but you must not say anything about it." She said, "I cannot accept that offer; I am here to proclaim the Lord Jesus Christ." He went away, but he came back a third time, and said, "If you will enter my employment as a teacher I will pay you this salary, and it shall be an open and understood agreement, and proclaimed as such, that you may teach the girls morality, science, art, and Christianity," and she accepted the offer.

Demand for a lady teacher.

As we look at these fields we are appalled to-day by the greatness of the demands upon us. There are two things we learn as the result of this century of Missions, first, *preaching with slow results*, and secondly, *making haste to obey the call of God*. Two lessons of the century. Among all the charming introductions and the delightful acquaintances that I have made in this Conference, there was one that drew tears from my eyes. I do not know who he was, but he was simply brother so-and-so from Herrnhut. I remember that there is an incident connected with Herrnhut which is very suggestive. One morning Count Zinzendorff went to a brother and said, "Can you go to Greenland as a missionary? can you go to-morrow?" And the reply was, "I will start to-morrow if the shoemaker has finished my shoes that I ordered." Now, is not that a grouping of the homely and practical with the sublime? We have not to wait for our shoes. If we have got our feet shod with the Gospel of peace we are ready to go to-morrow. God grant that our feet may be thus shod!

Rev. N. Summerbell, D.D. (American Christian Convention): In the very excellent speech which you have heard, the speaker has gone over the ground and touched upon almost every point that I desired to remark upon. I feel that I can very well get through all that I have to say in five minutes. In the first place I wish to encourage the ladies in their devotion to the work of our Lord Jesus Christ. The work in dark ages became exclusively masculine. Men governed it entirely; and we had the dark ages of persecution, which was because it lacked the motherly and sisterly element in it. I appeal to you, mothers and sisters, never let that phase of the Church appear again; assert yourselves for the Lord Jesus Christ. Remember that the woman has the power on her head because of the angels, and let no man remove that power. Speak for the Lord Jesus Christ, and God will open the way for you. Oh! how ashamed I am that we covered up that text quoted by my most eloquent brother who has sat down,—covered it up for hundreds

Call to the ladies.

of years, "The Lord gave the word, and great was the company of the women who published it." Why was that covered up? And yet there may be a providence in it. America itself was preserved for centuries for a free Church and Bible religion, saved and preserved until after the art of printing and Bibles became known, and people were raised up to colonise that country. There is a providence of God; and remember, my friends, we can trust in it. God always

God has a reserve force. has a reserve army that He can call upon. Men use the last wing of their army and the last brigade, but there is always another arrow in God's quiver. Let us labour for the Missionary cause; let us realise that we are not to reflect upon Divine providence. The Church in its corrupt state did mischief in the world when it was worshipping constantly a poor mortal woman and teaching the people by means of images.

Here is my heart and here is my hand to labour in the Missionary cause, to pray for the prosperity of our Missionaries. And yet I am ashamed of America for her exclusion of Chinamen. But it is not America's fault. Those laws excluding the Chinese have not been passed by those who are *true* Americans, but by politicians. When the Chinese are converted to God they turn from their old mummeries and superstitions. They said, "We had our holy water and vestal virgins long before you wanted to teach them to us;" and they turn to the Lord Jesus Christ and to the Bible. God bless you. I am from America, and the English people are my brothers and sisters, and I love them, because they love the Bible.

Rev. Wilfred Shaw (Irish Presbyterian Mission, Manchuria): I intended to have said one or two things about two of the great dependencies of China which have not been mentioned, or not more than mentioned; but it would be impossible for me to do so at this hour of the afternoon. The two parts of China I refer to are Mongolia and Corea, which are most interesting fields of the Mission work. I am sorry and disappointed there are no representatives from those Mission-fields to speak to you. My work lies in Manchuria; but although I have not been much in Mongolia I know of the Missionary work there, as well as of the work in Corea. Missionary work is being carried on in those two places. I think the people at home have very little idea of the size of these districts. We talk of them as dependencies of China. Manchuria, where I have been working, is about eight times the size of England, and Mongolia is a great deal larger. Then there is the large kingdom of Corea. I know one of the Missionaries working in Mongolia well, and a more truly consecrated and devoted Missionary I know of nowhere.

Mr. Gilmore amongst the Mongolians. I refer to the Rev. James Gilmore, of the London Missionary Society. That man has given up everything that he took with him from home. His wife died two years ago, and he sent his two children home. He sold his house and books, and he now lives entirely amongst the Mongolians; and

the only relic of his former days is his English Bible, and a kitchen knife which he kept to compound the medicines that he dispensed to the people. He eats native food, wears native clothes, and preaches to the people week in and week out.

The work is going on in the same way in Corea. The Rev. John Ross could have told you all about the work there. Years ago, when there was not a single foreigner in Corea, Mr. Ross had Mr. Ross in Corea. such an earnest wish to do something for these people that he set himself to work and studied Corean. He has translated parts of the Bible into that language, and he has printed thousands of copies and distributed them throughout the country. The country between Corea and Manchuria is a sort of no man's territory, and there has been a perfectly marvellous work of the Gospel introduced by Mr. Ross in his journeys. It spread like wildfire from valley to valley; and on the occasion of his second visit, over one hundred people came for baptism in one place alone. It is sufficient to say that the Mission work is being carried on. I agree with the other Missionaries who have spoken that whatever the advanced ideas of modern thought may be at home, the Missionaries out there are perfectly content with the old Gospel of the Lord Jesus Christ.

The Chairman: This country of Japan does appear to be in the most critical condition. Now, if we could send out ten thousand Missionaries to Japan to-day, we should be only doing a Japan in a critical condition. wise thing. Commercial men sometimes see that it is to their interest to do a bold, energetic stroke of business, and I believe if ten thousand Missionaries of different sorts and sects were sent out, some teaching in schools, some as colporteurs, some as doctors, some as preachers,—all well educated and able to cope with the mental peculiarities of the natives,—it would be a wonderful triumph. If the Gospel is not sent to them it may be that they will turn off into error in some other directions. May God stir up all our hearts to see what we can do for Japan, as well as for the great Empire of China!

[APPENDIX.—The following paper, written at the suggestion of the Committee in New York, was submitted by a Secretary of the Presbyterian Board of Foreign Missions. As it could not be read, and is of much merit, we place it in the Appendix.—ED.]

MISSIONS IN JAPAN. A STUDY OF MISSIONARY POLITY.

BY THE REV. GEO. WILLIAM KNOX, TOKIO.

I. The first period of Missionary work in Japan began in 1859, and ended at the close of 1872. It was the period of preparation. In 1859 Japan was opened to foreigners, and the Missionary Societies of the Protestant Opening of the country. Episcopal Church, of the Presbyterian Church, and of the Reformed (Dutch) Church of the United States were ready for the emergency. These three

Churches sent seven Missionaries before the close of that year. A few other Missionaries joined them, but for ten years there were not ten Missionaries in the Empire at any time. Direct Mission work was impossible. Tentative efforts were made and abandoned. The language was learned, and something was done towards overcoming prejudice. Toward the end of this period something more was possible. A dispensary was opened, and did much good; schools were begun, and Missionaries taught in Government institutions; a large number of Christian books in the Chinese language were given away, and some first attempts at translating the Bible were made. During the first twelve years ten persons were baptised. The Government was still hostile to Christianity. Even after the restoration of the Mikado in 1868 the penal laws against that "evil sect" were re-enacted. Until the close of this period these laws were rigorously enforced. In 1869 "many hundreds of Roman Catholic Christians were closely confined in prisons in different parts of the country." In 1871 the teacher employed by a Missionary who had asked to be baptised was thrown into prison, where he died on the 25th November, 1872.

A few Missionaries were left in this great Empire for years with practically no reinforcement, and this was the true policy. Japan was not ready for Missionary work on a large scale. A large number of Missionaries would have intensified suspicion. A few were sent to prepare the way, and to watch the signs of the times. Not all fields are equally ready, and so all have not the same claim upon the Church. There is a Providence that forbids to go into Bithynia, as there is a Divine call from Macedonia, and Missions in our day are to be conducted with a careful regard to these promptings of the Spirit. Some fields need only a few men to watch and pray.

The work of these pioneers was well carried on. They were both wise and bold. They did not destroy the future by undue eagerness in the present. They were content to serve in the day of small things. They excited no suspicion, but gained the confidence of those about them. Yet they did not give over all effort. It was here a little and there a little, and in the end much was accomplished.

II. Toward the close of this period it was evident that great changes were about to take place, and there was a moderate increase in the number of Missionaries. By the end of the year 1872 there were twenty-eight in the field. In the same year a number of young men were baptised in Yokohama, and the first Church was formed. In 1873 the edict against Christianity was taken down, and it was understood that religious liberty was in the Government programme. From this time the progress was rapid, and the number of Missionaries increased. Year by year, as success came, there were additions, and in 1887 the total number was two hundred and fifty-three, including unmarried women. That, surely, is sound policy. As two hundred and fifty-three Missionaries could have found no room during the first period, so the ten Missionaries would have been too few in 1887. When the Macedonian cry comes we are to press in. Concentration is one of the great principles; when the enemy is weak we are to strike hard. We can afford to leave some points comparatively unoccupied for the sake of a victory that shall be decisive.

But these Missionaries were divided among twenty-five Societies, giving the impression of a sadly divided Christendom. Here are every variety of creed and polity, not only the great divisions, but the petty and secondary ones. Not only Methodists and Presbyterians, but five kinds of Methodists, and six bodies claiming the Presbyterian and Reformed names. Three of the Societies have fairly large lists of Missionaries, the A.B.C.F.M. leading with forty-nine, twenty-one being unmarried ladies. The Presbyterian Church of America has thirty-five, and the American Methodist Episcopal thirty-three. No

other Mission reports more than fifteen, and sixteen Missions report numbers varying from eight to one. Not even the largest Mission has men and women enough to thoroughly do all the work that opens before it, and what shall we say of these weak Missions that send from one to eight men into an Empire? Think of the variety of work involved in the establishment of the Church in Japan. **Variety of work.** The Gospel must be preached; literary work of various kinds must be done; a native ministry must be trained. An immense amount of time and labour goes for the study of the language and the mere machinery of Missions, and this latter is almost as onerous in a small Mission as in a large one. Correspondence must be kept up, finances need constant care, and even in small Missions some one is almost constantly on the sick list or at home on furlough. Make all needful deductions, and the available force for direct work will be something less than the number found upon the reports. Effective schools for boys and girls are part of the necessary machinery for the building up of a Christian community, with a training school for ministers. Then there must be several stations occupied if an impression is to be made upon the Empire, and not merely upon some particular locality. It is not too much to ask a force of seventy-five men and fifty unmarried women for any Church that hopes to make its impression on the nation, and to make the most of the opportunities that God gives it. With such a force great things might be attempted. In other words, the twenty-five Missions in Japan have together furnished **Two large Societies better than twenty small.** perhaps enough men and women for two organisations, were they wisely used. The present scheme is wasteful and absurd. But does it not come to the same thing after all? No, any more than some companies of independent militia, each self-ordered, comes to the same thing as an army. Stations are inadequately equipped and manned. There may be men enough, but they belong to different Societies, and so cannot help each other. One man is sometimes sent to a city, and he is discouraged in his loneliness. He may get ill, and his work stops; he tries to be of all trades, and is master of none; his school suffers, his preaching suffers, he feels that he wastes his strength and time. Then, too, as each Mission wishes to make the greatest possible impression, some centres have more than their share of men, while others are comparatively neglected. With the men massed under one organisation a wise economy of force, a wise division of labour, and a wise distribution of men and means could be studied.

The remedy for this disunion has partly been found. The Missionaries have done their share. In 1872 a Union Church was formed. It was to be an *omnium gatherum*, and proved a failure. In 1877 the Churches of the Reformed faith and Presbyterian polity joined in the "United Church of Christ in Japan." **Partial remedy.** In the year 1887 six of the twenty-five Missionary Societies in Japan were thus united. By the close of this year, 1888, we trust a further union will be formed with the Churches organised by the A.B.C.F.M. If this is accomplished, one organisation will have approximately the forces of men and women needed for thorough and effective work. The force will occupy seventeen or more stations well **Combination and placed in every part of Japan. Their work will be carried by Japanese its effect.** in more than one hundred and fifty other places where no Foreign Missionaries reside, Five boarding schools in well-chosen towns will provide for the education of boys, and two of the five will be well equipped colleges with faculties of at least twelve members each. Four theological schools, so separated by distance that all are needed, will train a native ministry. There will be a force of Missionaries who can give themselves wholly to evangelistic work, visiting the country churches, and giving help where it is needed. We may expect in the future still larger additions to the growing Christian literature than in the past.

The four Episcopal Church Societies have united their forces, thus having a united body of thirty-six Missionaries, with the prospect of much larger results than the past

has showed. Further unions have been discussed, without yet the way being clear for their consummation.

Certainly this plan is most hopeful, and there is no insuperable obstacle to its accomplishment in other fields. On a more limited scale it has proved feasible elsewhere, and its benefits are so great that considerable inconvenience might well be endured in its behalf. Thus, far the inconveniences in Japan have been inconsiderable.

It is, however, only one step towards the reduction of Missionary waste. Missionaries may be trusted to do all that in them lies to hasten union, but they cannot perform impossibilities. Organic union can be made a success only when differences are not too great. Remembering how much has been accomplished already, we should not like to put bounds to the movement in the future. But allowing for progress still, there are boundaries not likely to be obliterated speedily. The boards at home should take action in these cases. If we cannot agree to work together, let us agree to imitate the example of Lot and Abraham. We need not ask the earth for ourselves; let us be content with the portion we can cultivate. Let that be the limit, but let us all agree as to what cultivation means. Then we shall gain vastly higher notions of the forces needed, both of men and money. Let us then be content to use our treasure, be it one talent or ten. This Conference could not perform a greater service than by studying the Missionary map, marking out the region to be gained, estimating the forces needed, studying the forces available, and suggesting some plan by which the waste may be stopped and every force utilised.

III. Nothing has been so remarkable in this Mission work as the development of the native ministry. The first public baptisms were in 1872, and the first clergymen, Presbyterian, were ordained in 1877. In 1887 there were reported one hundred and two ordained native ministers of all denominations. Sixty of these were Congregationalists and Presbyterians, belonging to the bodies that expect to unite during this year. Almost without exception, these sixty men are Samurai, and all are men of education. They are educated in the learning of their countrymen, and are graduates of the Missionary training schools. Some of them have read extensively in theology and philosophy. Most of them read English understandingly. They are good representatives of the best class of Japanese. The sixty include men of various degrees of ability and piety. Some, perhaps, were mistaken in thinking they had a call to this work, but such men are as few in proportion to the whole number as are their kind among ministers in Christian lands. Some of the men have powers of a high order, and have done service already that is excelled by the work of no Foreign Missionary. These men are the hope of the future. To them must be committed the work of evangelising their countrymen. Certain circumstances favoured this rapid development of the clergy. Some of the first converts in 1872 were young students, ardent, consecrated lovers of Christ and lovers of their country. Like most men of their class, they intensely desired to serve their country, and unlike most of their fellows, they believed they could best perform this service by preaching Christ. The introduction of the Western civilisation and the general acceptance of Western ideas predisposed many of the most intelligent students towards Christianity—at least, there was no hostility. The overthrow of the feudal system took from them both income and hereditary privilege, and made them accessible. The Mission schools from the first have made the education of a Christian ministry their prime object, and the majority of their graduates have been not only Christians, but have entered the ministry. These men are self-reliant, independent, self-respecting; it would be impossible to hold them in leading-strings. And it is not attempted. As Presbyterian and Congregational ministers they are on a precise equality in all things ecclesiastical with their foreign ministerial brethren. In the Church, in Presbytery and Synod, there is no difference.

Already they out vote the foreigners, and the conduct of Church business is in their hands. The results are entirely satisfactory. All is as well done as when the chief power was in the hands of Missionaries. But the ecclesiastical question is only half, many think the easier half, of the problem. There is a financial question. Patronage is sometimes more controlling than presbytery and bishop. The native clergy complain that ecclesiastical equality is a fiction when the Mission holds the purse-strings. The usual accusations and disputes arise when the native clergy is a clergy paid by the Missionaries. The charges have enough truth in them to make the Missionary uncomfortable, and relations become strained. With the high-spirited Japanese troubles were frequent and complaints were continual. In the meanwhile many churches became self-supporting, and some of them began to contribute to Home Missions. Then a solution was found of the difficulties. Japanese and Missionaries went into a partnership. The Missions furnish 75 per cent. of the money and the churches contribute the remainder. The money is used as voted by a Board composed of ten Japanese and ten foreigners. The difficulties about patronage vanish, most of the ill-feeling vanishes, the evangelistic service is improved, and the Japanese ministers get a training that will prepare them for the final and complete guidance of the Church when foreigners withdraw.

Self-support.

In the report for 1887 fifty-eight of the churches of these Missions are put down as self-supporting. That is one of the ends of good mission polity. While dependent on foreign money we cannot expect vigorous Church life. Among the Missionaries there is a difference of opinion as to the method by which self-support is to be attained, there is none about its great desirability. The A.B.C.F.M. Missionaries have been the radicals in this matter, and have had greatest success. The Presbyterians have moved more slowly, but have also found the way to success. The Churches gave last year over \$31,000 (silver), for Church purposes (Presbyterians, \$18,553.83; Congregationalists, \$12,769.33). On the other hand, the former report twenty-five churches wholly self-supporting, and the latter report thirty-three. The Church membership, including baptised children, is given as 6,859 Presbyterians, and 5,653 Congregationalists.

Liberality.

Here is a Church that can be only Japanese. It is impossible for it to own a foreign ecclesiastical allegiance. The patriotism of the people, and especially of the Samurai, would forbid that. From the start the attempt has been to make the Church not exotic but of the soil. The attempt succeeds. So far from the Japanese Church being subject to any foreign body, the Missionaries in Japan are directly subject to the discipline of the native Church. The Church exercises every function in Japan that the Presbyterian Church exercises in the United States. All Mission policy is shaped to make this independence a reality. The Church must be trusted, the ministry must be prepared for its work in the future by responsibility now. The key to the situation is the native ministry and Church. Any other policy in Japan is short-sighted and can attain no lasting success. While the converts are from the lowest of the people the other policy may answer; but when the intelligent, independent, and patriotic classes enter, then Church foreign dependence will not content them. It is better to lead movements that are inevitable than to be driven by them.

A Japanese Church.

IV. We see in Japan the forces gathered that, under God, will give soon a great victory. I do not know where there is another field that tries so thoroughly the great Missionary experiment. It is in line with the great movements of our age with Divine Providence. God has opened Japan, removed hostile laws and popular prejudice, and inclined the people to listen to His word. After long waiting when the time was ripe the Lord inclined His people in Great Britain and America to send Missionaries in large numbers to teach and preach. Now, at last, enough will be united to carry on this enterprise with economy and energy. The

Organised.

schools are in successful operation, the principal stations are well occupied, something of literature has been prepared, the apparatus for work is ready.

The Japanese Church is ready for its share of work and responsibility. The united Church, with sixty ministers, twelve thousand members, with more than half its Churches self-supporting and strong in the Missionary spirit, with its patriotism, independence, and its hold on the popular life, with its congregations, scattered already from Sapporo to Kagoshima, will be a mighty power to bring the Empire to our Lord. With few of these advantages the first Church was organised in 1872. The converts have doubled every three years since. With the blessing of God why should not the ratio hold in the years to come? Why should it not increase as God has thus prepared the instruments for the service? If it holds there will be in this one United Church, by the year 1900, 256,000 members, and they will contribute at least \$750,000 for the support of the Church. If such figures stagger faith we may at the least assuredly anticipate a Church with an hundred thousand members, self-supporting, self-propagating, no longer needing Foreign Missionaries or foreign money, planted everywhere and standing as the living witness of the Christ to its countrymen. Foreign Missions will cease. Thenceforth will be only the Home Mission work of the Japanese Church.

The work began in 1859. The edict against Christianity was taken down in 1873. Please God, the Church in Japan will no more need our aid in 1900.

THE MISSION-FIELDS OF THE WORLD.

SIXTH MEETING.

AFRICA: NORTH AND WEST, THE NILE, THE NIGER.

(Wednesday afternoon, June 13th, in the Large Hall.)

Rev. G. B. Boardman, D.D. (Philadelphia, U.S.A.), in the absence
of General Clinton Fisk, in the chair.
Acting Secretary, **Rev. J. Buchanan.**

Rev. Principal Cairns offered prayer.

The Chairman: I extremely regret, Christian friends, that my esteemed countryman General Fisk is not able to be with us this afternoon. The Secretary has received a letter expressing great regret at his being detained by circumstances which he could not foresee nor avoid. It is only a few moments since that I received a dispatch asking me to preside in his place. At first I felt that I must decline the honour. Then it occurred to me that perhaps there was a reason why I should accept this honourable post. Some twenty-eight years ago I was taking a moonlight sail on the Lake of Geneva, and I heard in the distance voices accompanied by a flute. We sailed nearer to the boat whence we heard the voices. The company sang various songs, and presently they sang a song which in those days was a favourite melody among Christian people. You can imagine my delight when I caught the tune, and found it was the melody composed for the funeral of my own mother, Mrs. Sarah Boardman Judson. So that I stand here this afternoon as the representative, the step-son of the first Missionary from the United States to the East. The first Mrs. Judson lies beneath a tree at Amherst, and the second Mrs. Judson in the Island of St. Helena, not far from where the Emperor Napoleon was buried. I feel that there is a providential felicity in my presiding on this occasion. We have for our subject this afternoon one of transcendent interest, the dark continent, standing midway, so to speak, between the old and the new worlds, and it is meet that the old world and the new world should grasp hands this afternoon at this great midway

General Fisk's
absence.

The Chairman
descended from
Judson.

Continent and seek together for its evangelisation. I have now the great pleasure of presenting to you first of all the Rev. W. Allan, M.A., of the Church Missionary Society.

Rev. W. Allan, M.A. (C.M.S., from West Africa): Mr. Chairman, ladies, and gentlemen,—My subject is West Africa; I will omit the introduction of what I was going to say, and just plunge at once into the midst of my subject. I often hear persons speaking of Missionary work in West Africa as if it was a trophy of victory crowning the labours of the Christian Church in carrying out the last command of its Divine Master, instead of which it is a conspicuous proof that hitherto the Church of Christ has only been trifling with the subject of Missions. West Africa is still almost wholly enveloped in heathen and Mohammedan darkness. Several religious bodies have a few scattered stations along the coast, most inadequately manned, where the rays of the Gospel are feebly shining, while there are large stretches of coast, inhabited in some cases by the most intelligent and industrious of African negroes, where nothing whatever is being done to overthrow the kingdom of Satan, and to set up the banner of the Cross. And as for the interior, it is at present almost untrodden by the Missionary's feet. When I speak of West Africa I mean all that lies to the west of Greenwich, and ten degrees to the east, which includes a district, speaking roughly, of four millions of square miles, and over fifty millions of inhabitants; and if heathen and Mohammedan darkness were indicated on that gigantic map before you by black, and every little Missionary centre by a speck of white proportionate in size to the Christianised population, you would scarcely be able to distinguish beyond the platform anything but one prevailing colour of pitchy gloom. West Africa, instead of being a ground of boasting, is for the most part lying in the very lowest depths of degradation and devil worship. West Africa, like other portions of that dark continent, cries out with trumpet voice against the apathy and indifference of professing Christians, and pleads for the presence of the Missionary messengers of the Lord Jesus Christ.

All that can be said is that during the present century a beginning has been made, and much more effected already than could reasonably have been expected, considering the comparative insignificance of the resources available, and the difficulties of the task to be accomplished. But it would be a fanciful dream to suppose that more has been done than to show what may be expected when the whole Church of Christ wakes up to the duty and the privilege of engaging in Missionary work, and when the Lord's people learn that they are only His stewards, and consequently disburse their means for the advancement of His kingdom, instead of for their own special purposes. One thing that I learned from my recent visit to West Africa was that Missionary work is a much slower and a far less easy task than most persons realise at home, and that to expect to raise up in the course of a few short years, out of the depths of pollution and bar-

Condition of
West Africa.

What has been
done.

Missionary work
slow and difficult.

barism, a self-supporting, a self-governing, and self-extending Church, which shall be a glory to the Church of Christ at large, on account of its purity and zeal, is to look for what will only breed disappointment and sorrow, and for something altogether at variance with what we know of the usual mode of Divine procedure. If the Creator employed six periods of unknown duration in fashioning this earth for the habitation of man, if He employed four thousand years in preparing mankind for the coming of the promised Redeemer; if one of the distinguishing characteristics of the kingdom of Christ be, according to His own showing, its gradual development; if it took the Anglo-Saxon race some seventeen centuries after the first proclamation of the Gospel to attain that maturity which is indicated by Missionary zeal; and if the Epistles and the Revelation of St. John indicate that even the Churches which the Apostles themselves planted were so defective, and even corrupt; is it reasonable to expect in a single generation, or even in the second or third generation of converts from heathenism, a reproduction of that high moral and spiritual tone which even in our own privileged and enlightened land animates only a very small proportion of those who "profess and call themselves Christians." The highest conceivable aim must undoubtedly be kept steadily in view from the beginning, and every effort put forth to secure its attainment, but we must neither be surprised nor discouraged when we find the laws of heredity operating, and the measure of success which crowns our labours far short of what we would desire.

Development
gradual.

Considering all these things, and the gigantic difficulties which inter-course with ungodly white men has occasioned, I do not hesitate to affirm that, in spite of serious drawbacks and many things that were saddening, into which this is not the place to enter, I saw much to make me feel how grateful those would be who sowed the seed of the Gospel in Sierra Leone if they could but behold what may be witnessed there at the present day. A fortuitous concourse of the most abject and degraded beings that slave dealers could collect, or humanity produce, has been converted in comparatively few years into a colony of intelligent educated men and women, professed believers in the Lord Jesus Christ, and far more scrupulous about their attendance at church, and the various ordinances of religion, than professing Christians in this country. Indeed, as regards all the externals of religion, there is a marked superiority among the nominal Christians of Sierra Leone over those who bear the same name in this metropolis. The quiet and orderly observance of the Lord's day is a remarkable feature, and puts London and most country places to shame. The road from Fourah Bay to the Cathedral at Free Town, a distance of nearly two miles, is lined every week day with petty traders doing business in the open air as well as in their little shops, and the thoroughfare itself blocked with hawkers, purchasers, and others, bearing burdens on their heads, whereas on Sunday there is not a single shop open, and except occasional hammock bearers, not a single person carrying a load of any kind. The places of worship are crowded, the proportion of communicants is extraordinary, and the religious contributions of the people most extraordinary. Family worship is also very general, and the class meetings and other Bible classes, held usually at 7 a.m., largely attended. On one occasion, when I dropped in unexpectedly at such a meeting, I found at least two hundred and fifty women present, and about the same number

The change in
Sierra Leone.

Their Sabbath
observance.

of men, at the same hour in the evening. The native Christians as a body take a warm interest in religious matters, and are free from those doctrinal errors which have honeycombed the religious world at home. In many cases, when trading up the rivers, they set on foot and conduct religious services, sometimes even erecting churches, and gathering together regular congregations, which the nearest native pastor visits from time to time for the purpose of administering the Holy Communion. As for the pulpit ministrations of the pastors, curates, and catechists, of which I had many opportunities of judging, my only criticisms were that they were too elaborate and scholarly, and sometimes better fitted for a university or cathedral pulpit than for the congregations to which they were addressed.

Passing, however, from Sierra Leone, let me say a word about the Yoruba Mission, where in consequence, I suppose, of much less intercourse with Europe, there seemed to me to be a healthier moral tone than I found in Sierra Leone, especially on the subject of polygamy. Domestic slavery is the chief evil that has to be grappled with and put down among the members of the Christian Church in Yoruba. I was thankful to find many traces of a Missionary spirit among the Yoruba Christians, such, for example, as organised bodies of Missionary district visitors, in connection with several congregations, going among the heathen and Mohammedans for the express purpose of winning them over to Christianity, and open air preaching on Sundays and week-days among the heathen, and efforts being made by individuals which seemed likely to be crowned with success, to obtain openings for the Gospel in neighbouring heathen lands. One case struck me as very interesting.

The Church Missionary Society has just established a station at a village called Iporu with a congregation of over twenty Christian converts, who have been gathered out of heathenism through the efforts of an inhabitant now deceased, who heard the Gospel at Abbeokuta, became converted in heart and character, and on his return to Iporu, laid himself out for the enlightenment of his townspeople. A visit was paid to the king just before I was there by two of our native agents, and one who had been there previously asked him whether he had forgotten what he had said to him before on the subject of prayer. "Oh! no," he said, and going upon his knees and with his eyes turned towards the ground he repeated the following prayer, which he had composed for himself, and which, though still a heathen, he was in the habit of using:—"Oh! God, King of kings, who setteth up one and humbleth another, hear me and forgive me my sins: I am not wise, give me wisdom, order my footsteps in this world. There are those in the Royal family who are older and wiser and better, but me Thou seest fit to put in the room of our father. Leave me not alone to rule this town; do Thou send peace and concord in my days, and lead us in all our counsels. Establish Thy holy religion in this town in my days, for Jesus Christ's sake." And then he concluded by repeating the Lord's Prayer and the Apostolic Benediction.

I will now only speak of Brass and Bonny in the Niger Mission.

Here native agency has been alone at work. European agency has operated for evil and not for good. For several centuries The Niger Mission. European traders have had stations there, and, as usual on the West Coast of Africa, have proved a curse and a scourge, and infanticide, snake worship, cannibalism, and horrors of the most fearful kind continued unabated. But the Crowthers went there twenty years ago, father and son, and already those places are Christian settlements. Infanticide and cannibalism are in these places detested abominations. The worship of the Iguana is overthrown, Great changes. the priest is a regular attendant at the house of God, and the Iguana itself converted into an article of food. I visited the Juju temple, which a few years ago was decorated with twenty thousand skulls of murdered victims, whose flesh had been consumed by the priests and people of Bonny, and I found it rotting away, in a state of ruin and decay, and with only two or three hundred skulls remaining as ghastly memorials of former days. I passed through the grove which was formerly the receptacle of so many murdered infants, and I found it had become the regular highway from the town to the church, and that the priest was now a baptised Christian. At seven o'clock on Sunday morning the sounds of sacred song were wafted from the church across the pestilential swamp to the steamer on which I had been spending the night, and testified to the blessed change which the Gospel of Christ had wrought. At eleven o'clock I went ashore and addressed 885 adult worshippers, including the king, the three former heathen priests, chiefs, and a multitude of slaves, and was thankful to ascertain that the work of conversion was still going on; for in addition to 648 persons already baptised—of whom 265 are communicants—there are over seven hundred at Bonny alone who are now under instruction preparatory to baptism. We met for worship under difficulty, for the church had been pulled down to make way for a new one which was to accommodate a congregation of fifteen hundred. Liberality of the converts. The cost of this church, which was an iron church obtained from England at an expense of over £1,000, has been defrayed almost entirely by the people and the chiefs of this place. So liberally do they contribute that in the case of the new church recently opened at Brass, one chief alone contributed £480 of English money, besides costly offerings.

In conclusion, let us neither on the one hand under-estimate the task which God has given us to do, nor exaggerate the victories won, nor on the other hand despond on account of the slow progress we seem to be making; but in a spirit of humble obedience and quiet confidence persevere in our work, in the assured conviction that in due season "we shall reap if we faint not."

Rev. J. J. Fuller (B.M.S., from the Cameroons): Mr. Chairman,—It is said that fuller's soap whitens, but I believe you have tried to compete with fuller's soap in adopting Pears' soap. I have seen it

put up at places that Pears' soap can make the dark-skinned African white, but if they were to try it on me it would be labour in vain, for they would not make me a bit whiter than I am. I have great pleasure, dear friends, in the few minutes allowed me to say one or two words in regard to this African Mission. The first speaker trod the ground all along from Sierra Leone up to the Bonny river. What began at Sierra Leone and Lagos, and up to Abbeokuta, is something of the past,—that I know nothing of. When I went to Africa in the year 1844, after you passed Lagos, down the West Coast there was not one spark of light or one individual person that had bent the knee to the Lord Jesus Christ. Our Missionaries landed on the island of Fernando Po about the year 1841.

I was told when I got to Fernando Po a very touching tale,—that the same evening the Missionaries landed there the people were engaged in one of their grand dances. I am sorry to say that this wild dancing was introduced not by the natives but by Europeans. Origin of work at Fernando Po. There were Europeans there, and they were supposed to be having a ball. When the Missionary landed in the evening no one knew him, and he had no home to go to. However, he heard of the dance going on, and he and his colleague walked through the streets of the little village which had been formed. When they got to the house they sat outside whilst the dancing was going on, and all they did was to bend their knees and pray to God that their Mission might be a success and a blessing. I was told that that evening two people came from that house, and have never returned to such amusement again. Their next gathering was to sit at the feet of the Missionary, and hear him tell the story of redeeming love by the blood of Jesus Christ to perishing sinners. While the Missionary was speaking one of them sat with her eyes fixed on him and could scarcely believe the truth of the message that the man of God had brought. When she heard it, and heard it repeated, she asked in her own tongue, "Is it possible that this, too, can be for me?" And the Missionary pointed her to Christ, and said, "The blood of Jesus Christ cleanseth from all sin." Since that day that woman has lived for forty years a most consistent and earnest Christian, and is doing all she can to enlighten her fellow-countrymen, and point them to the Saviour that died for her. This, dear friends, was the beginning of the Mission on the West Coast of Africa by the Baptist Missionary Society.

Four years after that Mission was established at Fernando Po I landed there, young, and full of life and vigour, but never expecting to see what I did see. Within a few years of those Missionaries arriving God had richly blessed the Word, and the noise, and din, and the evils that were then carried on ceased for a time. We pass across from there, and come into the Cameroons River. The language is most barbarous; there was no literature, and the people believed that if they did learn to read they would die immediately. The Missionaries have not only obstacles in one way, but in every way. We could not get the children to attend the school, and the men and women did not care to touch even a little piece of paper. I have known the time when if I had put my coat and hat in the road, and torn a piece of paper out of my pocket-book, and put it on the top of my hat, they would remain

Cameroons
Mission.

there and rot, for not a soul would ever touch them. I should not like to try it to-day! We have had to bring their language into a written form, and to give them the Word of God so that they can read for themselves. That was no easy task, and it was one of the troubles and difficulties that the Missionaries had to get over. Mr. Saker has completed a translation of the whole Bible into the Dualla tongue; and to-day we can go from village to village and town to town.

A few years ago a gentleman came to the Cameroons, and on entering a chapel on the Sabbath day he found the people sitting down. By the side of each one of them was a little bundle; and as soon as the minister came in these bundles were all opened, and what did they contain? Why, a copy of ^{The change.} the Word of God in their own tongue, and a hymn-book, from which they sang hymns not only in their own language but in English as well. There they now worship God, the congregation gathering with the deepest solemnity, and you will see them sitting at the table of the Lord commemorating the dying love of Jesus Christ. Human sacrifice has been abolished, and many of the evils and customs of the country have been put a stop to. When we compare the condition of those people on the West Coast of Africa fifty years ago, when they were sunk in the deepest depths of degradation and barbarism, with their condition to-day, I think it is a cause for the greatest thanksgiving. God has done great things for us; and God intends that Africa, which has long had to bear ^{God's purposes for Africa.} the burdens and oppressions of all nations, shall take her place among the children of men. Brethren, the oppression and cruelties that Africa has suffered call for your sympathies; and as you have helped in her ruin in bygone days, now is the time to try and lift her from the depths into which she has been brought.

Rev. T. W. Chambers, D.D. (Reformed Church in America): Mr. Chairman,—After the glowing and touching utterances made by those gentlemen who have had personal knowledge of the work of Missions it seems almost like impertinence for one who has never set his foot in a Missionary region to come and occupy your attention. But it has been so ruled by those who direct the Conference, and of course one cannot object. The last remark made by the speaker who preceded me opens up a theme of most interesting reflection. Africa has a claim upon you, and one which no other ^{Africa's claim upon us.} field of Missions has, that is to say, its life blood has been drained for centuries by Christian nations. It is high time that we began to turn the scale in the other direction, where you see so much oppression and suffering have been caused, to introduce light and peace and hope.

I do not know whether you have ever heard the story about the experiment of Bishop Colenso which was related a few years ago at a meeting of the American Board of Commissioners in America. Bishop Colenso, a man of much information and very considerable ability, believed

that it was necessary to civilise men before you could convert them ; so he obtained a dozen boys from Zulu families and had them bound to him for a number of years ; and pledging himself that while he would

Bishop Colenso and civilisation.

minister to their wants and have them properly instructed no effort should be made to bias their minds upon religious questions. They came, and he performed his engagement ; they made very considerable progress, and on the last day before the expiration of the term he told them the engagement under which they had come, reminded them of his fidelity to it, and appealed to their sense of gratitude that they would remain with him and receive that instruction which he considered of far more importance than all that they had received. The

Failure of his experiment.

next morning every man was gone, and the only gratitude they showed was to leave behind the European clothes with which he had furnished them and go back to their native habits.

It is said that the next day he walked over to a station of the American Missionaries and laid a £50 note on their bench, and said, " You are right, and I was wrong."

It is the Gospel that must wake up a man to his true character and reveal to him his relation to God and bring him to receive the

The Gospel the only remedy.

Lord Jesus Christ as his Saviour ; and when that revelation is effected, when he is new born in his spirit, he will be new born in his habits, his tastes, his character, his clothes, everything that appertains to him. It is on this principle that Missions have been conducted ; and I may add in conclusion that one of the blessings of this Conference, which to me gives the greatest interest, is that a spirit of co-operation and mutual respect, between the various Societies of different lands and different names that are engaged in this work, will be produced, which will enable them to mass their efforts, to waste no labour, to help each other, and so to join as that, with the blessing of God, we may expect the dark continent to be illuminated with the rays of the Sun of righteousness from the east to the west, from the north to the south.

Rev. H. Grattan Guinness : Mr. Chairman, and Christian friends,— I have been called upon at very short notice to address you, but I will make no apology for the necessary imperfection of my remarks. The subject before us this afternoon is Africa : North and West, the Nile, and the Niger. It is an enormous subject, and one to which it is utterly impossible for me or any one else to do justice in a few moments. I just mention a solitary fact as illustrating the size of this continent. Look at that map. You know what the

Extent of Africa.

size of India is, how vast the extent from the Himalayas to Ceylon. Look at India. Now look at Africa. Why, you could put India into the Congo region, the Himalayas on one side and Ceylon on the other. Think of the extent of this enormous continent.

I want to say a few straightforward, practical things. I was told that General Fisk, who is connected with the Fisk University in America, if not the founder or patron of that noble institution, would

have been here. He has not been able to come. I had supposed that the importance of evangelising Africa, or the using of converted negroes from America for the evangelisation of Africa, would have been brought before us. That has not been done. I want to say a sentence in passing about that. The negroes in America, who are now some eight millions, and largely Christianised, have had, as you know, a wonderful history. In the providence of God they were taken there, you know how; and you know how in America they have been brought under Christian influence, and thousands of them, not to say millions, gathered within the fold of Christ. These people have a very large responsibility with reference to Africa. Some people talk as if the negroes of America had to undertake the evangelisation of the whole of Africa. They are not suited to evangelise in the north,—amongst the Arabs and Mohammedans, and I do not think they are suited to evangelise in the far south, among the Kaffirs and the Zulus, but I urge that the best instructed and most devoted negroes who can be found in America should be sent, if they have a Missionary call, to their own people in the more central parts of the dark continent.

American
negroes and
African civili-
sation.

I want to say a sentence or two as to North Africa. I wish to introduce some of you here to a Mission which I dare say you are not acquainted with. It is a young Mission, but a very enterprising one. It is a Mission to native races in North Africa. I cannot trace its history. Mr. George Pearce of Paris, was led, at the instigation of another Christian brother (who is here to-day, by the way), to go to North Africa with his wife, and to undertake to found a Mission among the Kabyles. That race is very numerous; there are some ten millions of them in Morocco, in Algiers, in Tripoli, in Tunis, and right along to the borders of Egypt. The Society has sent Missionary after Missionary, bands of them, until at length it has succeeded in establishing a chain of stations extending over no less than one thousand miles in length, and worked by some forty Missionaries, devoted men and women, some of these self-sustaining, and all, I believe, suited to the work. There has been a very good preliminary work done there, and the prospects of that Mission are most encouraging.

The Kabyle
Mission.

I can say no more about them than this. North Africa is near us; it lies within some three and a half days' journey; you can cross France in less than two days right down to the south, and a day and a half will take you across the Mediterranean. North Africa is near us. What a call! What a field of Missionary work! Here is room for Christian men, and women, too, especially the latter. How many of you here might do a glorious work for God in that region! I urge upon you to help this Mission by your prayers and otherwise; and I urge upon many of you to give yourselves, if you can, to that inviting and most important region.

North Africa
a field for work.

Now, a word as regards the region that lies immediately to the south. Beyond the Atlas mountains, those great mountains on which I myself

have looked, to the south is the great Sahara, and beyond the Sahara, and extending across the whole of that continent, is another region which is wonderfully populous. What is that region? It is not the Congo region; the Congo region lies south of that again; it lies between the Congo region and the Sahara, and what is it? It is the true home of the negro; it is the Soudan. There are three principal parts in that great region, Western, Central, and Eastern Soudan. That is the home of the blacks. There is Western Soudan, that is the Niger region; there is the Eastern Soudan, that is the region of the Upper Nile; so that you can see there are two great rivers connected with it; and there is Central Soudan all around Lake Chad. I cannot attempt in these few moments to tell you about the nations lying along the Niger. You imagine, perhaps, some of you, that because there is a good Mission on the Lower Niger that therefore that country is properly evangelised.

The Niger
region.

My dear friends, it is only just beginning to be evangelised. The Niger river has two great branches, the Benue and the Quorra, on neither of which are there any Missionaries whatever. Where the two rivers join, certain Mission stations, I believe, have been founded; but in the enormous Lake Chad region on the one side, and the great region of the Quorra on the other side, containing nation after nation, there is not one Missionary at all. Why you have there a whole series of nations! Study the great Soudan, especially its moral and spiritual state, for there are neglected nations there, probably one hundred millions, whose languages for the most part have never been acquired. And in the whole of that region there is not one solitary Missionary.

And this in the nineteenth century, and we are content. Oh! my friends, we call ourselves Christians, but I tell you what we want; we want to do more of this sort of thing, preach less, talk less, but practise more, and take up the Cross. I believe what the More consecration needed. work of God wants for its advancement more than anything else under heaven, is practical consecration and whole heartedness. God help us to remember these people. I have in my hand a copy of a letter which has lately been received from young Mr. Brooke, who has recently gone to the Soudan region with a young native.

A solitary
worker in the
Soudan.

I have a letter from Mr. Brooke in his own handwriting from the mouth of the river which falls into the Congo, up which he is attempting to penetrate in a canoe. Taking his farewell from that outpost he describes the state of things around him, and the darkness of that great continent, how for hundreds of miles in certain directions, and thousands of miles in other directions, there is not a solitary witness for Jesus Christ. That dark continent is full of slavery, full of idolatry, full of blood-shedding; but Mr. Brooke has pressed onward in the name of God to carry the light into that awful gloom. Pray for him, bear up his hands, and do not let these men be without followers. Let us press on, press on, and seek to evangelise North Africa, so near and so needy—that great Soudan so dark, so long neglected, and to heal there and throughout all its extent this open sore of the world.

The Chairman: We owe to Africa two debts. The first great debt is that of reparation, and the second great debt is that of gratitude; for Africa it was which gave an asylum to our Infant ^{Debtors to} Lord; Africa it was which gave to us the exponent of ^{Africa.} Christology or the doctrine of Jesus Christ; Africa it was which gave to us His great intellectual and moral compeer Augustine, who gave us the doctrine of men or anthropology. I will now call on the venerable Bishop Crowther.

Bishop Crowther, D.D. (C.M.S., of the Niger): Mr. Chairman, ladies, and gentlemen,—I only stepped in to hear what was to be said about other countries besides my own, so that when I returned home to my country I might have learnt something of how to conduct our own Missionary affairs. But I have been very unexpectedly asked to say a few words. Well, Christian friends, much has been said which is very good indeed. I myself have very little information to give, but I would just say that I consider the best and most advantageous way of working on the West Coast of Africa is to educate as well as circumstances will allow, as many of the natives as possible, and send them amongst their own people pro- ^{Native agency.} claiming the Gospel of Christ. I say this, Christian friends, not from selfish motives, but in order to aid and promote the progress of the great work which you have at heart, and for which you have been labouring for many years. I have been acquainted with many of the Missionaries that have been sent to the West Coast of Africa. Many years ago I attended many of their meetings. I was brought to the colony of Sierra Leone with many others who spoke various languages. Now, one of the great obstacles in the way of your Missionaries' success in their work amongst the negro race has been the difficulty of learning their languages. They did the ^{Difficulty of the} best they could, but this portion of their work was very ^{languages.} tedious. The translation into the native languages takes years to accomplish. I have witnessed this in the colony of Sierra Leone, and in connection with, for instance, the translation of the Cameroonian and Calabar languages. I am quite aware of the labour which this caused to those excellent men, both of the Baptist and Presbyterian Missions, to be able to accomplish such a great undertaking. I was born, my dear friends, in the interior of Africa, and was carried away into slavery and liberated in the Colony of Sierra Leone. When I was appointed by the Church Missionary Society to go into my own country I will tell you what I did. I commenced at once translating the Word into my own language, and now the pastors who are labouring under me, besides my own son, are carrying on the translation not only into my own language but into five or six more, and these the people are being taught at the present time.

I wish particularly to tell you what the converts at Bonny do. You have already heard what kind of people they were, and what were their religion and habits before Christianity was brought there. Now when

they became Christians they went into the market, to the interior, some fifty or one hundred miles beyond, where neither Bishop nor Deacon had ever reached. On the Sunday these converts put by their saleable articles, and then collected themselves under a shed and began to read their prayer-books, catechisms, and their primers, and also the Lord's Prayer. All the people from the interior stood round them, and said, "What are you doing; why do not you come to buy our palm oil or what we have to sell?" "No," they said, "we learn from this book to remember the Sabbath-day to keep it holy." Then the people said, "We do not know such a thing as that;" and these converts reply, "We have been taught that it is a very good thing." The result would be that none would either buy or sell; therefore the market became stationary on the Sunday, and was not opened until the Monday. Then they sold all their things, and went back immediately. And I may tell you these men do not adulterate their goods. Rum, or gin, or whatever they took to the market, was genuine, just as it was when they received it, whereas the heathens opened the bottles and jars, and poured in as much water as they could until they made two jars from one; consequently the heathen perceived that these people brought adulterated goods there, and in the end we reaped great benefit from our work, and our efforts were crowned with success.

The Sabbath
in Bonny.

Honesty in
trade.

When the converts are not at home now on Sunday, the people amongst whom they have been holding service learn for themselves the Lord's Prayer, the Ten Commandments, and so on; and at this present moment in fourteen places we are sending for native Missionaries to come amongst them to the interior beyond our stations. It was the Christian converts that carried the word far and wide, and in that manner we want to train up the ideas of the people in our various Missions. I hope that assistance will be given to the Missionaries, and that wherever they go, whether east or west, they will try to educate as many natives as possible, to become teachers in their own country.

Surgeon-General Gunn (Dublin): Mr. Chairman,—I shrink from addressing a meeting, but I have a sense of duty to God, and I come to-day as a soldier to bear testimony to what has been said by my friends from the West Coast of Africa. I have seen men die, and I have seen men live most self-denying and devoted lives. My heart was sore the last time I went to Sierra Leone, to see the vast graveyard there.

Personal
testimony.

It is well called the "white man's grave." But I have seen them live as well as die, live with patience, enduring suffering from climate and prejudices of the natives, with all meek humility and patience before God, and contented with the position they are in. I feel it my duty to bear testimony to these men. I feel that they deserve our sympathy and our prayers.

Some men who have been in India and Africa have said with regard to Missionaries, "What are they doing? They are doing nothing." But I have a different story to tell you. I had the honour of presiding over a meeting of the Bible Society at Lagos, where twelve hundred African

brothers assembled about me. I was the only white man in the meeting. We collected £60 that night from the native members of the Society. That is one of the fruits of the Mission.

Rev. H. Grattan Guinness : I have asked the privilege of reading to you a single sentence from the Mission-field from one who is right in the very midst of heathenism. I read it by way of encouragement to young men here. "No poor words of mine can express the wonderful story of my experience. I am among the heathen. Jesus is with me. I just look up now to Him as He stands here beside me, so A Missionary's experience. consciously near, and with tears of deepest joy and gratitude, thank Him for His goodness. His Word has become so precious to me in these days, and prayer seems to be just the breath which one draws. Wonderful ! wonderful ! one is only just beginning to know a little of what it will take eternity to reveal."

Rev. Dr. Taylor pronounced the Benediction, and the proceedings terminated.

THE MISSION-FIELDS OF THE WORLD.

SEVENTH MEETING.

*AFRICA: EAST AND CENTRAL, THE LAKES, THE CONGO,
AND THE ZAMBESI.*

(Thursday afternoon, June 14th, in the Large Hall.)

Edward Rawlings, Esq., in the chair.

Acting Secretary, **Mr. Alfred H. Baynes, F.S.S.**

Rev. E. H. Jones offered prayer.

The Acting Secretary: This afternoon we are going to devote ourselves to the question of Missionary work in Central Africa and in the neighbourhood of the great lakes and rivers. We have four speakers in addition to our honoured friend, the Chairman. We have Mr. Stock of the Church Missionary Society, and the Rev. Alexander Hetherwick of the Church of Scotland Missions, who will tell us something of the story of those Lake Missions in the Victoria and Albert Nyanza; we have the Rev. David Charters of the Congo Mission, who recently went with Mr. Stanley up the Aruwimi, who The speakers. will tell us something of the Congo Missions; and we have the Rev. Thomas Wakefield of the United Methodist Free Church, who will tell us something of the East Coast Missions.

The Chairman: Ladies and gentlemen,—I should like to impress upon you the great importance and the extreme interest of the regions which we are about to visit this afternoon, and to call your attention to the great object we have in view, and to impart information in respect to different Missionary fields in order that we may be encouraged and incited to greater zeal and consecration. I do most profoundly hope and pray that this object may be accomplished in this meeting. The lands to which attention has to be called this afternoon have been styled “the Dark Continent.” Well they may be, for they have been spread over, as it were, with The “Dark Continent.” ignorance deep and dark for so long a time. Light has sprung up among them, but how little is it compared with the dark-

ness that prevails, and how dark has been not only the superstition but the condition of the unfortunate inhabitants of those regions who have been the prey to heartless slave dealers. Their worst enemies are those who seek to seize them for this horrible purpose, recognising no right, no heart, no soul, no relationship on the part of any of them. The land may, therefore, well be called the Dark Continent. Much, however, has been done to redeem it from this title.

In showing our sympathy I think we may well call it the "martyr land." Men revered, one after another, have given their lives up for that country, and this invests the subject with an importance to us which cannot be underrated, and we cannot but listen to all that our hearts will tell us this afternoon, not from hearsay, not from books, but from the experience of those who themselves have seen these things. We cannot but get great encouragement and instruction from that which the speakers will say; and I think that the proceedings in which we are now engaged will form a most important part of this great Conference from which we hope to receive so much help in the future. I trust that it will not be a mere passing impression, but that it may be a lasting one upon us all, and lead us to greater sacrifice and consecration for the great cause in which we are engaged. May God's blessing rest upon our efforts.

Lord Aberdeen (President of the Conference) here took the chair.

The Chairman: I will now call upon Mr. Stock of the Church Missionary Society, to address the meeting.

Mr. Eugene Stock (Editorial Secretary, C.M.S.): My Lord Aberdeen, and Christian friends,—Why is it that a Londoner who has never set foot in Africa is called upon to address such a meeting as this on behalf of the Church Missionary Society's Missions? Because, first of all, our great men lie in Africa; their souls are with the Lord. Yes, and not ours only. I am reminded that I speak to-day in the presence of three godly honoured widows of Missionaries in Africa: in the presence of Mrs. Thompson of the London Missionary Society; of Mrs. Lamb, and Mrs. Hannington. But where are the living ones? They are at their posts, and therefore they cannot speak to you. There are one or two at home, invalids broken down, who have no strength to speak on this platform, and the lot falls to me to speak of the Victoria Nyanza Mission.

First of all will you go back with me to the year of the accession of our beloved Queen, 1837. There is sailing for Africa in that year, sent by the Church Missionary Society, a young German Missionary from the Missionary Seminary at Basle on the Rhine, Ludwig Krapf. He ought to be as well known as Livingstone. My next date is seven years later, January 3rd, 1844. Krapf has been in Abyssinia and the neighbouring countries undergoing all sorts of privations. At last expelled from these countries he has

The "martyr
land."

Reason for
speaking.

Ludwig Krapf
the pioneer.

come down from Aden southward across the ocean, not in a grand steamer, but in an open Arab boat; and on that day, January 3rd, 1844, he lands at a place called Mombasa, about one hundred and twenty miles north of Zanzibar. He says: "There is the spot that I will settle in." As he is making inquiries about it, native traders from the interior tell him that there is a great lake far away in the interior. That is the first word that reaches a European **Hears of a great lake.** about the lakes in Central Africa. He settles there, and within six months after that he begins his work by digging two graves. There he lays his young wife and new born babe. He writes home, "Tell our friends at home that now you have a grave in East Africa, and therefore are summoned to the conversion of Africa from its eastern shore."

Now let me come down to the year 1856, leaping over twelve years. The scene is in London, the rooms of the Royal Geographical Society. A great map hangs upon the walls. What does that map show? It is the first attempt at a map of Central Africa, drawn by Krapf's companions, Rebmann and Erhardt. It shows, not as we now see, three or four mighty lakes, but one grand, colossal inland sea stretching over twelve degrees of latitude. That was a mistake; yet these **Map of the interior in 1856.** Missionaries made real discoveries. Kilima Njaro was their discovery which has inspired one of the popular novels of the day, and which is three thousand feet higher than Mont Blanc. Where was Livingstone all this time? He did not go out until four years after Krapf. It was afterwards, in consequence of these discoveries, that he came up from the south into Central Africa, and did that marvellous work of later days. What happened through that map hanging up in the room of the Royal Geographical Society in 1856? The geographical world was stirred. Burton went forth—Speke and Grant went forth.

We come now to July 1858, and we find Speke standing on the southern shore of Victoria Nyanza, the discoverer of that greatest of African lakes. Leap forward again and you come to 1862. **Speke discovers Victoria Nyanza.** Livingstone has now begun his great journeys, and has accomplished many of them, and he has made many discoveries including the great southern lake Nyassa. But come on to 1863. A telegram is in the London newspapers. What is it? "The Nile is settled." The telegram is sent from Egypt, because Speke has got through the lake country and penetrated right northward two thousand miles down the Nile, which he has found flowing out of the Victoria Nyanza.

I now come to the spring of 1874. What do we have then? Another telegram in the London papers: "Livingstone is really dead, and his body is coming home in one of the Queen's ships." That I take it **Livingstone's death.** is the starting point of modern Missionary enterprise in Africa. There were Missions before, but they were small and just the beginning of things. The country was roused now. The slave trade should be grappled with, and the Gospel should be planted in the dark continent. You know how the noble Scotch Churches planted Missions on Lake Nyassa. You know how a little later on a party of the London

Missionary Society founded its Mission on Lake Tanganyika and sacrificed on the altar that great man, Dr. Joseph Mullens. Later on still our Baptist brethren established two Missions on the Congo. In the meanwhile the Universities Mission, started long before, was beginning to develop. God is not in a hurry, and the time comes when that great Mission does great, noble work in Eastern Africa.

I come now again to the Church Missionary Society. In the spring of 1876 a party of eight go forth from this country to Zanzibar, to make their way up to the interior to the north of the Victoria Nyanza, in response to the invitation of Mtesa, King of ^{Victoria Nyanza} ~~Mission.~~ Uganda, where Speke had been before. There were eight of them. How many of them are left to-day? There is only one left in Africa. Alexander Mackay is there to-day. No man, I suppose, has lived so long in Africa without coming home as he has. Another is in Palestine, and the rest either dead or invalided.

On March 12th, 1882, the first baptisms of adult converts in Uganda took place. Five men were brought into the fold of Christ on their own public confession of faith. At the very time that they were being baptised there was a man in England preparing to go forth unknown to the brethren out there—James Hannington, a young clergyman in Sussex. He goes through many ^{Bishop} ~~Hannington.~~ privations and difficulties on his journey inland, until his brethren force him to return, because his body is more a burden to them than his presence is a power to them. He comes back, and then he goes out again. In October 1884 the great King of Uganda, who was a friend of Stanley, dies. In January 1885 his successor is on the throne, and the three boys, now famous throughout the Christian world, are burnt to death singing praises to the Master. In the meanwhile Hannington, now as Bishop, goes into the interior. At the very time of his starting from the coast, a remarkable service is being held. Notwithstanding the burning of the boys and the threats of the king, you have in July 1885 one hundred and seventy-three Christian worshippers—converts in Uganda—gathering together to praise the Lord, and you have thirty-five well-trying converts sitting down at the table of the Lord. Then you come on a little later to October. Hannington has come to the very border of the kingdom. You know the story of his last week and death. The Lord called him expressly, not to be a great Missionary, but to lay down his life that his name might be an inspiration to all to pray and work for Africa.

Six months later, in the summer of 1886, the storm bursts again, and many young men, both Protestants and Roman ^{Violent} ~~Persecution.~~ Catholics, are seized, burnt, and hacked to pieces; some are banished, and others compelled to flee.

Coming on a little later, you have another young man, Bishop Henry Parker. It was only last week that we received a full account of that good man's death. He and his brethren, Mackay, Ashe, and Walker, were at the station at the south end ^{Bishop Parker.} of the lake, considering what they should do to relieve Gordon in

Uganda. He was in peril because the king said he would not let him leave unless another came in. It is decided that Walker shall go into Uganda. Shall I tell you what he says? "Some one must go in to help Gordon. The king will hold him as a prisoner, and will not allow him to leave the country; he wants one white man to go as a hostage, and I am ready to go there and face anything." Hardly is this arranged before the great blow falls. They have the Lord's Supper together the Sunday before Easter, and they retire to rest. Mackay is called up in the night to see Parker, who is in a raging fever; and at 9.45 on Monday night Parker breathes his last, and is buried at six o'clock the next morning. That is the issue of that good man's short life. We have to think of our beloved brethren there, and think of the converts in Uganda, with all the sad persecution which they have to endure, and the danger they are in to-day.

It has been suggested by a good man known to many here, Mr. Barton of Cambridge, that there should be established a Prayer Union for Africa. It is not intended for the Church Missionary Society only, but for all friends of Africa. Will any one who desires to join write to Mr. Victor Buxton? We may ask great things in prayer. Let us remember this,—

‘Thou art coming to a King,
Large petitions’—

we want them very large for Africa—

“with thee bring :
For His grace and power are such,
None can ever ask too much.”

Rev. Professor Drummond (Free Church College, Glasgow): Lord Aberdeen, ladies, and gentlemen,—I have not the high honour to be a Missionary, but I gladly respond to the invitation of Lord Aberdeen to offer you a traveller's testimony to the importance and success of the work going on in the heart of Africa. I almost wish my friend Mr. Bain, whose place I take, had been with you himself this afternoon. He is one of the men Mr. Stock has spoken of as being at their post when he might have been here. Mr. Bain actually put his foot on the little steamer on Lake Nyassa to come to England. Mr. Bain and his work. He was shattered with fever,—his holiday was overdue, and his mother—a widow—was waiting for him in Scotland. But as the ship was leaving the shore Mr. Bain turned to the band of natives who had come to see him off,—an Arab slaver had been busy in Mr. Bain's district during the past month or two, and these poor natives were being left like a flock in the wilderness without their shepherd,—and he ordered the luggage to be put on shore again, and the boat went away without him; and he is there now. That is the kind of stuff the African Missionaries are made of, and it takes such stuff to do Mission work in Africa.

Supposing one day a small boat of strange build, and propelled by

plans unknown to civilisation, came up the river Thames, containing half a dozen Esquimaux—supposing these men pitched their skin tents in Battersea Park, and gave out that they had come to regenerate London society. Supposing they took England generally in hand and tried to reform its abuses, and above all tried to convert every subject of the country to the God of the Esquimaux,—that is very much the problem which our Missionaries have to face in Africa. A few years ago a small band sailed up the Zambesi into Lake Nyassa. They made their settlement at Livingstonia, and set to work to Christianise the tribes along that 350 miles of lake coast. Two or three years ago I went to see that Mission station, and I found the houses in perfect order, reminding one of a sweet English village. But as I went from house to house I found there was no one in them. The first house—the clergyman's house—was empty. The second house was a schoolhouse, and that was also empty. The blacksmith's shop was empty; and I passed from house to house, and there was no one in any of them. Then a native came out of the forest and beckoned to me, and drew me away a few yards, and there under a huge granite mountain I saw four or five mounds, where lay the bodies of the Missionaries. There was not one of them left in Livingstonia. One by one they had sickened and died of fever, and the small remnant had gone off in the little ship and planted a new station a couple of hundred miles up the lake; and there, against fearful odds, they are carrying on the work. You ask me what kind of work it is. You can understand it from the illustration I have used of the Esquimaux. They cannot preach much to those people; they simply have to go and live among them, that is to say they have to live as best they can, because life in many of these districts is almost impossible.

I should like to ask whether you all here are unanimous in the opinion that it is right to go on in Missionary work in regions where there is plainly a barrier of God against men living there at all? I do not answer that question. Many a night I lay in Africa looking at the stars, asking myself whether it was right or wrong. That question has haunted me every day since I came from Africa, and I cannot allow the opportunity to leave me without taking the liberty of putting the question to you, who know so much more about it than I do. I do not say it at all on the score of saving a few men's lives, but I say it on the ground of political economy—Missionary economy. I should ask, until we have evangelised the safer portions of the globe are we quite sure that we are right in sending the lives of noble men to fight with that fever which no man has yet got to the bottom of, and which no man who has been in the country has ever escaped? I cannot go on in the presence of African Missionaries to tell you any of the details of Missionary work. Let me give you a fragment from my own experience. I had a single black man to go with me on a somewhat lengthened tour in Tanganyika. He could not speak a word of English. I wanted someone whom I could place confidence in, and Dr. Laws, during the few years that he had been working had succeeded in influencing six or seven

A parallel.

A death-stricken station.

Are unhealthy regions to be abandoned?

lads. He gave me the worst of these lads. I remember the first night of my journey after a long day's march lying in the tent after I had thought the men had all gone to bed. Outside the tent I heard a strange noise coming from one of the camp fires, and I peered out. The forest was flooded with moonlight, and I saw Mulu, the lad Dr. Laws had given me, kneeling on the ground, and around him was a little group of Bandawe men, who understood his language, and he was having evening prayers as Dr. Laws had taught him. I listened and tried to catch the accents of his petitions. Little as I knew of the language I could at least rake out this petition towards the close of the prayer, for what was to him the whole known earth. He prayed for Bandawe, he prayed for Blantyre, he prayed for Tanganyika, and for "Engalandi," as he called it. That proves to me that the Mission is a genuine thing. This man was not what you call a pious convert; he was a commonplace black. I trusted him with everything I had, and I tested him in many critical ways, and on many adventurous occasions, but Mulu's character never broke down.

I was taught to believe that the essential to a Missionary was strong faith. I have since learned that it is more essential for him to have great love. I was taught out there that he needed to have great knowledge; I have learned that more than knowledge even is required—personal character. I have met men in Mission-fields in different parts of the world who could make zealous addresses at evangelistic meetings at home, who left for their fields of labour laden with testimonials from churches and Sunday schools, but who became utterly demoralised within a year's time because they had not learned that love was a greater thing than faith. That is a neglected part of a Missionary's education, it seems to me, and yet it is a most essential one. I would say that the thing to be certain of in picking a man for such a field as Africa, where the strain upon a man's character is tremendous, and the strain upon his spiritual life owing to the isolation is even more tremendous, that we must be sure that we are sending a man of character and heart, morally sound to the core, with a large and brotherly sympathy for the natives. It will be centuries yet before these men about Lake Nyassa can learn much about theology. They watch the lives of men that we send there, and everything that is done, every gesticulation and every action, is telegraphed over the community, and it makes its mark, and it is only by the grace of God, as interpreted in the lives of men, that we can bring these people to Christ Jesus.

Rev. David Charters (B.M.S., of the s.s. *Peace*, Congo Mission): Mr. Chairman and friends,—It has been remarked by a foreign writer that in the nineteenth century men had made a man out of the black, and that in the twentieth century Europe would make a nation out of Africa. Looking back for eighty years, we can see the truth of the first part of this statement. Led by our noble Wilberforce, a band of men whose names will never perish pro-

Specimen of
Mission lads.

Qualifications of
a Missionary.

The strain on the
Missionary.

The abolition of
slavery.

cured the abolition of slavery. Other nations followed our example, and now we see the once down-trodden—I was going to say heart-broken—black, the African, made like ourselves in the image of God, our brothers in the flesh—free. Can you or I ever fathom what freedom meant to those who had been in slavery? It is a singular fact—one cannot help noticing it—that Africa is receiving more attention to-day than ever. Britain, France, Germany, ^{National strife} Italy, Portugal, are all deeply interested in her, and ^{for Africa.} this interest is on the increase; they are all anxious to secure positions in what are thought to be the most promising parts. With the exception of the Soudan, we might say that the whole of the dark continent is no longer dark and hidden, and soon we may hope that even the Soudan will be no longer unknown to us. New states have been and are being formed. Railways are being projected, commercial men are looking on with eager eyes, Africa is opening up. She is about to become a nation. The hour of her redemption is drawing nigh. The twentieth century will see her a nation, aye, and perhaps a leading nation.

As one thinks of Africa—the names of those who have been active in her deliverance come before us—we think of Bruce in Abyssinia, of Mungo Park on the Niger, of Moffat, and Livingstone, and Gordon, and Stanley. Before passing on, let me add one tribute to the memory of Dr. Livingstone. One night, on board the *Peace*, last year, we were talking of Africa and her degraded condition. We spoke of Dr. Livingstone in the course of the conversation, and Mr. Stanley said, “If Dr. Livingstone were alive to-day, I would take all the ^{Stanley and Livingstone.} honours, all the praise that men have showered upon me,— I would put them at his feet, and say, ‘Here you are, old man; they are all yours.’” Of one thing I am certain, that although Dr. Livingstone is not here to-day to speak to us, his actions, his whole life says, as he would have said if he had been here to-day, “Not unto me, but unto Him who loved me, and gave Himself for me, to Him be all the praise.” Where is the man who can read of Livingstone without being touched? Where is the woman, where is the man, who can read the words in his last journals, written at a time when friends had deserted him, when he was ill, and everything seemed to go against him: “All I can add in my loneliness is, may Heaven’s rich blessing come down on ^{His last charge.} every one, American, English, or Turk, who will help to heal the open sore of the world”? And again: “To me it seems to be said, ‘If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not,—doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall He not render to every man according to his works?’” Let us take and apply these words to ourselves, and let us think of our Saviour, of our Lord, of His life, His death, and His great sympathy and consideration for us, and the inexpressible privilege that we possess of working and doing something for Him. Surely, nothing can be too much for us to give up or to do.

You mothers here, have you lost a loved one? Was their last message dear to you? You often think of the last words they

uttered, and yet you sorrow not as those without hope: you think of the many mansions, you think of the words, "I go away to prepare a place for you, but I come again to receive you unto Myself." You have been in the midst of trial and difficulty; what was it that buoyed you up? What was it that enabled you to look up through your tears with a sad yet thankful heart? Listen! "If I go away I will send a Comforter, and the Comforter when He is come shall teach you all things, and bring all things to your remembrance." African mothers never had your hope. You see on African graves the tokens of the mother's love: you see broken pots; you see charms; you see fetishes. Do you see that mother with that little clay pot in her hand? You look inside, and you see some nicely-prepared food. She is going to lay her offering on the grave of her loved one, and thinks that the dead would like that food. Speak to her of heaven, of a resurrection, she cannot understand it; she has never heard such news before. Ask her if she thinks that God is good. In the midst of her sorrow her motherly heart will answer, "No, God is bad; He took away my child." There is a something in every man that pertains to God, that answers to what is good and Godlike. We see it in our fellow-men, in the African; even in the cannibal love answers love, and kindness will be met by kindness.

One of the most promising and encouraging features in our work in Africa, is the simplicity of the people in the interior. You try to strike a bargain with them, and you will find that they are as sharp and perhaps sharper than you are; but in many other respects they are like big children. True it is that they are somewhat prejudiced in favour of their charms; but such prejudices are not nearly so strong as some imagine. It has been my conviction all along,—and still is, and what I have seen has strengthened and deepened that conviction,—that wherever the Gospel of Jesus Christ has been preached in sincerity, that souls have been converted to God, and, better still, the lives have borne testimony to the genuineness of such conversion. Compare the Africans of the coast with the Africans of the interior. In the interior we find wild unsophisticated children of nature: on the coast we have a set of people who have acquired the vices and evils of the white men, with few of his virtues; they have been contaminated by coming into contact with ungodly and unprincipled men; they have been made ten times worse than they would have been if left alone. Are we going to wait until the influences which have worked such havoc upon the coast penetrate into the interior? Are we going to allow all that is low, mean, and degrading to lead the van into the interior of Africa, and then let the grand and glorious old Gospel follow in its train? Surely never!

It is my privilege this afternoon in speaking of Africa to speak more particularly of the Congo Missions, and the possibilities of Mission work in the Congo Valley. The river Congo is now recognised by many to be the highway into the Soudan and the interior of Central Africa. On arrival at Banana, on the west coast of Africa, at the mouth of the river Congo, we changed steamers, and took passage

Appeal to
mothers.

Simplicity of the
people inland.

Different from
those on the
coast.

The Congo.

to Underhill Station, about a hundred miles up. Not far from Underhill we came to the first cataract; and from this point right on to Stanley Pool, a distance of about two hundred and twenty miles, the river is more or less impeded by cataracts. I may here say that a party of engineers are busy surveying the cataract region; they are prospecting for a railway to connect the Lower with the Upper Congo. Following the Congo from Stanley Pool, we have a clear and uninterrupted course of over one thousand miles of waterway, varying in width from sixteen hundred yards to sixteen miles, and extending to Stanley Falls. Following the affluents on the left bank, we are able to reach as far south as five degrees of latitude. Ascending the Mobangi on the right bank of the river, we are able almost to reach five degrees north latitude. It may serve to give you a better idea of the magnitude and utility of the waters of the Congo, when I say that last year Mr. Stanley and his expedition for the relief of Emin Pasha reached a point on the river Stanley's expedition. Aruwimi, an affluent of the Congo—the distance from this point to the headquarters of Emin Pasha being only three hundred and thirty miles, as the crow flies. As we think of the wonderful extent of country drained by this great river, we also think of the thousands who have been so long in darkness and in the shadow of death. To attempt to tell their numbers or position would simply mean failure.

Some people give largely of their means: they give willingly; they give from the very highest motives—love to God, love for souls. I wonder if there are any parents here who would ever for a moment entertain the thought of giving their sons or daughters. The mother thinks she could never afford to let her daughter go to Difficulty with parents. the dark continent. The father says, “My son has good prospects in business; he will get on. I won’t let him go to Africa.” And yet that father and mother say, “We are not our own; we are bought with a price, even the precious blood of Christ.”

There are now on the Congo the American Baptist Missionary Union, the Baptist Missionary Society, Bishop Taylor’s Mission, and the Swedish Mission; yet there is room for many more. There is room in the interior, where nothing has been done. The soil is Room for more Missions. virgin, and the people are as yet unbiassed. Surely we will never wait until they become hardened in sin, until they become like their brothers on the coast, before we send the Gospel to them. Let me just give you one verse, substituting the word “sowers” for the word “reapers”—

“Oh, where are the sowers? Oh, who will come?
And share in the glory of the harvest home?
Oh, who will help us to garner in
The sheaves of good from the fields of sin?”

Let us consider if we are giving our best to God. It is something worth living for to be the means of telling those Africans about our God, about our Saviour and His love.

Rev. Thomas Wakefield (United Methodist Free Church Mission, East Africa): The Christian Missionary enterprise in Eastern Equatorial Africa can be traced upward to an intensely interesting origin, and

downward through a profoundly interesting history. Like many great enterprises, it owes its commencement, humanly speaking, to the thought, desire, and purpose,—ever gathering force, ever developing,—in the strong individual mind and earnest enthusiastic nature of one man, and that man was the Rev. Dr. Krapf. His name has long been before the world as that of one of the foremost and most gifted Missionaries of modern times. Not only is he well known for his travels in Africa, and his valuable geographical discoveries, but also for his rare philological abilities, and for his enthusiastic Missionary zeal. There would be no incongruity felt in closely associating him in the great work of the Christianisation of Africa, with those two stalwart and deservedly honoured Missionaries whose name and fame have spread throughout the wide world, and whose posthumous influence is to-day a potent inspiration to workers in the Mission-field—Robert Moffat and David Livingstone.

Nearly half a century ago a great thought took possession of the mind of Krapf, a great purpose stirred his heart; it was to stretch a chain of Mission stations across Africa, link by link, from east to west. How long the conception brooded in concealment in his mind before he dared to bring it out to the light of day, I do not know. If anything can be gathered from the tone of his language in which he refers to this idea in his book of "Travels, Researches, and Missionary Labours," it is that it fell tremulously from his lips, and that he revealed it with great modesty and with bated breath, fearing that it might be denounced at once as unpractical, and as only the chimerical conception of a Missionary's mind, a mind dominated by one ruling idea. These are Krapf's words: "In those days, in my zeal for the conversion of Africa, I used to calculate how many Missionaries and how much money would be required to connect Eastern and Western Africa by a chain of Missionary stations."

And then comes a foot-note to the above words, showing us that this scheme was actually started by Dr. Krapf, the base or place of departure being Alexandria, and the geographical direction the shores of the Nile.

In 1861, I visited the first of the series of stations, which was called St. Matthew, and also the second, which was called St. Mark, established, the one at Alexandria, and the other at Cairo. It is intensely interesting, in the light of present-day work in Africa, in the outstretchings of Missionary aims and labour, to see how Krapf's great scheme is not only being boldly attempted and realised, but carried out with a vaster amplitude and a fuller completeness than even he had dared to hope or expect. The Missionary's heart

would be thrilled with rapture, if he could only see how zealously to-day the Christian Church is planting the tree of life in the dark continent, and in how many places it is already casting a friendly and soothing shade in a weary land, taking firm root, giving promise of a vigorous life, and a permanent influence,

and proving that its "leaves are for the healing of the nations." If Krapf had only seen what we see to-day, Missionary Societies crowding their forces on the seaboard of East Africa, and coming in by the Congo on the west, "meshing" the central regions with their lines of route, intimating to us that in the near future these Societies will no doubt hold in the very heart of Africa, an International Missionary Congress, similar to the one we are holding in London to-day, it would have filled the heart of the veteran Missionary with a devout and jubilant gladness, and his mouth with a litany of praise, and I think his last words would have been these as, like Livingstone, he died kneeling at his bedside, in the act and attitude of prayer: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of Thy people Israel."

The Church Missionary Society have the enviable honour of having struck the first blow against the heathenism of East Equatorial Africa, and Dr. Krapf led the assault. Having fought the corrupt Christianity of Abyssinia, almost daily debating with Abyssinian priests, he left Aden with his brave wife, in an Arab boat, His work in Zanzibar. for Zanzibar, and in May 1844 settled down at Mombasa, where he laid the foundation of that great pioneering work which has been so helpful to his successors, and which will long survive him. When he had spent nine years in East Africa, in abundant labours, his health and strength broke down, and he was obliged to return to Europe. Though he made an attempt during the following year to return to East Africa, his health gave way before he reached his destination, and he was compelled to return to Germany, and retire from the foreign field.

In the beginning of the year 1861 the Methodist Free Churches, who were then seeking to send out Missionaries to a heathen field, applied to him for advice as to a sphere of labour. He promptly replied, recommending East Africa, and volunteered to conduct four young Missionaries, if our Churches would provide them, and establish them in East Africa, the field so dear to him by many a tie, and interwoven Methodist Free Churches Mission. with his life by many sacred and tender memories. And so, in the year 1861, four young Missionaries, of which the present speaker was one, sailed, with Dr. Krapf as their leader, for what was at that time to them an unknown land. From that day to this we have held the ground, with those vicissitudes of experience which are only too well known by all Missionary Societies, and which have found a pathetic record in the chronicle of every Missionary crusade.

The Church Missionary Society, and afterwards our own, commenced work in the first belt of heathenism and heathen life immediately behind the seaboard, and situated about twelve miles from the Indian Ocean, and consequently close to the Mohammedanism which Wa-Nyika race. covers the equatorial shores of East Africa. Here we found a race called the Wa-Nyika, divided into a number of clans or tribes, characterised by simple manners and fixed habits of life; being agricultural in their pursuits,

the country had become to them a permanent home. Uninfluenced by Mohammedanism, though so near it, untouched, in fact, by any foreign element, self-dependent and self-contained, the purity and integrity of the race, ethnologically considered, presented an inviting field for Christian effort. Though, intellectually considered, the Wa-Nyika are not amongst the highest grade of African races, they are by no means lacking in capacity for education, or for the reception of Divine truth. Some of them are to-day engaged as Christian teachers, and are working, subordinately, side by side with the European Missionary, helping him to disperse the ignorance and heathenism of their fatherland. At the Mission stations the Christian Sabbath has become as pronounced an institution as in Christendom, and

Progress amongst them. its sacred exercises of worship and prayer and Christian teaching are quietly but firmly touching the mass of heathenism beyond. Churches and chapels have been built in their midst, Sunday schools and day schools established, their dialects reduced to writing, portions of the Scriptures translated into the vernacular, printing offices set to work, their country invaded by the Divine music and doctrine of Christian song, educational and evangelistic agencies working hand in hand for the quiet and peaceable overthrow of the degraded and despotic reign of heathenism.

At this point I must refer to another race, one which is conspicuous for its pronounced individuality, its importance, and its power; I mean the Gallas. Our Church definitely designed our occupancy of the Galla country, and so in the year 1865 I visited the southern part of this long hidden and unknown land. We have now a Mission station there, on the river Tana. We have translated portions of the Old and New Testament Scriptures into the Galla language, and our Christian Gallas are eagerly reading them. The Gospel of St. John is almost ready for the press, and the British and Foreign Bible Society have generously promised to print it for us. In addition we have a mass of material in our hand for a grammar and a lexicon. We lost at this station a devoted Missionary and his brave wife, the Rev. Mr. and Mrs. Houghton. They fell together by the sudden rush of raiding savages, and a number of our natives fell at the same time.

An important feature of the Missions in East Equatorial Africa is the way in which they have come into contact with slavery. A large number of runaway slaves have sought refuge at the Church Missionary Society's stations, and at our own. The name of Englishmen has been a rallying point for them, and they have fled to our stations, hoping to get rid of their chains. In some cases we have been legally accorded permission to retain these fugitives, and in other instances the masters have been afraid to claim their lost property. There are hundreds of these men and women on our stations; but many of them have come to us as a warped material, moulded, and shaped, and twisted by the debasing vices of slavery, and the influence of their Mohammedan masters. Some of them have turned out well, and have rewarded us for our care, and others have proved responsive to our teaching, and have settled down as decent and orderly members of society and law-abiding citizens; but we would prefer the raw, virgin material from Nature's own

**The Missions
refuges for
slaves.**

hand—material which has not been tampered with by foreign unfavourable influences.

There is a yet more definite phase of the contact of Mission work with slavery: it is the caring for, educating, and Christianising liberated slaves—slaves rescued by British cruisers from Arab and East African slave vessels. These slave boats have often been seized in the Indian Ocean, the slaves transferred for the time being to Her Majesty's ships, the slave boats condemned and destroyed. Many years ago the question was often asked, "What becomes of the slaves captured by our cruisers?" And the question was not answered satisfactorily. It was found that some of them were put down at the Seychelles, some at Aden, and others elsewhere; and it was remarked that in many cases the poor slaves were worse off than they would have been had they remained in slavery. The Church Missionary Society were caring for a number of these released slaves at their school in Nasik, India, but the bulk of them were, in a most pathetic sense, "like sheep without a shepherd." The Church Missionary Society have founded a large freed-slave settlement at Freretown, at which place they have received large consignments of liberated slaves,—men, women, and children,—and have domiciled them there. They feed, clothe, and educate the children, and provide work for the adults. The Universities' Mission at Zanzibar commenced its work on this plan,—this domestic method; and so also the French Roman Catholic Mission; and thus have been provided for the rescued slave, torn away from his far-off fatherland, a resting-place for his tired foot, an asylum from the Mohammedan slave-hunter, and, for his chafed and wearied spirit, a welcome and a home.

It is well known to all readers of Missionary literature how the Church Missionary Society has zealously extended its operations to the regions in the interior, planting Mission stations from the coast to the Victoria Lake, and in Uganda beyond. In this work of extension they have lost some good and noble men,—amongst them Bishop Hannington, whom to know was to esteem and love, and Bishop Parker, another uncommon and devoted man, who bravely took up the work of his massacred predecessor. And concerning Uganda, there is now written one of the most tender and pathetic pages of Missionary history; there the Society won the highest results and the brightest laurels of the Missionary enterprise, its *roll of martyrs*; African Christians, mutilated and burning, nobly testified, amidst the fires, to the truth of Christianity and the preciousness of Christ. I will only add one word: Whatever may be the scaffolding, the necessary mechanical machinery erected at our Mission stations, let us see to it that all these are subordinate and subservient to true and solid work, the transmutation of character, the conversion of heathen men into disciples of Jesus Christ. In reporting the progress of our Mission stations, let not our highest ambition or our chief concern be to tabulate numbers or to count a long list of names, but let it be ours to watch for the resurrection of men out of their darkness and impurity, into Him who is both the Light and Life of men.

Attention to
released slaves.

C. M. Society's
work.

Our great aims.

Rev. Alexander Hetherwick, M.A. (Church of Scotland Mission, Blantyre, East Africa): Lord Aberdeen, ladies, and gentlemen,—Our Mission, like so many of the African Missions, rose out of the grave of Livingstone in Westminster Abbey. The great company of mourners separated from around that tomb; and they looked about them for a

Origin of Nyassa Missions. monument to erect to his memory. They remembered how often his thoughts had turned to Lake Nyassa and those parts, and then they remembered how he had

longed for an English Mission and colony to be planted on that lake. They said, "Here is the truest monument to erect to his memory, here is Scotland's best monument." And therefore the monument of her greatest traveller is not to be found in the cities of this land, but it is to be found on Lake Nyassa and the Shirè Hills. We claim that English energy has made that part of the country what it is. We have purchased it with those graves that lie out in Africa to-day which are so dear to some of us. We claim that large water-way to be our own; not as our own, but to give it back to Africa, we ask that that water way may be kept open. Portugal sits at the doorway at the sea, as she tries to keep it closed against English energy; but we ask that that doorway be kept open. Livingstone said, "I have opened it for you, see that it be not shut again."

Portuguese influence. Portugal sits there and taxes all we possess, and does nothing for us. I ask is Portugal to shut the doorway to Central Africa? ("No.") The answer is not here; the answer is not found in Africa; the Missionaries cannot answer it; the answer is to be found in Downing Street.

We have four Missions on Lake Nyassa. There is on the west coast a Mission of the Free Church of Scotland, at Livingstonia, of which Professor Drummond has spoken. There are two stations on

Missions on Lake Nyassa.

the lake and three stations on the hills. Dr. Laws is there, who is known to many of you. It was this Free Church Mission that launched the first English steamer on Lake Nyassa thirteen years ago, and that steamer is there to-day. On the east coast of Lake Nyassa there is the Universities Mission. They have a steamer sailing up from the south end of the lake to the north, visiting the Missions, and day by day preaching is carried on from one village to another. I only wish Bishop Smythies were here to tell of his work and those five wonderful journeys of his from Nyassa to the coast. Five times has he travelled over those unknown paths simply as a Christian Missionary. Formerly that road was trodden only by the bleeding feet of slaves, but now that darkness is passing away and light has come. Then there is the Mission of the Church of Scotland at Blantyre with which I am connected. The first party went out there in 1875 to search out a suitable station. They searched the whole lake shore, then climbed the Shirè Hills until they came to a suitable site among the hills, and they said, "Here is the place at last;"

Church of Scotland Mission.

and the Mission was founded. We have determined to keep to these hills, for it is amongst the hills alone that Europeans can live and work in Africa. There has been a great death-roll in African Missions. We must admire the self-sacrifice that calls

man after man into the ranks of those who have fallen. The Missionaries who go to Africa go there with their lives in their hands. It is the soldier's duty to die, but it is the general's duty to spare lives as far as possible; and it is the duty of Missionaries and of Missionary Societies to spare lives as far as possible—lives that will be devoted to the service of the regeneration of Africa. In our Church of Scotland Mission we have determined to keep to these hills, because it is only there that we are able to live and work. In those hills we have gathered together a little native community and out of them we are trying to pick a native agency; and by-and-by we look forward to laying hands of ordination upon them, and sending them down to those plains where they can live and minister. We feel that the Missionary of the future is not the Englishman nor the European, but the African himself. We are trying to educate the African, for if Africa is to be regenerated it will be by the African himself. What you and I have to do is to put into his hand that power to lift himself on to the platform on which we are standing now.

There are two other agencies at work which I must allude to, for although they are not Missionary in their operations their tendency is towards Mission work. There was a trading company established by some merchants in Glasgow a few years ago to Agencies at work. introduce lawful and Christian commerce into Africa. They are trading at the present time in ivory chiefly, and we hear that the Arab slave-traders are feeling their presence. I wish Mr. Bain were here to tell you of that grand defence at the north end of Nyassa, how four or five brave Englishmen with a few natives kept five hundred slave-traders at bay. Deeds less worthy than that have won the Victoria Cross. We are feeling out there that this is no isolated movement, it was a movement that was not begun at Nyassa but at Zanzibar. Letters have recently come from those lakes telling us how the Arab slave-traders have made attacks upon their stations, and how the British Consul has been seized and has had to pay blackmail to be freed again. Attacks by slave-traders. They make no complaint, but they simply ask, "Let these things be known." We do not want Government help out there, but we do ask that pressure should be put on at the coast, for it is there that the source of slave trade exists, and it is there that it must be checked. The slave trade is carried on by the Arabs who are the subjects of the Sultan of Zanzibar; it is carried on by the Portuguese, and the English people must rise up and ask the English Government to put its foot down on that slave trade. There is one agency more. Three Scotch brothers have started to join us in this work of carrying on commercial enterprise on Christian principles. They are working close to the Blantyre Mission, planting coffee and cinchona and various other products that the country will grow. I have seen them at work, and I tell you in all Africa there is no grander or nobler sight than the piety of that Perthshire home brought out in daily life face to face with the great mass of heathenism round about them.

That is the work we are trying to do. I cannot speak to you of the results. I could tell you of many things; I could tell you of the Gospel preached, and of the little church founded at Tell of work, not of results. Blantyre; I could tell you of translations, of native carpenters and native printers being trained, but I cannot tell you

all the results of the Mission. The results are not known to us ; they are known only to God who one day will declare them all. What now does Africa need ? If Africa were standing on this platform she could not tell you ; she does not know her needs. She might stand here and say, "Give us the things we want ; give us calico, give us gunpowder, give us all those articles that as traders you produce in your country." But these are not Africa's real needs. It is only the Missionary who knows Africa's needs. The Missionary knows Africa's needs ; and he says, "Come and help us, give us of your best ; give us of your noblest and greatest, for Africa needs them."

Rev. Dr. Murdock pronounced the Benediction.

THE MISSION-FIELDS OF THE WORLD.

EIGHTH MEETING.

AFRICA : SOUTH AND MADAGASCAR.

(Thursday evening, June 14th, in the Lower Hall.)

Edward Crossley, Esq., M.P., in the chair.
Acting Secretary, **Rev. E. H. Jones.**

Rev. Principal Cairns offered prayer.

The Chairman : Christian friends,—I think it is a matter for great congratulation that the Christian Missions of all denominations, with very few exceptions, have decided to gather together in this great Conference to strengthen each other's hands and to make it plain to all the world that they are united with one heart and one mind in one great object. I am told by Missionaries who come back to us from distant lands that there they do not feel those small differences that we think so much of here at home, but The unity abroad needed at home. that the demands upon their work are such as to draw true Christians closer and closer together; and it is for us here so to realise the force and the urgency of the work that we may draw closer and closer together, whether we belong to a Nonconformist body, or to a part of the Episcopal Church of this country, or to any other Christian body, so that there may be no spirit of exclusion—no false barrier which has no substantial existence—to prevent us joining before the throne of God in one supplication that His blessing may rest upon us all.

We are gathered here this evening specially to consider the work in Madagascar and in South Africa. Either of these fields would be enough for one Conference. We have in Madagascar a remarkable history, which will be told you here from this platform. And in Africa we have many dark problems to be solved. The time would fail one to tell of such men as Livingstone and Moffat and many others who have recently endeavoured to open up the way into the newly-discovered country where those wonderful lakes have been found. But I am quite sure of this, that having set your hand to

the plough you will not turn back, but that you will devote yourselves more and more to this work, and encourage those who represent you and who go forth to this labour, until the time shall ^{Must press on} ~~with the work.~~ come when the tribes of Africa shall learn to live in union and in peace, when slavery shall be done away with, when the cold and heartless Arab shall be restrained, when the glorious law of the Gospel of Christ shall cover the whole of that great continent, as we desire to see it do the whole world. It is not my intention to detain you with any speech. I find upon the programme the names of so many gentlemen well able to speak upon these subjects from personal knowledge that I feel it is only just and fair to them that they should have all the time at our disposal. I have now very great pleasure indeed in calling upon Mr. Cousins, who has represented the London Missionary Society in Madagascar, to address you for twenty minutes.

Rev. W. E. Cousins (L.M.S., from Madagascar): Mr. Chairman, Christian friends, and fellow-workers in the kingdom of God,—I feel ^{Madagascar} much hampered in standing before you to-night, having ^{Mission.} only twenty minutes allowed me in which to give you some account of the Madagascar Mission. On the other hand I feel deeply thankful that God ever cast my lot in the island of Madagascar. I have always felt it an honour to belong to that Mission, and I have daily experience as I move about amongst English Christians, that Madagascar still has a very warm place in the hearts of all Christ-loving people.

The story of the Martyr Church of Madagascar is one that will not be allowed to die, but we depend not merely upon the hallowed influences of the past history of the Mission, but upon what we have seen in these later years, and what I myself have been privileged to see since the re-opening of the Mission in 1862. That is quite ^{Personal} enough to fill us with the highest enthusiasm and hope- ^{experience.} fulness. Let me give you in the briefest manner the contrast between what I found in Madagascar in 1862, and what I left there about a year ago. On our arrival we found three large congregations in the capital, some twenty or twenty-five similar congregations in the surrounding districts, and there were seven or eight hundred members of the Christian Church. There was a community of nominal Christians amounting to six or seven thousand. That was in 1862. At the present time there are in connection with the London Society alone twelve hundred Christian congregations, a Christian community numbering two hundred and fifty thousand people, and in connection with the London Missionary Society and the Friends' Foreign Mission Association—for those two work hand in hand—we have nearly one thousand schools in Madagascar, and in those schools something like one hundred thousand Malagasy children are receiving a Christian education. These figures put in this bare form will suggest to anyone at all familiar with Christian work abundant reason for

thankfulness to God. The Madagascar Mission to-day has in it all the elements that appeal to the enthusiasm and the hope of Christian workers. I am not dwelling simply on the past. As we look around us to-day in Madagascar we see not only that God was working in far-off years among those Christians who dared all for His name's sake, but that He is working still, shaping them to His will. Mr. Clark and I have agreed not to speak so much of our individual Societies as concerning different branches of the work. I shall speak to-day about the work of Education, while Mr. Clark will speak of the general work of the Churches.

For six or seven years after our arrival in the country we had some twenty schools, and eight hundred or a thousand scholars. Then came the year 1869, when the Queen became a Christian and was baptised; the old idols were cast to the flames, and then came a sudden expansion in all departments of Christian work. The schools grew within three years to be three hundred and fifty, and the scholars increased to something like fifteen thousand. At the present day we have nearly one thousand schools, and nearly a hundred thousand scholars. These are the common elementary schools. You have heard that to some extent they may be called State schools, but I want to make perfectly clear to your minds the relation in which these schools stand to the State. There is a law in Madagascar at the present time that every child between eight and sixteen must learn at some school. A kind of compulsory education exists, though, as a matter of fact, there is very little compulsion in our sense of the term. There is a strong Government influence brought to bear in favour of education, but that is about all. The native Government says to the parent, "Choose for yourself. The child must learn to read and write: you may choose the school." The State provides no schools; it spends not a farthing in grants in aid; it does nothing to provide schoolmasters; it does not even examine and test the results of our work; but there is a kind of moral influence making the people feel that their rulers are in favour of education. The only schools to which the children can go are the Mission schools, for no others exist. The parents choose for themselves. Some come to the London Society, some to the schools of the Norwegian Society, some to the schools of the Propagation Society, and some to the schools of the Jesuits. As in the beginning so in these later years Missionaries alone are the mainstay and very life of the educational work. In some countries Missionaries find that the natives have attained to a high degree of education. It is not so in Madagascar. Everything from the reduction of the language upwards has been, and still is, the work of Missionaries. The Missionaries of the London Society laid the foundation seventy years ago, and upon that foundation we are building still. We have two gentlemen who spend their whole time in examining the schools. They take just the position of Government examiners here, and they have done very much to raise the standard of education; and we have adopted regular standards, and the results of the examinations are carefully tabulated, and the school that has the most passes in the sixth standard considers itself to have attained an honourable position.

Then we have the higher schools. There are four of them especially in

the capital—two belong to the Friends and two to the London Society. There are also two for girls under the care of Miss Gilpin, Miss Herbert, Miss Bliss, and Miss Craven. There is a fine school for training schoolmasters under Mr. Richardson ; also a high school, under the command of Mr. Standing and Mr. Johnson, belonging to the Friends' Mission. Then I come to what we consider the crowning point of our educational work in Madagascar—the work of our college. If you were to travel to the capital, as soon as you came in sight of the hill on

The higher schools.

The L. M. S. College.

which it stands, one building would stand out prominently before your gaze—the London Missionary Society's College. There is also an institution for training native pastors belonging to the Norwegian Society—the Superintendent of which I am happy to see on the platform. There is another belonging to the Propagation Society ; but I think that all who are interested in Madagascar will allow that the London Missionary Society bears the palm. It is the oldest labourer in this field, and I think I am right in saying it has the widest influence. Some three hundred men have passed through the college. At first it was a theological college : now about one-third of the students are secular students, many of them young men belonging to the higher families. Not only are these young men—the secular students, properly so called—employed in Government service, but some of us have at times been greatly disappointed because so many of our ministerial students have after a few years been called away by the Government, which claims the personal service of every native.

If you were to land on the eastern coast of Madagascar to-day, probably you would see a gentleman with a cocked hat, and with gold epaulettes and gold lace, and with a band of music and hundreds accompanying him. He is

A Governor educated at the college.

the Governor—the representative of the Queen ; but if you visited him privately you would hear him talk of Mr. Toy and Mr. George Cousins, to whom he owed his education in the London Missionary College. These were the two founders of the college. They have left their stamp upon it, and are remembered with love and admiration by their old students. I have never been able to share altogether in the feelings of those who express themselves so greatly disappointed that these men were taken for Government positions. I believe the Government requires the service of honest and intelligent men ; and if these men are to be found nowhere else, I think we should rejoice that they have been provided in this manner. I am quite certain that the present Governor of Tamatave, who held that position throughout all the trying period of the French occupation, owed very much to the training he had received in the college.

This, then, is how we are trying to influence the Malagasy to-day. We have a large and ever growing work, and I think I am justified in saying that this work is carried on very cheaply indeed. It only costs £1,700 to carry on this great college, these various training institutions, and nearly one thousand schools. That is a cheap work, and it is a promising work. We have seen the results of it again and again. We are seeing now a new generation growing up around us ; and who are the men who take the first positions in Madagascar to-day ? They are the men that we have had the training of—they were boys in our schools,

It is a cheap work.

We see them around us living Christian lives, and although some of them pass into the service of the Government, still they remember they are the servants of the Lord Jesus Christ. So that I think we may feel that God has been blessing us in this work of training.

It is not a secular work, it is a religious work. I think I express the feelings of every Missionary in Madagascar when I say that what we desire is, that there shall come into ^{And a religious} these schools a stronger religious influence. It is not ^{work.} always easy to get just the right men as teachers, but we are gratified to know that within the last few years there has been a perceptible change in this direction. There are more teachers who take an interest in their scholars in the highest sense of the word, and who wish to see them become followers of Jesus Christ, than there were a few years ago. The very first book that a Malagasy child will read is the Gospel of Luke, which is given to the children through the generosity of the British and Foreign Bible Society. Thousands of these single gospels are sent out to us, and we give them very freely to every child who acquires the art of reading. But the child is not content with that; he likes to have a fourpenny Testament. This, though sold to the natives for four- ^{Malagasy} pence, actually costs sevenpence. That, again, is due to ^{children and the} the liberality of the British and Foreign Bible Society. ^{Testament.} The ambition of these young scholars is that they may obtain for themselves this precious book, and read it; and many of these little children are becoming members of the Bible Readers' Union. I think we have about four thousand of them who have joined that Union. What we work for in Madagascar is this, that we may more and more influence these children in the right direction, ^{Working on the} and that God may grant us increasingly the fruits of our ^{young.} labours as these children grow up to men and women, that they may hand on to the coming generation the Word of God which their fathers received. We feel we are working for the future; we are fashioning the people that they may be God's true servants; we are working upon a whole nation. Sometimes we cannot point to individual conversions as the result of our labours, but we do see a great change passing over the face of the whole nation; and to raise such a nation is a work worth living for, and worth dying for.

Mr. Henry E. Clark (Friends' Foreign Mission, Madagascar): Mr. Chairman, ladies, and gentlemen,—I can hardly describe to you the pleasure which it gives me to stand on this platform to-night to say a few words in regard to the great work in Madagascar, as representing the Friends' Foreign Missionary Association. Mr. Cousins has rightly told you that the two Societies—the great London ^{Two Societies} Missionary Society and the very much smaller Society ^{co-operating.} representing the Society of Friends—are working harmoniously together in Madagascar, and have done so for a considerable number of years. Much has been said in this Conference about co-operation

between Missionary Societies. I wish you could go to the centre of the island, and to the capital, to see how these two Societies are enabled by God to work hand-in-hand for the advancement of His kingdom. Mr. Cousins has told you he would not speak very definitely with regard to the work of the London Missionary Society, neither shall I with regard to the work of the Friends' Association, but rather, with your permission, I will give you, in the short time at my disposal, and in as few words as possible, a correct idea of the present state of the Churches in Madagascar.

In the year 1871 I first went to Madagascar; at that time the Churches may be said to have been at flood height. The late Queen had been on the throne a year or two. She had adopted Christianity, and because she had begun "to pray," all the people, speaking roughly, had also begun "to pray." Each little village had put up its mud chapel, and these were crowded every Sunday.

I used to go into the country on a Sunday morning and see those places full of people with their dirty faces and dirty clothing—heathenism stamped on their very countenances. I used to wonder in my small faith how ever the grace of God could penetrate into their hearts. I wish I could picture to you the condition of these churches then and now. Then, it was one mass of dark heathenism. Now, the people have begun

to understand that there is no compulsion—that if they wish to pray they may, and if not they may stay away; and so you will find the attendance fewer in numbers; but you will find men and women sitting clothed and in their right mind, with bright intelligent faces; and you see their dark faces lit up as they listen to you when you preach to them and tell them of Jesus Christ and salvation through Him. Do not misunderstand me,—do not go away with the idea that Mr. Clark or Mr. Cousins has said that all is perfect in Madagascar, and that we may now fetch Hovas from the centre of the island, and put them down to be Missionaries in London. No, it is very far from this. But consider for a moment. Is all right in the city of London? You know it is not. So if there was any use in doing so, I could open before you a gulf of sin and filth and wickedness in Madagascar which it would shock you to look into. Often we are tempted to be discouraged when we see one or other of those whom Mr. Cousins has described as coming out of heathenism fall into it again, but we are not cast down because we know these things take place in England as well as in Madagascar. Yes, there is still very much to be done, and we are only at the very beginning of the work. The mustard seed has been sown; it is growing, and it will still grow until it becomes a large tree under which all the inhabitants of that large island can rest, feeling that Jesus Christ is indeed their God and Saviour.

The great testing time of persecution in Madagascar has been alluded to; but we do not rest on the past; and many of you know that during the past few years the Malagasy Church has been tested again,—during the time of the war; and I am here to tell you to-night that it is my firm belief—and I believe Mr. Cousins will confirm it—that the Church of Christ in Madagascar is stronger now than it was before the war. There were those who told

Influence of the
Queen's conversion.

Condition of
the Church.

The Malagasy
Church tested.

us that which they called the mushroom growth of Christianity which had sprung up in a day would at once melt away when the first bomb was sent by the French into the island. Has it done so? The storm has come, the winds have blown, the rains have beaten on that house, but it has not fallen, and why? Because it was founded on the Rock. What are the facts of the case? Some of us were there in the capital during the time of the war. On a firm foundation. When the French began to bombard the ports, there was a large number of French subjects in the neighbourhood of the capital. If those Frenchmen had been murdered in cold blood we should not have been surprised. I think it was a wicked thing for the French nation thus to tempt, as it were, the Malagasy Government. But what did the Government do? Did they allow the French to be murdered? No, they collected them to- The Malagasy and the French. gether and sent them under a strong guard to the coast, and very nearly into the lines of the French at Tamatave; and when the French officer saw them he could hardly believe his eyes, and he added, "The Hovas cannot be quite the barbarians we have taken them to be."

It was interesting to notice how, during the war, the preachers turned to the Old Testament history—the attacks made by the Babylonians and Assyrians on the Jewish nation, and they seemed to believe that God would interfere for them as He did for the Jews of old. Did He not interfere? I believe He did. I believe in prayer, and I believe the Malagasy Church and nation were saved by prayer. The centre of the island may be said to have been at that time almost one large prayer meeting. Their reliance on prayer. What have I seen? I have seen a young man kneel down in the pulpit, and I have heard him pray, with tears running down his cheeks, that God would be pleased to do—what? To destroy all the French soldiers? No, but that God would be pleased to take the French soldiers back again safe and sound to their wives and children in France. I do not mean to say they did not pray that God would help them to conquer the French; but they did also in some degree carry out the words of the Saviour when He commanded them to "love their enemies."

In future years, when that war is looked back upon by the Malagasy people, what will they say? They will say this, that it was during the years of the war, when the French were committing all kinds of atrocities on the coast, that the Sunday school movement in Antananarivo took firm hold of the people. Sunday schools. I think that is something to thank God for. I cannot go into theories as to how that was brought about, but I do believe that God was speaking to the young men and women by the bombs of the French, and telling them that they had some work to do for Him. And now the Sunday school movement in the capital has become almost as much an institution as it is in London. The Hovas in the capital have a Home Missionary Society, established fourteen or fifteen years ago, and I suppose sixteen or seventeen hundred pounds have been raised by the natives themselves for sending out Missionaries to other parts of the island. When you can buy a chicken for threepence and a

pound of beef for a penny, you will understand that money goes very much further there than it does here. I was for many years treasurer of that Association, and on one occasion during the war, at Their Home Missionary Society. a meeting of more than a thousand people, I had to tell them that the treasury was empty, and that unless they produced more money the Society would collapse. Although the war was going on one after another said, "We won't let the Society die;" and in a very short time £120 was paid in, and the Society has never looked back since. A very short time before Mr. Cousins and myself left the island a large meeting was held in the capital, a meeting of one thousand four hundred people, and four young men stood up and bade good-bye to the people because they were going to distant parts of the island as Missionaries to spread the Gospel. I think I have proved my case, that the Church of God in Madagascar is stronger and more robust in every way than it was before the war.

With regard to the slavery question, about which inquiry has been made, I admit that is a very difficult matter, but we must always remember this, that in Madagascar every person may be said to be a Government service. slave of the Queen, and he has to go whither the Prime Minister in her name likes to send him. We find that with regard to this enforced Government service, that very often the slave is better off than the free man. I do not mean that that justifies slavery,—far from it—because I think it is a woful case for any country when it can be said that the free men are worse off than the slaves. But this I do say, that these two things are so interwoven together that it is sometimes difficult to say which is the greater evil; and many of us believe that when the Government service goes, as I believe it will go, slavery will go with it.

I spoke, dear friends, of this wonderful work that is going on in Madagascar. I wish I could transplant every one of you there so that you might see it with your own eyes. We are, I believe, moulding that nation for God; and I ask you to join your Call to prayer. prayers with ours that this work may go on until from the north to the south, from the east to the west, it may be said that all the people know the one true God and Jesus Christ whom He has sent, and that the time may come when in that great island Jesus Christ may see of the travail of His soul and be satisfied.

Rev. A. Boegner (Secretary, Paris Missionary Society, from Basutoland): Ladies and gentlemen,—Fifty years ago the chief of one of the tribes of South Africa received the visit of a Origin of the Basuto Mission. Griqua merchant. That man sold to him the first gun which was introduced into the country. After the matter was settled, the merchant said to the chief, "There is something better to buy than that gun; it is the *thuto*" (that is to say, the doctrine, the Gospel). "And what is that?" said the chief. "Oh! it is something which brings with it the best good; this gun brings death, but that *thuto* brings life." "And how may I purchase it?" "You must send to Philipolis and ask for Missionaries." The chief did so;

his message was brought to three young Frenchmen, descendants of the persecuted Huguenots, Casalis, Arbousset, and Gosselin, who had just arrived from Capetown, and who, in answer to that message, came and began that blessed Missionary work among the Basutos of Moshesh, which has been from that day carried on by the united forces of the whole of French-speaking Protestantism, which it was my privilege to visit five years ago, and on which I am invited to say something this evening.

As the following speaker, my respected friend M. Appia, will have an opportunity of saying something about the special features of the Mission, and about what may be called the elements of its success, I shall only dwell on the results which, by God's blessings, have been granted to our efforts. The first result ^{We} ^{Their nationality} have obtained is, the preservation to this day of a ^{preserved.} nationality which is called by God to play an important part in the destinies of South Africa. No doubt that the geographical situation of Basutoland, which makes it a natural stronghold, and also the action of England, have both had their share in that important result. But that action itself would not have been sufficient without the presence of the Missionaries, who have more than once saved the tribe from destruction by their advice and by their intervention. Without that intervention the Basutos would long ago have been mingled with that dust of broken nationalities which covers a large portion of South Africa. Both the Government in official publications and the Basutos themselves have acknowledged the fact, and during the days of the half-century's jubilee of the Mission, one of the sentences I heard the most frequently from the natives was, "You have saved our nation from destruction; we bless your name."

On the side of education the result is nearly eighty elementary schools, having together 4,666 pupils; one normal school with fifty-six pupils, of whom a good number obtain every year the Government Teacher's Certificate, and some of them with honours; one ^{Other results} ^{from the Mission.} higher girls' school, which has had thirty or forty pupils and is now reorganised after some years' interruption; one industrial school with fifteen pupils, who have recently given proof of their ability; one Biblical school for catechists with thirty-six pupils, and one theological school, recently founded, and now in a flourishing condition. And, finally, the spiritual progress realised by our ministry will be shown by the fact that we have now in Basutoland fifteen stations, ninety-four out-stations, nineteen Missionaries, 136 native workers, 6,029 communicants, and 3,412 catechumens.

What shall be the future of that work? Pessimism has also its representatives among us, and sometimes we hear about the coming destruction of the tribe. Still it has happened that when the situation seemed to be the worst, God's deliverance came so as to make us ashamed of our little faith and our want of hope. Let me just point at three recent facts in which that deliverance very clearly appears. Some years ago the disarmament war brought the national existence of the Basutos into a great danger; but the danger is over,

and they still enjoy the exclusive use of their territory and their own constitution. More recently, the liquor traffic had begun to exert its ravages in the country, threatening both the moral and the physical life of the tribe. The Missionaries warned the people, the Churches prayed, and then a wonderful improvement appeared among the natives themselves; a crusade against strong drink was made, and the enemy was conquered. The danger vanished for a time. The last blessing I have to refer to is the greatest of all. During the last year God has granted to that Mission—in answer to earnest prayer—an interesting revival amongst the heathen. In the district of one station, Monija, more than seven hundred inquirers have given their names, and in the whole country there has been in a few months an addition of 504 communicants, and of 1,167 catechumens. We praise God for all these tokens of His protection, and we have the earnest hope that this Basuto Mission may bring great blessings on a large portion of South Africa.

Our school for catechists in Monija has pupils from the Cape Colony, from the Orange Free State, from the Diamond Fields, and from different parts of the Transvaal, and even on the banks of the Upper Zambesi there are Basuto catechists working with our Missionaries, M. Coillard and his fellow-workers. Our only care comes from the actual poverty of Basutoland. Some years ago the work of evangelisation, which had been carried on by native catechists, was entirely self-supporting; the collections of the churches produced nearly £1,600. Then war came. Then during three years the harvest failed. Last year it was good; but Basutoland, which was called formerly the granary of South Africa, has no railway to export its grain, and is growing poorer and poorer, so that the collections given last year have amounted to only £640 instead of £1,600. On the other side, the school grants paid by the Government on the produce of the tax have been very much reduced, so that we are now obliged to cry for help. Persons say sometimes to us, "In Basutoland you are working for England." We answer, "No, we are working for Christ." Still we think that we have a right to expect some assistance from our English brethren. We have never made collections in England, but the moment is come when some help is necessary. Other urgent duties are pressing upon us, and we can no more do all that is necessary for the present needs of Basutoland. This we are obliged, although reluctantly, to say to you. That country is under your rule; come over and help us, that we may bring to its aid the noble and beautiful work which God has granted us to do for the glory of His name.

Rev. G. Appia (Paris Missionary Society): Allow me, sir, to begin with thanking you for the way in which you introduced a Frenchman. When Louis XIV. made a law that no French Protestant should ever instruct and baptise a heathen man he little expected that two representatives of the French Missionary Society would come here to this meeting to speak of six thousand baptised converts in Basutoland, and that they would have met with success even against Roman Catholic Missions.

I appear before you as a member of a Society which God has

honoured in giving it a special field. The South African Mission-fields are popular in France, I believe, because our God has given us those fields. We had not the strength to pave the way with graves as the Moravians, and as the noble ^{The Society's} special field. Church Missionary Society and others have done. We were a small band, and God gave us the most healthy place in all Africa. That is a wonderful thing. We have never lost one Missionary in that field from disease. That is the wisdom of God.

When the three young unmarried Frenchmen who went out to the Cape left Gravesend on the 11th November, 1832, they might have been asked, "Where are you going? What is your object?" They would have answered, "We follow the star as the wise men did: we follow the promise of God to Abraham, to Isaac, and to Jacob, and we are called to go over to South Africa." And God pointed out with his own finger the Basuto tribe. Now if you had asked them, "What is your intention?" I think they would have answered, "Not to propagate Anglo-Saxon influence nor the influence of the old world, nor to propagate French influence, nor to propagate Dutch influence, but we go to preach Christ." After six years they had not one soul converted, but sometimes they went out and worked out and cried, "Jesus, Jesus, Jesus, let the echo resound!" and that was their comfort though they saved no souls. They went and preached Christ crucified; and one day after attending the chapel a man went out and wept, and when the ministers asked him, "What do you weep for?" the man answered, "Because you said the Son of man was on the cross, and no man was there to help Him." That was the first convert. We go into the field without any special political or national object. I was in the district where Dr. Moffat was, and when I asked him to preside at any Missionary meeting he did so, and spoke in favour of the Mission, because it had no national or political view.

When our dear brother Malan went to South Africa, a little band of twenty-two negroes and three white men went to the Zambesi. One of them, a poor ox-driver, died of fever; and when Mrs. Collier put him underneath the waggon she said, "Now, dear, you are dying; shall we pray together?" when he answered, "No, I pray," and he died. Another went to the Zambesi, and there we happened to see that the Makololos were nothing but Basutos. All our ^{Dying} translations were understood by them, and one black man died. Mr. Collier asked him before he died, "Do you not feel sad to leave your country?" but he said, "No, heaven is near." Now, I think, Mr. Collier, his wife, his nephew, his niece, and two Waldensian young men carry on the work which has been begun. May God give and maintain the true Missionary spirit in France.

Rev. John Mackenzie (L.M.S., from Bechuanaland): Christian friends,—It is a great pleasure to me to attend the meetings that are going on, and I feel it an honour to be asked to take ^{Catholicity of} part in the proceedings this evening. I am impressed ^{the Conference.} with the catholic nature of the gatherings now taking place, and I think that even the platform to-night gives a fair representation of

the catholic nature of this Conference. I may say that I am delighted, not only to witness the numbers present, but especially to note the ability, the earnestness, the enthusiasm, and the freshness of the speeches of some of the American friends to whom we have listened. I think that without being invidious, one may be allowed to say that the speeches of our American friends have possessed those characteristics. There is a thought that occurs to me in connection with these meetings and it is this,—we must not think we are doing a very great thing, or that it is a great matter that such catholic gatherings are taking place. After all, this is a time not merely for rejoicing but for humbling ourselves, for it is to our disgrace as Protestants, that our propaganda is only one hundred years old. The Church which we condemn—and as we believe, rightly condemn—as to its opinions, has always had a propaganda; but the propaganda of the Protestants, as we are telling one another just now, is only one hundred years old. Now that is a thought which ought to humble us and make us prayerful, even in the circumstances of rejoicing in which we are met together. For it is nineteen hundred years since the founder of our religion conceived that He had a religion not for one nation only but for mankind; since He said, “Come unto Me, all ye that labour, and I will give you rest;” “And I if I be lifted up will draw all men to Myself.” It is also worthy of notice that, after He was lifted up, His command was not to an order in the Church, not to any class in the Church, but to His followers as such—“Go into all the world, and preach the Gospel to every creature.”

From the first, then, there was a twofold function within the Christian Church—there was self-improvement and there was the conquest of mankind; for, from the very first, Christ the Founder of Christianity conceived the idea of conquering mankind to His cross and to Himself. It would appear that the tendency from the very first has been to become engrossed with the self-improvement part of this twofold work as forming the whole thing. The first Church at Jerusalem is a fair indication of this. There was no greater after-triumph of Christianity than took place when thousands of men were led to believe in Christ, although but a short time before He had been nailed to the cross as a member of an inferior race—for no Roman could be crucified. In those circumstances the first Church was formed, we may say, from amongst the very murderers of our Lord. There could be no greater triumph than that. We read of three thousand and five thousand and of a great company of the priests being obedient to the faith. But the Church thus formed devoted itself to the work of self-improvement and of enjoying the Christianity which it had just received. The rude hand of persecution was needed to disperse them; and then we are told “they who were scattered abroad went everywhere preaching the Word.” Now the social questions of the first Church and the social questions of to-day are pressing and important, and Christianity is able and willing to deal with them. But the greatest of all questions is the conquest of mankind for Jesus Christ. When that conquest has been achieved, when the Church and mankind are co-extensive, the self-improvement of the Church will become the supreme duty. That

end will not be attained—to use a modern expression—by levelling down those that are elevated, but by levelling up those that are in degradation, until all shall attain to the position of free men in Christ Jesus, and shall be kings and priests unto God. For some time to come, the primary duty of the Church is the conquest of mankind for Christ.

I am to speak for a short time this evening concerning South Africa, a country with which I have been personally acquainted and connected since 1858. The Moravian Brethren were first in the Mission-field of Africa. It is a pleasure to give honour to whom honour is due, and to state that those brethren, whose labours are known amongst the snows of Greenland and on the West Indian planter's estate, were also working laboriously in South Africa before even the Missionaries of the London Missionary Society appeared on that field. The London Missionary Society, or as it was then called "The Missionary Society," sent out its first four evangelists in 1799; the Wesleyans soon after that, in 1814, applied to the Cape Government for permission to have a Wesleyan chapel in Cape Town, but they were forbidden. You see that we have travelled a good distance since then. In 1820 the English Government sent out a number of colonists to the Eastern Province of the Cape Colony, and with that body of colonists there were Wesleyan preachers and teachers. The commencement of the Wesleyan work, therefore, should be dated from 1820. The Scotch Presbyterian work dates, I believe, from 1821. A Society, the name of which is not any longer known, the Glasgow Missionary Society, commenced its operations then. I believe that the United Presbyterian Church and the Free Church of Scotland, although separated in their homes in Scotland, where there are so many separations and hair splittings, are united in South Africa. They have only one Presbytery out there, and, as it were, forget to which Church they belong when they get to South Africa. Between 1829 and 1838 the labours of the Paris Missionary Society were commenced, concerning which we have had the pleasure of listening to the two excellent addresses of the gentlemen who have preceded me. Then we have the Berlin Missionary Society, the American Board of Foreign Missions, the Rhenish Missionary Society, the Society for the Propagation of the Gospel in Foreign Parts—all these, between the years which I have mentioned, commenced their labours in South Africa. Between 1849 and 1869 we have the founding of the Norwegian Mission, the Hermannsburg Mission, and last of all, although not least in point of enterprise, and zeal and energy, the Society of the Free Protestant Churches of Switzerland. So much for the Societies labouring for the evangelisation of South Africa.

Historical
sketch.

My predecessor in speaking of Basutoland has said that it is an especially healthy country, and that they were wisely guided to it. It would be very difficult to guide anybody to an unhealthy country in the southern part of South Africa. It is all healthy, and although Basutoland is pre-eminently a healthy country, yet those vast plains and plateaux which are between four and five thousand feet above the sea level, are all healthy, and you do not come to unhealthy regions until you go into the swampy districts very much further to the north. And the larger number of our Missionaries have died in old age; although there are others who died, as we say, prematurely. Mary Livingstone lies on the north bank of the Zambesi; Mr. and Mrs. Helmore also lie in the same district; and my namesake Bishop Mackenzie is buried in that

South Africa
healthy.

country also, they all having fallen victims to the fever of that miasmatic region. Indeed, if anyone visits a Mission station in South Africa and comes upon the quiet churchyard or burying place of the station, he will be sure to meet with the graves of those who **Many die young.** have been called away in the prime of their days—in early youth, when their hands were strong, their heads were clear, their intellects were bright, and their hearts were on fire for God's work. There was one who fell in the district of Ilala. He died there, but his body is with us here in Westminster Abbey. David Livingstone belonged to Africa as he lived and died for it; but he lies in Westminster Abbey to testify that the ideal of aggressive Christianity, to seek and to save the ignorant and the lost, is still dear to the heart of England. May it never be otherwise!

Now comes the question, What kind of people are the Missionaries labouring among in South Africa? There are two races of people there. There are those whom philologists call the Gariepine people and the Bantu people. These are new words, but you had better get them into your minds; it will enable you to classify the people so easily, and you will never have any more difficulty with reference to their numerous clan-names. Those who are called the **Hottentots elevated.** Gariepine people are the Hottentots, the Korannas, and the Bushmen; and those are the people amongst whom the early labours of Christian Missionaries were carried on. What is their condition now? They are the labouring population of the Cape Colony, they are members of Christian Churches and of Christian congregations in every village and town throughout the Cape Colony. For instance in Port Elizabeth, where you land, you will find a native church and a native pastor. Both church and pastor are natives trained in Christianity, Christianity having taken root among this class of people, who were the most degraded in the country at the beginning of the present century.

You have heard the question propounded by theorists as to whether or not Christianity is able to raise a very degraded people. It has been said that it might be suitable for other people, but it is doubted if it is able to go down and raise the most degraded. Now it is one thing to sit in a study and spin out theories, but it is a more satisfactory thing to bring forward facts in the history of Christianity. I am not aware that human language could depict a more degraded people than those the Missionaries met with at the beginning of the present century, but now they are clothed and in their right mind, and are fulfilling the duties of citizens in the Cape Colony. And not only so, but they take part in the management of native churches, thus fulfilling the offices of good subjects and good Christians. I am not aware that I could say more on their behalf. This is not a theory as to what Christianity might or might not do; it is a fact as to what Christianity has done in those countries. And then quite in the spirit of our meeting I ought to say that this has been done not merely by the London Missionary Society, which has had the greater share in the raising of those Gariepine natives, but that other Societies—the Rhenish Society, the

Proved by results.

Berlin Society, the Paris Society—have done the same kind of work in connection with those most degraded people, the Hottentots of the Cape.

Then there is another thing which I have always great pleasure in mentioning. Of course the Missionaries when they went to Cape Colony in the first instance met with opposition from the colonists. I do not say they did so in every instance. Christ has always His ^{Opposition from colonists.} fearless and devoted people in every part of the world, but in South Africa the majority of the colonists were dead against having their chattels turned into men; they did not want that the Gospel of Christ should be brought to those who were put up to auction like a horse or a cow. But what is the condition of things now? The colonists, the members of the Dutch Reformed Church, instead of opposing Christian Missions, came in the course of time highly to approve of them, and their sons and daughters are now engaged in the Mission work. The Dutch Reformed Church of the Cape Colony—a Presbyterian Church—has its own Missionary Society now, and if in any village throughout the colony there should be a community of black people not ministered to by a European Society, there you will find the Dutch Reformed Church at work, so that this Church has not only overcome its first opposition to the work of Christian Missionaries, but it is now engaged in the work ^{Now support Missions.} itself. The argument is complete. You are in a vice, so to speak. You say you disapprove of Christian Missions, that they do not do this, that, and the other; but we say, Here are the bitter opponents of the thing when it first began, and they have been convinced by what has taken place in their own midst, and not in a few years, but after generations of experience, and they are now engaged in the work themselves.

Personally I am but acquainted with the Bantu people. Entering a town of these people you find yourself in a state of society like that described in the books of Moses. Pastoral and agricultural in ^{Religions of South African tribes.} their habits, the people are under a chief, who sometimes has and sometimes has not despotic power. Their religion consists of ancestor-worship combined with belief in charms and fetishes. The Makalaka and Mashura in the north have idols—that is, a fetish too big to be carried about the person. The year is divided by religious observances. Their priests perform some of their most efficacious rites on high places; at other times the people worship in groves. In times of extreme difficulty the priests demand a child to be handed to them to be put to death and used by them in their incantations and prayers. Many of their customs are similar to those mentioned in Scripture as being those of the surrounding nations which Israel was to avoid. I have travelled in various parts of the country, but especially in Bechuanaland. In these journeys I made close acquaintance with the Bushmen who subsist on the produce of the chase in its great prairies, and the roots and fruits of its forests. I found that these children of the desert were all worshippers, they all appeal to the Unseen; they all have rites and ceremonies which they are careful to observe. From my own observation, extending over some thirty years among various native tribes, I come to the conclusion that it is natural for man to worship or appeal to the Unseen; it is an essential part of man's nature.

There remains much to be done in the way of consolidating what has

been accomplished ; and part of this has to be accomplished not directly by Missionaries, but by administrators, governors, and statesmen, who each and all owe allegiance to, and are bound to serve our great Master. In conclusion, I would wish to recall to mind an incident in the Gospel narrative. Remember what our Lord required of the respectable member of Jewish society, who came to Him for life-guidance. To this young man Jesus said : " Give up estates, position,—all,—and come follow Me. You see these fishermen behind Me ; join them, and follow Me." Self-surrender required of Christians. Was this a fair requirement from a respectable member of Jewish society. The young man himself thought it was too hard. But then and now Christ will accept of nothing short of entire self-surrender and complete consecration. He wants not your supercilious patronage, nor your occasional gifts. He wants you yourselves ; and not till Christian men and women in large numbers learn this self-surrender can the work of the Church make rapid progress. May this be the lesson which shall be speedily learned during the second century of our Protestant Propaganda.

Rev. A. Merensky (Superintendent, Berlin Missionary Society) : Mr. Chairman, ladies, and gentlemen,—These great and blessed meetings must no doubt have inspired us with the old truth that oftentimes the great work of God is going on silently, and without even being Missions often-known by outsiders. Especially is this the case, I think, times obscure. with the dark continent, where many victories have been won in the dark. May I be permitted to refer to the accounts about the Berlin Mission work in the Transvaal, which were sent home by correspondents accompanying the expedition of Lord Wolseley some years ago. One of my fellow-labourers received a letter from a prominent and well-known Scotch Missionary working in another distant part of South Africa, asking whether the prosperity of our most flourishing station was altogether a myth or a reality. I have the great pleasure of stating that the blessed work of the Berlin Missionary Society in South Africa is not a myth but a reality. At our forty-seven stations there we have now twenty thousand baptised people, and those twenty thousand baptised people contribute to Church and Mission funds more than £5,000 a year.

I believe that the history of my station may be of some interest to you, as it illustrates in a wonderful way the dealing of God with African tribes in our time. You will remember that the Boers of the Transvaal had refused in former years to allow any Missionary effort to be carried on in their country, until in 1860 we—Berlin Missionaries—invaded the country, and were permitted to settle among the tribe of the afterwards well-known chief Sekukuni. Fancy my astonishment when in the town With Sekukuni's tribe. of his father, where no Missionaries ever had preached the Gospel, I found four natives who had for some time past united in prayer for Missionaries. Two of those natives had been converted in the old colony, and the others had been touched by listening to their accounts of Christian tribes. Since Sekukuni became king he has been well known by his wars against the Boers and the English. This chief has been my chief for years, and he permitted the preaching of the

Gospel in his country, and almost day by day the Lord added to our flock those that were to be saved. On one Sunday when the king was out on a military expedition, I was permitted to preach the Gospel to eight thousand of his warriors, and the king himself was standing at my side under his waving banners of ostrich feathers. At another time there came a young chief with fifteen of his warriors, and all of them asked, "What must I do to be saved?" The women of the court sat at the feet of Jesus, and one of the king's brothers became a Christian. But Sekukuni was a superstitious man, and at last their freedom to listen to Christian truths was taken from them. Their stores of corn and their cooking utensils were destroyed by the order of the king, with the exclamation, "We will see if your God will save you from starvation;" but they took joyfully the spoiling of their possessions.

His fickleness.

Then came the most bitter cup. Thirty of our Christians were surrounded by order of the king by warriors, and fearfully beaten with clubs and sticks, some of them within an inch of death. When the executioners approached them they all knelt down and received their bruises for the sake of Christ. Then all the Christians were driven out of the country. I will not speak about my own trials, nor of those of my dear wife, nor of the danger when at last we were compelled to leave, but I should like to impress upon you the faithfulness of our black brethren during the persecution. During this heavy persecution none of the members of my little band renounced the faith. When I once remonstrated with Sekukuni, and entreated him to have mercy on the poor people, he gave me the answer, "Well, I am furious because if I tell one of your Christians that he must throw away his God, he will say, 'King, I am your poor dog; there is a piece of wood; take it and kill me if you like, but I cannot forsake my Saviour.'" One day some heathens tried to deceive the king for the benefit of a Christian woman, and told him that she had renounced her faith; but he drove those men away, swearing at them, and saying, "You tell me a falsehood. I know that of those baptised people not one will do what you say." After we had left his country we settled with our poor followers at a place afterwards called Botsabelo. Sekukuni's people flocked there by hundreds, and to-day there lives there a congregation of twelve hundred members. The king was conquered afterwards, as you know, and his town was destroyed and he himself was taken prisoner, but after the Transvaal was given up to the Boers he was released and went back to his country, and was killed by one of his brothers.

Bitterly persecutes the converts.

Then his country was opened to the Gospel, and where his town once stood there is now a Christian village. Those who suffered under him are now evangelists in his country. One is an ordained pastor, and has a station of his own. The Lord has blessed his work all over the country. Our Missionaries have in the Transvaal alone twenty-three stations, with five thousand members, and altogether there are about twenty-five thousand native Christians in the Transvaal. Polygamy has never been tolerated among them. This custom and all other heathen customs have dwindled away before the power of the Word of God; and some years ago, in the farthest northern part of the Transvaal, a petty chief, a member of our Church, suffered death from the hands of the heathens on account of his Christian faithfulness. So

Progress of the work.

we see that not only on the shores of African lakes, but in other parts of Africa, black followers of Christ have been faithful unto death. The dark continent rings with the triumphant cry, "They overcame the old serpent because of the blood of the Lamb;" and they are ready even to endure death for Christ's sake. And I trust that in Africa, as has been the case elsewhere, the blood of the martyrs will be the seed of the Church.

Rev. E. Creux (French-Switzerland Free Church Mission, Transvaal): I belong to the youngest Society now working in South Africa, among a tribe which it may be but few of you have ever heard of. I mean the Amatonga tribe, which extends from Zululand to the Zambesi, along the east coast of Africa. We were sent first of all Faithfulness of converts. as auxiliaries to the Paris Mission in Basutoland, and M. Berthoud and myself worked there for two and a half years. Then we were sent by the Paris Mission, along with M. Berthoud and M. Coillard, to see if something could be done towards the north. The Government of the Boer Republic would not allow a French Missionary to work in the Transvaal, and it was then seen that it was God's will that the Swiss people were sent out. Being Swiss, the Boer Government allowed us to work first of all among the Amatonga races in the north of the Transvaal. When we arrived there we said to one another, "We have never before heard the name of these people, and we do not know the language." I told my friend Berthoud that I had never seen the name of the tribe even in works about Africa; but after a few months we found that they were refugees from all the tribes of the east coast, who had been driven from their country by the tyranny of the Zulu chiefs. And we began to work among that tribe, trying to learn the language and to translate the Bible; and we have been working there from 1875 until the present time. We have now the New Testament translated into the language.

We have seven hundred baptised and adherents, and we have begun a line of Missionary stations going from the Transvaal to the Portuguese possessions. We are now working in Delagoa Bay, as well as in the Transvaal. If I have admired anything in that district, it has been the faithfulness of God and the work of the native evangelists. We have among them a band of devoted Christians, who have year after year left their homes and houses, farmyards and fields, for the sake of Christ, and have laboured among their countrymen so faithfully that a great revival has been going on during these last few years near the coast, and now all around Delagoa Bay there is a good work going on. During the last year we have received one hundred converts into the Church. It is a work, however, that is only known to those who interest themselves in it. I can say that our American brethren, who are working at Inhambane in the same tribe, can see that God had prepared those tribes from Zululand to the Zambesi to receive the Gospel of Christ. I am glad to be here as the delegate of our Swiss Churches to thank the great Societies for having invited us, who are the smallest among the small, to

enjoy these conferences, and to take back to our Swiss Churches a little of the spirit that has animated you.

Rev. James Scott (Free Church of Scotland Zulu Mission): I produce from my pocket three or four full dresses of a Zulu girl. These are actually the dresses that are worn, and they are sufficient to show you the social and moral state of those I labour among. You have heard a great deal about the dark continent, and I would not have come on this platform to say a word about it if I could not have told you most glorious news—news of the Holy Spirit being poured out in that corner of the continent in which I have been engaged for ten years. During the first years I got occasionally one and another to come forward and be baptised, but during the last year they have been pouring and crushing in; they have been coming from all the out-stations—ten converted there, twenty converted here, and thirty converted in another place. I have baptised during the last six months one hundred adult Zulus. I have also assisted at the baptism of about another hundred converted—by whom? By those Boers who destroyed the stations of Livingstone, and interfered with the work of our French brethren.

Work in
Zululand.

These Dutch farmers, two or three years ago, received an out-pouring of the Spirit of God, and now they are gathering their Zulu servants together, and are themselves preaching the Gospel of Christ to them. I wish I had time to read the letters I have received. I have received letter after letter asking for evangelists; I have gone myself, spending a week at a time amongst them, and whenever I arrived the largest waggon shed was cleared out, and the Dutch farmers came along with their Zulu servants to listen to the preaching of the Gospel. When native preachers could not be got in sufficient numbers, I said to them, "You understand the language of the Zulus, and you have the Bible, —preach to the people yourselves;" and they are doing it. Those whose fathers a few years ago called the natives "dogs" are now preaching the Gospel of Christ to those natives, and giving them that greatest of all gifts. Riding home from these tours, although I have no music in me, and do not sing a note, yet in my heart I sung "Glory to God in the highest," and thanked and praised God that to the dry bones life had been given.

Boers become
evangelists.

Mr. R. A. Macfie (formerly of Liverpool): I was a director more than fifty years ago of the Glasgow Missionary Society, whose sphere of operations was South Africa. The name of Lovedale is a memento of a specially honoured name among its founders. So much by way of introduction. The text on which I wish to say a few words is, "We that are strong ought to bear the infirmities of the weak." We have now been hearing of those who are very strong in the faith, but are weak in numbers and

The strong
helping the
weak.

in political influence. May we not apply this principle laid down by the great Apostle, and avow that the greater nations, such as England, have responsibilities which it is legitimate for us to exercise on behalf of those smaller communities.

Here we are met together from all parts of the world, especially from Europe and North America. Could we not take advantage of the presence of the Anglo-Saxons who dwell on both sides of the Atlantic, and of the Germans, who are of the same blood as ourselves, and confer how we could, without threatening war or saying anything

A proposal. unkind, bring such interest to bear as to prevent such horrors as I will not name? It may be our own country is to blame in the past, for doing things that are unjust and unrighteous. Africa has been a fearful place for wrongdoing by the powers of Europe. The United States are clear from that blame. Those States have risen to be a great power on the earth. Surely there ought to be an affinity of some kind manifested among the Great Powers, calling in the Germans who have done so well, and with whom we so sympathise at this moment, and supporting our French brethren who are looking to us for some aid. I throw out this suggestion at the present time in order that it may be fairly considered.

The Doxology was then sung, and the meeting closed.

THE MISSION-FIELDS OF THE WORLD.

NINTH MEETING.

THE TURKISH EMPIRE AND CENTRAL ASIA.

(Tuesday evening, June 12th, in the Lower Hall.)

Bishop W. F. Mallalieu (U.S.A.) being absent, the chair was taken
by the Rev. David Cole, D.D. (of New York.)
Acting Secretary, Mr. Henry Morris.

Prayer was offered by the Rev. J. Thomas.

The Chairman: No one can more sincerely regret than I do, beloved Christian friends, the non-appearance of the distinguished American Bishop who was to have presided on this occasion. I feel it somewhat my duty to strike the key-note of the evening, but I am not a specialist in this subject, interested in it greatly though I am. I will only remind you that we are just now in wonderful surroundings. We become growingly so in this Conference, which is so well fulfilling its early signs of promise, and the inspiration with which it began. The Lord Mayor, when we visited him to-day, told us something which ought never to be forgotten by any of us. Lord Mayor's metaphor. He said singularly enough and we none of us could see to what he was leading—that he had always taken great interest in institutions for the blind; and then he himself remarked, “You perhaps may be surprised that I make this allusion.” He explained himself by saying, “This is the reason why I take interest in you, because you are appointed and called to open the eyes of the blind through the whole earth.” What a wonderful thought—to open the blind eyes. That that thought should have come from the highest municipal officer in the city of London, whom the world might expect to find only a politician, was to me a wonder. The Lord must have put those remarkable words into his lips. Then I repeat that we are passing through wonderful surroundings. Going back over the short addresses that were delivered and the longer Inspiring meetings. papers that were read during this day, we have come scarcely less recently from that vibration which still beats in our ears of Dr. Pierson’s magnificent oration with which last night’s

meeting in the Large Hall was closed. Oh, how wonderful are the inspirations which we are now catching! May we carry them home with us!

Let me try to say something that will be left upon your ears and upon your memories when you go from this place. Let me remind you that there are at least four considerations which ought to nerve ^{Four stirring} us for the great Missionary interest which is now pressing ^{considerations.} upon our minds. In the first place, the word, "Go ye into all the world, and preach the Gospel to every creature," comes to us and rests upon us with its weighty authority and force. It is a command of Him whom we acknowledge as a Master. Secondly, the Word is full of promises, from the great promise in Eden that the seed of the woman should bruise the head of the serpent, all along the line of the promises which relate to the King and the kingdom, down to the time when the New Testament closes with the prediction that the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

The third consideration is that these promises have been undergoing such rapid fulfilment. Undoubtedly what we are moving to now is scarcely so much faith as it is sight. Look at the promises of the Old Testament, how they have been fulfilled in the coming of Christ, and in the spread of His kingdom over the earth.

The fourth consideration is the facts which stare us in the face. The Centenary of Modern Missions is upon us with all its precious memories and thoughts. We look all over, and we see every part of the world open. And then think of the power of the Anglo-Saxon race, and the power of the Anglo-Saxon language. And think of the Missionary Societies, and think of the Missions.

And now, dear brethren and sisters, we come to the special theme of the evening—Turkey and Central Asia. On this theme the specialists of this evening are to speak. We wait impatiently to hear them. I have no disposition to detain you. You are ready and I am ready, and gladly will I fall back now and listen to the Rev. Dr. Bruce, who will be the first speaker of the evening.

Rev. Robert Bruce, D.D. (C.M.S., from Persia): Mr. Chairman, Christian friends,—I had not the slightest expectation that I should be called upon so soon. I know that there are a great many present who agree and I daresay many more dear brethren and sisters in the Lord who disagree with me in believing that Mission work is preparing the way, and rapidly preparing it, for the coming ^{Preparing the} of our Lord and Saviour Jesus Christ. But I think that ^{way of the Lord.} whichever opinion we may hold, we in reality agree at the bottom in believing that the great means of hastening our Lord's coming, and of hastening that day when God Himself will wipe away every tear from every eye, is Mission work. "This Gospel shall be preached for a witness unto all nations;" and then the end of this dispensation shall come. In other words, Christ Himself will come.

Now I firmly believe that Christ will not come to do what some people think.

I believe that some people think that He will come to take His bride to Himself, and send all the rest of the world to hell—eight hundred and fifty millions of heathen, and one hundred and seventy millions of Mohammedans. If I thought that Christ was coming to-morrow to send them all to hell, I would pray that He might delay His coming. But I firmly believe that He is coming to save them. I believe that He is coming to do a greater Mission work than all the Missionary Societies and all the Churches in the world can do together; and I believe that Mission work at present is the one means of hastening that glorious day when the Lord will come to take His bride to Himself, and, alas! to pour out the vials of God's wrath upon all lukewarm Christians, and to take the heathen to Himself for His inheritance, and the uttermost parts of the earth for His possession. I have the special privilege of speaking to you this evening on Mission work as a witness preparing the way for the second coming of our Lord Jesus Christ. And what a wondrous glory and honour it is to think that we all may be fellow-labourers with Him in hastening that glorious day, and bringing about that glorious time! And how loudly our songs of thanksgiving and praise ought to go up when we think how far that witness has already been given to the world in the last eighty years; when we think of fifty-one Missionary Societies in India,—not fifty-one Missionaries, as they were some years ago, or not even that number; but fifty-one Missionary Societies,—thirty-four Missionary Societies in China, and thirty-four Missionary Societies in Africa.

What Christ comes for.

Results demand our praise.

It is for this reason I ask you especially to turn your attention to those parts of the world where that witness has not yet been borne, and where, not only that, but in many of them there is a false witness of a false and corrupt Christianity which has to be counteracted, I believe, before the witness of a true and pure Christianity can bring forth fruits; I mean all those Moslem lands, and more particularly those parts of Moslem lands to which it is my privilege especially to turn your attention—Arabia and Persia.

It is a remarkable fact that, with the exception of my honoured friends the American Missionaries of Armenia and the north of Persia, until a few years ago no Society, and even then no British Society, took the initiative of sending the Gospel either to Arabia or Persia; and Mission work was begun in each of those two lands by two young men, each of whom had taken the highest honours at Cambridge, and was sent out by no Society, but went at his own charges; and each of whom in God's mysterious providence died within a year or little more of entering on his work. I mean Henry Martyn and the Hon. Ion Keith Falconer.

Arabia and Persia neglected.

It has fallen to my lot in the last twenty years to have a small parish, half of which is inhabited by Persians, and the other half, or nearly half, by Arabs. I do not think there is any part of the world—at least, none occupied by Missionaries—which brings before us more vividly the condition of things where the witness has not yet been borne. In 1869, after having spent ten years in India, when

Dark and dead state.

I was going back I happened to pass through Persia, and it would be quite impossible for me now to mention the providential guidances by which God kept me there, and led the Church Missionary Society to take up the Mission. One of these was a great famine which came while I

The way opened. was still there, and during the months of the famine, in answer to a prayer which was offered with the expectation or with the very weak hope indeed of getting one or two hundred pounds, God sent us £16,000 in the eight months that the famine lasted; and as soon as the Mission was taken up, the American Missionaries having moved to the north of Persia, the whole of the southern half of Persia, to which afterwards Babylonia was added, became the parish, or district, in which for a great many years I was labouring alone. This, which I call my parish, though

My parish. I am thankful to say I have now two brother Missionaries labouring in it, contains an area of five hundred thousand square miles. It contains three of the ancient kingdoms of the Bible,—the whole of Babylonia, the whole of Elam, and the whole of the ancient kingdom of Persia,—the whole of the Persian Gulf, and a good slice of Arabia; and in the whole of this district for a great many years while I was in it I was the only minister of the Gospel, with the exception of priests of the Eastern Churches, who make no effort to give the Gospel to the natives. When first I went there, and we were led to take up our abode in Julfa, which is a suburb of the ancient capital Ispahan, I found myself surrounded by Eastern Christians immediately, and a large population of Persians, and also a great many Jews in our neighbourhood. For the first two or three years I had numbers of Mohammedans coming to see me, and I avoided in every possible way receiving proselytes from the Eastern Churches. Perhaps in a word or two I should say that I did not receive even *converts* from the ancient Armenian Churches, or even from the Roman Catholics, whom I had next door to me, because I thought that our work was entirely for the Mohammedans.

And this leads me to say a few words as to God's purposes with respect to those ancient Churches. I think that all Christians should

The Eastern Churches. take the very greatest interest in the Armenian and other Eastern Churches, which have been scattered through Persia and Turkey for the last twelve hundred years. A few years ago—in fact, at the time that I went to Persia twenty years ago—a Christian was by a Mohammedan always regarded as a dog, and as a mark of contempt no Christian was ever allowed to enter a Mohammedan city on horseback or mounted on any beast; and on a wet day no Christian was allowed to enter a Mohammedan town at all; or if he lived in a Mohammedan town, he was obliged to stay at home. This was not because Mohammedans were afraid that Christians would catch cold if they went out in the rain, but it was because a Christian is a “dog,” and a dry Christian is a dry dog, and a wet

Mohammedan superstition and persecution. Christian is a wet dog, and they thought that dry dogs did not pollute them, but that wet dogs did. And they had a great many other ways in which they tried to bring over the Christians to their faith. One was that if any Christian became a Mohammedan—and this sometimes happened with the very poorest of the people—he would very soon get an order from the priest

or governor to take away the property of his relatives. They never themselves paid the Christians for becoming Mohammedans, but they gave them the property of their uncles and aunts or other Christian relatives, and it is a very wonderful thing, I think, that Christians, Jews, and Parsis have endured this state of persecution for the last twelve hundred years, and that any of them have still remained faithful to their religion.

I am thankful to say that this state of things has entirely passed away now. In the centre of Persia where we live not only are the Christians no longer persecuted, but the Mohammedans are oppressed by the governors, and the Christians are never oppressed by them; and I think that the time is coming when we shall see—indeed, A better state of things. I think that we can already see—the purpose of mercy which God had in allowing these Christians to be scattered through these two Mohammedan lands up to the present time. In Julfa, where we live, there is an Armenian Archbishop, and there are about sixteen Armenian Priests. There were two monks when I went there, but they were both drunkards, and they are both gone now. In our neighbourhood we have about eighty Armenian villages. In these villages the priests are simply tillers of the soil. They have not only no education, but they have nothing that can be called even instruction. The priest is simply one of the chorister boys, who learnt from the old priest before him to repeat the prayers and ritual of his Church in the ancient dialect, just State of Eastern Churches. as in the Roman Catholic Church they do in Latin. And then, if he can put together eight or ten pounds, he bribes the Bishop, who makes a Priest of him. When I went to Julfa there was an old Bishop there who was driven out by the people two years after I went there because he made so many priests at the rate of £10 a head, and was flooding the poor villages with priests. Then another Bishop came, and was there for fifteen years, and to my certain knowledge he never put his foot in one of the eighty villages which contained these poor native Christians, scattered among the Mohammedans like sheep without a shepherd. I just mention these things to show you the state of the Christian Churches in the midst of the Mohammedans. But there is a very much brighter light in which we may regard them. We have got now a school in Julfa with two hundred Armenian boys and a hundred girls, and we have also had an orphanage since the famine, and we have got a Young Men's Christian Association; and out of these we are able to raise up native labourers, and I can say sincerely that I never saw more faithful labourers than the Armenians are.

My chief object in speaking, of which I would remind you again, is just to put before you such a district as that with an area of 500,000 square miles, and three kingdoms. There are at present only Labourers wanted. two European male labourers and two ladies. One of these is ill. The other has not yet learnt the language; but I am thankful to say that we have most faithful native labourers, whom God has raised up, and who are the means, under the care and patronage of the British and Foreign Bible Society, of scattering the seed of God's Word through the length and breadth of the land. But we do want more Europeans—men and women to enter on the work, and help us in it.

Rev. E. W. Gilman, D.D. (Secretary, American Bible Society):
 Mr. Chairman,—I regret very much that the programme of the evening could not be carried out, so that we might have had the privilege of listening to Dr. Edward Riggs, who was to have been one of the speakers of the evening, but who seems to have been detained in coming to the Conference. In taking his place, I must take up some thoughts which are familiar to me in connection with the Bible work of the British and Foreign and American Bible Societies in the Turkish Empire. It is a significant fact that in lands where the Scriptures were first written by inspired men, and where the first translations of the Scriptures were made under the auspices of Christian Churches, the Bible long ago became a sealed book, and the call now comes to us to revive the life of those decayed Churches, and plant the seeds of Divine truth by translating the Scriptures again into modern tongues, and giving them a wide circulation. It is the instinct of thoughtful men in all lands, I believe, to ask for a written statement of truth relating to salvation. It is true, as one of our American writers has tersely said, that "Christianity did not begin as a volume, but as a voice;" but between the voice and the volume comes the word. The voice must be articulate, using tone, inflection, and emphasis in order to communicate and express the truth. And then, for permanence, every word must be recorded in the volume in order that it may not be overlaid by tradition, and that in other lands, and in other generations, the original utterance may be verified and confirmed. After a long conversation with Dr. Henry M. Scudder, when a Missionary in India, a Brahman of acute intellect and noble form, said to him, "Have you not some book in which I may read, in order, the things concerning which we have been speaking?"

In the Turkish Empire there is a great variety of languages and dialects, some of them cultivated, some of them rude and barbarous. I hold in my hand a little map, which I have cut out from the report of the British and Foreign Bible Society. It is designed to convey to the eye at a glance some idea of the distribution of languages throughout the Empire. The whole of Egypt and Arabia and Mesopotamia is tinted yellow, to indicate the large prevalence of the Arabic tongue. The greater part of Turkey itself and of Asia Minor is green, to indicate there the prevalence of the Turkish language, although there should be spots of another colour to indicate the presence of the Armenian. Along the margin of the coasts in Turkey and on the islands are spots of red, indicating the presence of Greek merchants, who, with the activity and enterprise of their race, have gone to carry on their trade, and have carried with them the language of their country. Albania has another tint; Bulgaria another; Persia another; Roumania another; and along on the banks of Lake Oroomiah is a little patch of colour indicating the presence of a few small communities of Nestorian Christians, who use the modern Syriac. Now this map is an object lesson in itself. I am very thankful to the Society, and to Dr. Cust,

for the publication of this map; it has been a help to me in my study of the whole question.

Another difficulty in the distribution of the Bible in these lands grows out of the variety of alphabets used to convey to men the same language. Some time ago I passed through the city of Prague, and in the market-place was a tall tower on which were two clock dials. One of them was very familiar. It had the numeration which we have borrowed from the Roman alphabet, going in what we think is the proper way, from left to right, and from one to twelve—I. to XII. But the other was very different. It had the Hebrew alphabet, and the hands went round the wrong way, and thus the standard of time recognised the fact that in that community there were men accustomed to read in different directions. That is an illustration of what we have in Turkey. The Turkish Bible, if prepared for circulation among all classes of people, must be printed in three different forms of type. The Armenian begins to read at one end of the book; the Turk begins to read at the other; the Greek reads in the way in which we are accustomed to read; and in case a preacher standing in the pulpit should read the Turkish Bible, the people before him might need to have three different sets of books in order to confirm by their eyes what they heard with their ears and what all understood.

Bible distribution in those oriental lands comprises three different departments, each one calling for patient labour and wisely directed energy through long periods of time. It is required first to get the Bible out of its original tongues into modern forms of speech; next, to put it into proper material shape; and next, to distribute it. In other words, the Bible must be translated, printed, and circulated. From Constantinople as a centre the Bible is distributed in about thirty different languages, but to accomplish this has required, for fifty years, an immense amount of scholarly work of which it is very difficult for us to form a conception, and which it is not easy to describe.

I am not competent to speak of the work done by Henry Martyn and Dr. Bruce for Persia; but I must refer to another work of great importance, destined, as we believe, to exert a great influence on the world—the translation of the Scriptures into the Arabic language by Dr. Eli Smith and Dr. Van Dyck. Among the early memories of my childhood is the name of Dr. Eli Smith. In 1879 I had the pleasure of visiting at Beyrout a little upper chamber where he spent the last years of his life engaged busily on the Arabic version of the Bible. He did not live to see the completion of the work but his no less gifted successor, Dr. Van Dyck, took it up and carried it through to a result which left nothing to be desired.

Next to the making of a version is the printing of it—a work largely mechanical, we are tempted to say. Yes, but when you say that it is largely mechanical your phrase means perhaps, a great deal more than you

think. A work that is largely mechanical calls for money, and a great deal of it, for machines do not run without funds. It also calls for brains. It is certain not to be done unless somewhere there is executive ability. The

manufacture in Constantinople, of say fifty thousand volumes of the Scriptures a year,—a thousand volumes a week,—means

^{Fifty thousand volumes a year.} a great deal in a land where inventive faculties are dull and the conditions of life are mediæval. Dr. Jessup tells a story of a Syriac farmer with whom he had some conversation, who was engaged in a job of thrashing that was going to take him three months. Dr. Jessup said, "At home in America we have machines that can do that job in three days." The farmer looked at him with something of incredulity and perhaps of dismay, and showed what he thought of labour-saving inventions by saying, "What do they do the rest of the time?" Now, what prospect is there of enlisting

^{People lack energy.} such men as that in the management of steam-engines and printing-presses? The manufacture of Bibles calls for a Bible-house; but in oriental lands the tenure of land is peculiar.

The trustees of the Bible-house in Constantinople have a very fine building there, and they have some rights in adjacent property. On one side there is a lot of land on which they have a right to build a structure of one story only. When they have done that somebody else has a right to come and build a second and a third story upon that. We can readily believe then that the manufacture of books will be attended by untold complications, to say nothing of the opposition of ecclesiastics and civilians. Then comes the great work of putting the Scriptures into the hands of the people through that vast Empire; a work which is being done successfully by those two Societies which are working side by side in perfect harmony, and in connection with the Missionaries of our own and other lands who are doing so much for the evangelisation of the world.

Rev. Alexander Thomson, D.D. (B.F.B.S., from Constantinople): Mr. Chairman,—I have been for the last forty-two years of my life in Constantinople—the first fifteen as a Missionary to the Spanish Jews, and the remainder in the honoured service of the British and Foreign Bible Society. As in the Jewish Mission meeting last night there was nothing said about the Spanish Jews particularly—^{Spanish Jews in Turkey.} but they have been referred to just now as a portion of the population of Turkey—I may speak a very few words about them. First Dr. Schauffler revised and published the old Spanish translation of the Old Testament, and next Dr. Christie published an idiomatic Spanish version of the whole Bible for these Jews in the East. These Jewish refugees are the descendants of those who were expelled from Spain by Ferdinand and Isabella in the very year that America was discovered—1492, just about four hundred years ago. On their expulsion, France refused to receive them, Italy would not have them, even the North of Africa refused them, and in despair they went eastward, and the Sultan, who had some years before taken Constantinople, received them with open arms, and they are to this day spread through all the principal towns of Turkey. We have a difficulty in knowing how many there are in Constantinople, but their number is computed at above fifty thousand. Salonica is almost a

Jewish town. In Smyrna there may be fifteen thousand Jews. In almost all the towns—especially of European Turkey, and partly also of Asiatic Turkey—there are Jewish colonies. I am happy to say that through the operations of the British and Foreign Bible Society, and of the Religious Tract Society, good work has been done among these people. The Spanish language, instead of being viewed as a mere stepping-stone to the Hebrew, has been made of late the vehicle for diffusing useful Christian information, and the schools that have been established by the different Missions—the London Jews Society of the Church of England and the Scottish Missions, both of the Established Church and of the Free Church—have been and are doing a very noble work there. I shall not say more about them, but shall turn to the dominant race—the Turkish race.

From 1822, when the Turkish Bible was first printed in a large and costly form, till the time of the Crimean War, it was extremely difficult to get the Turkish Bible into circulation; but whatever other objects God may have had in view in that war, I believe that one of the principal of them was to open the door to the Turkish population for the circulation of His Word. In view of the approaching war, the British and Foreign Bible Society printed a considerable number of volumes—the Book of Genesis and the Psalms, the New Testament, the Gospels and Acts, and the Gospel of Matthew in a small portable form; and during the two years of that war Christian officers both in the army and in the navy, and Duncan Matheson and his friends distributed copies of the Bible, or parts of the Bible, right and left among their Turkish neighbours; and the Turks, as a matter of civility, could not refuse these books from men who had come to shed their blood in their defence, and at a great expense to the British nation. And so in this way, gratuitously, a large number of copies of the Scriptures (it is supposed about four thousand) were circulated during the two years of that war.

I was then a Jewish Missionary, and took an interest in the general circulation of the Scriptures, and I believe that I have the honour to have been the first to offer the Turkish Scriptures for sale in the streets of Stamboul. Well, after the war the practice of selling the Scriptures was at once introduced, and for this reason—that had we attempted to give them away gratuitously we should have been accused of proselytism; but when they were sold at a very small price this charge fell to the ground. In the year after the war there were only 260 copies sold; since then the sale has been gradually increasing, especially since the publication of the new Turkish version of the entire Bible, and now last year our sales of Turkish Scriptures—either the entire Bible or portions—rose to 3,500 copies. And this does not exhibit the whole circulation, because for the last twenty-five years the American Bible Society has shared with us the whole expense of the number of copies of each Turkish edition, and they have circulated just as many as we have done during these years; so that the circulation at the present time in the Turkish language and Arabic character, and therefore amongst Mohammedans, is between 6,000 and 7,000 copies yearly. Now I think that this is an extremely interesting fact. The Word of God is circulated largely, and it is read; and I

Work done in
Mission schools.

Crimean War
and the Bible.

Bible
circulation.

The Word read
and pondered.

could mention, did our time permit, several interesting incidents that show that the Turks are a thoughtful people, and that they are reading and pondering the Word of God. The parables take hold of their imagination to a wonderful degree. So also do the miracles of our Lord, and so does such a passage as the Sermon on the Mount; and still more those blessed declarations of grace and mercy: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest;" "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom" (says Paul) "I am chief." My dear friends, there are no such passages as these in the Koran; and a Turk was heard to say on one occasion, "You Christians have got a better book than we have."

[*Here there was a speech by Dr. Kalopothakes, of Athens, on the introduction of the principle and practice of self-support in the Greek Churches formed under Modern Missions in Athens. As the subject was altogether unsuited to the occasion but worthy of a place in our Report, we have put it as an Appendix to the meeting on the Organisation and Government of Native Churches.—ED.*]

Rev. G. E. Post, M.D. (Syrian Protestant College, Beyrout): The subject which has been assigned to us this evening is a somewhat broad one—Turkey and Central Asia; and I suppose that in so great a field as that one can make a selection of his portion, and, furthermore, if that selection should be curtailed in one direction, it may, perhaps, be extended somewhat in another. I propose to you to change slightly the terminology of this title, and, with the permission of the honourable Chairman and of the audience, I propose to address you on Syria in its relations to Central Asia and Central Africa. With your permission, I shall take that as my theme.

Two religions contend for the mastery of the world. I know that Fetichism is not yet eradicated, by far, from Africa; I know that Confucianism is not eradicated from China; I know that Buddhism and Brahmanism are by no means conquered in India and Ceylon,—but I believe that the decadence of these religions has already begun, and progressed far towards its consummation; and I believe that it will not be a single generation, or, I hope, not many generations, before they shall become things of the past. But after the Rig-Vedas have become mouldy, after the books of Confucius have become worm-eaten, after the Zendavesta has become a forgotten classic of the past, the Koran will still be read, and the followers of the false prophet will still range themselves in deadly array to contest with Christianity the supremacy of the world. And this is because the Koran contains within itself a considerable body of divine revelation. It contains within itself some of the essential principles extracted from the Old Testament, and also a portion of the essential principles of the New; and it is this salt in the Koran which is preserving the body politic of Islam, and which is fitting it to be an enemy worthy of the steel of Christianity.

Great conflict
between Islam
and Christianity.

Why the Koran
will endure.

Two books alone, then, will contend finally for the suffrages of mankind. These are the Koran and the Bible. In the providence of God two great races stand at the head of these great religions. At the head of the Christian religion, in its pure and reformed shape, is our own Anglo-Saxon race. This is conceded. This great gathering is an international gathering; but in an emphatic sense—a sense which is admitted by all who are present—it is an Anglo-Saxon gathering. And on the Anglo-Saxon race is laid to a large extent the responsibility of maintaining and spreading Evangelical Christianity. At the head of the Mohammedan religion is the Arabic race. All other races that have embraced it are of less importance in the past, in the present, and in the future, than the Arabic race. In the first place it is because the Arabic race originated this religion; in the second place, it was in their language; and in the third place, they have retained it in its purest and in its most aggressive form.

Two books—two races.

Characteristics common to both.

Now it is very remarkable that these two races have certain common characteristics. In the first place, they are great colonising races; in the second place, they are migratory. They are not contented with colonising on their mere borders, but they spread all over the world; and they are great conquering races—military races—inclined to conquest. Wherever they put their feet they stay; and wherever they stay they hold the country with a grasp of iron. It is very remarkable, also, that they share the empire of the world in a very peculiar manner. Look at the continents of the world. You will find that the Anglo-Saxon race is principally engaged with the borders of these continents. In the case of the two old and mysterious continents of the world, Asia and Africa, the Arabic race occupies the great interior. There is a path which the fowl of the air does not know, and which the vulture's eye has not seen, which the lion's whelp has not trodden, and the strong lion has not entered. There is one of the great lion's whelps of England whose name is associated with the exploration of that dark continent,—the immortal Livingstone—and yet he had threaded but few of its mysterious pathways; and finally, he died far away in the recesses of the plantain groves of the lake districts of Africa. And there is an eagle from the American nest, who is now hovering over the head waters of the Congo, in some unknown place; and we do not know whether the intrepid Stanley lives or has died.

Livingstone and Stanley.

But these two—the eagle from the American branch of our race, and the lion from the British branch—stood, as it were, alone. But those paths which they do not know, and which other intrepid explorers of our race have not found, are familiar to the Arabic race. On his swift dromedary, on his mettlesome steed, he has gone into the depths of the great continents of Asia and of Africa. He knows every pathway of the great Sahara; he knows every devious maze of the Soudan, and of the lake region, and of the Upper Nile. He knows the great deserts of Arabia, which have never been trodden by a European. He has carried his conquering legions away across the Indus, and up into the interior deserts of the Asiatic continent.

Again, two great languages have been prepared by God for these two great races, our own composite, flexible, Anglo-Saxon language of command and of commerce—a language which has been fitted to the character of our people, and which has been made the vehicle for the carrying of science

and of religion throughout the world ; and, on the other hand, the Arabic language, a pure and original speech, of the greatest flexibility, with an enormous vocabulary, with great grammatical possibility, fitted to convey theological, and philosophical, and scientific thought in a manner not to be excelled by any language, except the English, and the little group of languages which have been cultivated so happily by Christianity in Central Europe. These two languages have been fitted by God to convey the message of the Gospel to the ends of the earth. Have you any idea of the extent of the Arabic language ? When the morning sun rises from the Pacific Ocean eager eyes are straining from the minarets of China to catch the first beams of that sun ; and as they rise out of the Pacific Ocean, the song goes up, "*There is no God but God ;*" and that song is caught up and carried from minaret to minaret, across the whole breadth of China. It resounds in the valleys of the Himalayas ; its echo is heard all over the plains of India. It sounds out in the islands of the Indian Ocean. It is caught up, and echoed back across Persia, far along from peak to peak, among the mountains of Persia and Armenia and Nestoria and Lebanon. It is carried down into the great Arabian peninsula, and then it is taken up in the valley of the Nile. It is carried to the head waters of the Nile, the great lake region, and it sweeps across the Soudan and the Sahara, and not until the sun has set in the Atlantic are its last echoes overcome by the roar of the surf of that Western sea. It is a language more extended over the face of the earth, and which has had more to do with the destiny of mankind than any other, except English.

And now mark the providence of God. God has brought the Arabic and the Anglo-Saxon races side by side in the very centre of their joint possessions on the coast of Syria, and at the lower portion of the valley of the Nile. Is it fortuitous that in these days of the revival of Missionary activity God should have brought the English branch of the Anglo-Saxon race and given it a hold of the two wrists of the Arabic power ? You have planted your standard in the island of Cyprus, you have planted it in Alexandria and along the valley of the Nile, and you hold the Arabic race in the very centre, the very keystone of its power and influence, and you control its forces. That alone would be remarkable ; but without any such plan as this, and feeling the leadings of the providence of God, the Americans have been led to plant Mission stations along that Syrian coast, from Mersin down to the borders of Palestine, and originally, also, throughout Palestine,—for the first Missions to Jerusalem were by Americans,—and also in the valley of the Nile. The English hold the hands—the physical forces ; and God has given to the other branch of the Anglo-Saxon race, untrammelled by your political complications, a control of the brain and of the heart. We have been made the educators and the evangelisers of that people. It happens that your peculiar position, your peculiar political complications, might make it difficult for you to fulfil that mission. God knew that before we knew it, and He put us there into the evangelistic and educational work because we could do it. And then in the fulness of time, and

English and
Arabic
languages.

Wide range of
Islam.

Saxon and
Arabic races.

England's grip
on Islam.

when His purposes were ripe, He brought you with your fleets, and with your cannon, and with your physical forces to hold these people until they could be educated and evangelised. Do I read aright the purposes of God's providence in reference, then, to Syria and to Egypt in their relation to the great Arabian race in Asia and in Africa?

Now there may be some present (I trust that there are none in this room), or there may be some whom you will meet afterwards who will say to you, "What is all this worth; why should we expend our resources for Missions?" I will not stop to argue with any such person in favour of our spiritual plan, because I am afraid such a person would not be able to comprehend me; but I will turn upon him and I will say to him, "It is a fight for life. We have got to conquer them or they will conquer us." The Christians in the eastern portion of the Roman Empire were settled on their lees. They were satisfied. They sat within the hills of Constantinople. They saw ▲ lesson from the past. the beautiful Bosphorus. They were surrounded by their impregnable hills. They had a tradition of a thousand years of empire, and they thought that they were the orthodox, that they had overcome all the heterodox, that they had put down heresy, and that they were safe. And from out those shifting sands of Arabia came a whirlwind that in a hundred years swept away all the early seats of Christianity.

The Mohammedans conquered Jerusalem and Damascus and Antioch. They spread into Egypt, across Tripoli and across Tunis and Algeria and Morocco, and they swept away the seats of four hundred Christian bishoprics, and they held that country in a grasp of iron which the crusaders could not unclench, and which the power of modern Europe has but begun to loosen to this very day. We saw a specimen of their power there in Central Africa only a few years ago when the British power was set at defiance, when a British army of thirty thousand troops, or an army headed by British officers and with the bone and sinew of British troops in it, was destroyed utterly by a supposed horde of barbarians. There are unknown possibilities in that great continent. When Rome was at its height possibilities of that kind overwhelmed the Roman Empire from Central Asia. Who knows what the force of Central Asia may yet be stored up for the future? Hear the parable of the locusts. When the locust appears in the desert he is at home. He ▲ a parable. is contented usually with its barrenness. He lays his eggs in the sand. He hatches his young and they eat the bitter and unpalatable herbs that grow in the few moist spots of the wilderness; but at certain times, under the influence of unknown causes which science cannot fathom, these locusts take upon them to fly over the cultivated fields and the fair provinces of the empire. At such a time there is nothing for the farmer to do but to go out and find the places where they have laid their eggs in the soil. They dig a hole a few inches in depth, and they deposit a bag containing over a hundred eggs. Every egg is a locust, and every locust can produce one hundred eggs, and these locusts sweep like a devouring prairie fire all over the country, leaving nothing but dead vegetation and wailing men behind them. We must go down to the locusts' home; we must go into Arabia; we must go into the Soudan; we must go into Central Asia; and

we must Christianise these people, or they will march over their deserts, and they will sweep like a fire that shall devour our Christianity and destroy it.

One word and I have done. If you were about to conduct a commercial operation in that country, what would you do? Would you attempt to send one hundred or one thousand or ten thousand merchants from this country into the interior? Religious enterprise like commercial. No; you would seize some strategic point, some coign of vantage, and you would plant a factory, and you would engage native talent about you. You would strike out, and you would draw your lines of influence all over that country, and you would establish branch houses through native agency. I have heard some things on this floor that seem to me rather extraordinary. There is an idea that we are to send Missionaries by the hundreds of thousands. We do not want them. They could not do the work. Select for us picked men and picked women, exactly the ones who are fitted to inculcate the principles of Christianity and implant them in the native mind. Support them by your money, by your prayers, by your solicitude at the Throne of Grace, and trust the natives in those countries to carry the Gospel all over the world.

Rev. John Sharp (Secretary, B.F.B.S.): We have been hearing this evening about Syria, about Greece, about Turkey, and about Persia; but there is a part of Central Asia more central still about The Bible in Turkestan. which we have heard nothing. We have heard about the Anglo-Saxon race; but there is another great force in Central Asia, and that is the Slav race—the Russians. I want to carry your thoughts for a few minutes up to Turkestan, to the north-east from Persia. Russia, we were told this afternoon, is tolerant of the Bible. I have here a letter received within the last few days from Central Asia, where the Russians now hold sway, in which the writer says that no words can be too strong to express the kindness and courtesy which he has received from Prince Dondukoff down to the humblest Russian soldier-porter on the railway. And that is the sort of testimony we get in the British and Foreign Bible Society continually from our Agents in Russia, provided that we do one thing, The measure of Russian liberty. and that is that we keep carefully within the limits of the liberty allowed by Russian law. The Russians admit us to a great deal of liberty in the circulation of the Scriptures. The Russo-Greek Church honours the Scriptures, and reads the Scriptures in all its services, as I have myself seen. But if we were to begin to encroach beyond the liberty allowed by law, and circulate tracts about which they are doubtful, as many are circulated of a socialistic tendency, or if we were to preach something which might be deemed inadvisable by the Russian Church, then we should fall into trouble and get turned out.

The British and Foreign Bible Society endeavours to restrict itself in the Russian territory to its own legitimate sphere, which is to circulate the

Word of God. Russia has, as you know, within the last seven or eight years been making great progress down through Central Asia, appropriating land there; and as it has gone on it has opened up for the British and Foreign Bible Society opportunities of circulating the Word of God, for which we are very thankful. In the year 1881-82 our North Russian agency from St. Petersburg began to work down through Northern Siberia to Tashkend to make it a new centre, and to establish a depôt there, and from that depôt something like four or five thousand copies of the Scriptures are each year being sold. The colporteurs from that depôt have gone north-east to Vernoie, and near to Kulda, touching close upon China in that direction. They have gone also to the south-east to Khokand, far on the way to Kashgar, and overlapping the longitude of the Indian Empire. And then from our South Russian agency, which has its headquarters at Odessa, and sub-agents at Tiflis, our colporteurs have from 1881-82 been crossing the Caspian, and making their way along the country as Russian progress opened it up more easily than before, especially by the new railway which is being laid down. The first colporteur who crossed the Caspian only got a little way, and then he came across a region which is all desert sand, with not a blade of grass to be seen, but through that the railway has now been carried; and the letter that I have received to-day is from our Agent in South Russia—Mr. Morrison. He is at this moment on a tour along the railway which has only just been laid down. He has got as far as Bokhara, from which the letter comes; he has been to visit Samarkand, which is now only fifteen days from London! I remember listening to Dr. Joseph Wolff in my early school days, telling us of his hazardous visit to Bokhara. Now one of the Agents of the British and Foreign Bible Society can live in Bokhara beside the Russian Resident, M. Tcharakoff—an excellent fellow, courteous and hospitable, who was himself educated at the Edinburgh High School, and speaks English as well as we do!

Facilities
for circulation.

New openings.

A Russian
railway.

I will not trench beyond my time; but I will ask you to take encouragement from these great openings to go forward with this Missionary work, and not to forget that there are lands where no Missionary can go, but where the British and Foreign Bible Society can do true Missionary pioneering work by the circulation of the Scriptures.

Dr. Baedeker: Mr. Chairman,—I felt moved just to give a few words of testimony about the Tartars. I have had the privilege of visiting some parts of Russia where the Tartars reside, and I have never seen a finer race of men than these men are. To come amongst the Tartars is just like going back three or four thousand years. They have been left untouched by civilisation. They live in the same style as the Patriarchs lived. There you can see them. There you can see their caravans. You can see their habitations. But there is one thing that struck me very much—that is, the scattered little companies of Armenian Christians amongst the Tartars; and I believe there is a Divine hand ordering their lot. I have been with these Armenians. Dear people they are; and

Work among
the Tartars.

some of them are revived Christians; but whatever they have of life they do not keep it to themselves. They at once communicate it to the Tartars. In some of these places in the Caucasus it has given my heart great joy just to speak a word to these Armenians, though I could only speak by an interpreter. They did not keep the truth to themselves, but at once they sought to distribute that which they received.

A Russian, Count Zarembo, began this work amongst the Armenians and the Tartars in 1821, and carried it on until he was forbidden. He had received a copy of the New Testament, and after he had read it he could not remain where he was, but resigned the place which

Count Zarembo's
work.

he held at the Imperial Court, and left Russia to travel through Germany. He wanted to find a man who lived by the New Testament. At last he came to Basle, and there he found Spittler, whose name is well known, and he remained with him, and these two had communion; he was taught there, and ended by going into the Mission-house in Basle. After a little while they sent him out to Armenia, and there he left footprints behind him,—the little communities of Christians there are traces of where this man has been. He went to Schuscha, not very far from the borders of Persia. I saw the house which he built there, and where he established schools for the Tartars; but he was driven away. He was forbidden to continue the work, but the work remains; and they have men now who trace their life to the teaching

of this dear man who has worked amongst them. And, oh, what a field there is looking across these plains! I only put my foot over the border of Siberia. To see these people swarming about you, the finest race you can look on—the most beautiful men, physically speaking. These men I have seen in the prisons. I have seen them under the power of the law. When they touch anything that is contrary to the law of the Christians, the Christian law puts them into prison; but the Christians have not given them the Gospel. Oh, dear friends, it is a cruel thing to let people come under the law of Christians, and withhold the Gospel from them! I want you to sympathise with the friends who have gone out to those parts, and to bear them up in your prayers. There is a large field all across Asia, all across Siberian Russia. The Tartars are found in swarms scattered over thousands of miles, and they need the Gospel.

Rev. William H. Belden (New Jersey, U.S.A., formerly A.B.C.F.M. Missionary to Bulgaria): Mr. Chairman, ladies, and gentlemen,—It seems to me a pity that in an evening which is devoted to the Turkish Missions, the name of Bulgaria should be left out. There has been hardly any point touched to-night which is not responded to in the case of Bulgaria. If we speak of Bible translations, it is

Missions to
Bulgaria.

in the land which the Bulgarians now occupy, where the Scriptures of God have been translated for the people three distinct times, and twice out of those three times not only has the Scripture been translated for the people, but a written language has been invented by the Missionaries in order that it might be done. It is to American Missionaries that the third translation of the Scriptures

is due. That book is now in use not only by Protestant Christians, but sometimes even in places of worship belonging to the old Greek Church, where, alas! the old Slavonic text and the Slavonic Bible itself cannot be discovered, as I have known myself by observation.

If we speak of strategic points for the proclamation of the Gospel, what strategic point has there ever been or is there upon the face of the earth more notable and more precious than the territory of Bulgaria?

I cannot repeat precisely that beautiful metaphor of Mr. Gladstone, in which he speaks of the Bulgarian people as the sand of the sea, much pulverised, but, like the sand of the sea, keeping back the waves of Mohammedanism from middle-aged Europe; but I ask your sympathies on behalf of Bulgaria. If it is true, as Mr. Gladstone has said, that that territory was the rampart and protection of Europe, it is also true that it is, as another has described it, the rampart for Constantinople; for the Danube is the moat and the Balkan is the fortification, and the Bulgarians hold both—at least, by their valour and knowledge of the region, and by that acquaintance and practical use of it which was shown in the late Russo-Turkish war. Our American Board and American Methodists' Board occupy almost all the territory.

A bulwark
against
Mohammedan-
ism.

Our American Methodists' Board have felt for years that the Bulgarian Mission is, perhaps, the most difficult of all their problems; and every year the question comes up, "What shall we do with Bulgaria?" And whenever anybody whom I meet in the Methodist Church knows that I have been a Missionary in Bulgaria, he always asks me that question: "What shall we do with Bulgaria?" A few years ago the Methodists' Board of America ventured to assign a new fund on behalf of that Mission, and they are now sustaining and pushing an enterprise which they have carried on there with a new energy, which I think is recognised and repaid, throughout the whole denomination. The American Board's work is also prospering and thriving. I have letters in my hand which I shall not venture to read, but I shall give figures to show that their work in the last decade has increased tenfold.

The field—
how occupied?

Work showing
good results.

There are now in that difficult field some thirty out-stations and four stations, and there are ten Missionaries. This is of the American Board only. And there are eight organised Churches. Ten years ago there was no work by the Bible-women (so called). Now there is a work that is covered by the labours of ten, who are specially attending to that service. There are thirty-four places of worship. There are something like seven hundred scholars. There have been about eight hundred Church members, and there are six hundred and fifty now living. The contributions of the people amount to nearly eight hundred Turkish liras. This is a work which is now prospering and thriving in the country. The promise in both Missionary fields is that the work will continue to increase.

Rev. Dr. Gilman closed the meeting with prayer.

THE MISSION-FIELDS OF THE WORLD.

TENTH MEETING.

OCEANIA : POLYNESIA, AUSTRALASIA, ETC.

(Wednesday evening, June 13th, in the Large Hall.)

Alexander McArthur, Esq., M.P., in the chair.
Acting Secretary, Mr. George Smith, C.I.E., LL.D.

Rev. Cavaliere Prochet, D.D. (Italy), offered prayer.

The Chairman: Ladies and gentlemen,—We are favoured during this week by the presence of a large number of highly esteemed friends from America and from other parts of the world, who have come to London in order to attend this great Missionary Conference, to give us information respecting the various Missions they represent, and to devise means for promoting and extending the work in aid of which we are assembled. Under existing circumstances you will, I doubt not, agree with me that it would be alike unbecoming and injudicious were I to occupy many minutes of your valuable time. Allow me to say, however, that it affords me much pleasure to meet you on this most interesting occasion, and that I think we should all esteem it both an honour and a privilege to be in any way identified with a cause so benevolent in its origin, so comprehensive in its designs, and so glorious in its results as the cause of Christian Missions to the heathen world; and whether we reflect upon the past, survey the present, or anticipate the future, we have, I think, abundant reason to thank God, to take courage, and go forward.

We rejoice also to know that we are here to-night, not to speak of defeat or failure, but thankfully to hear of and gratefully to acknowledge the progress that has been made. But while we rejoice in the success that has attended Missionary labours in various parts of the world, let us remember that the work is only in its infancy. It is true that when we look at the heathen world we can discern here and there some lovely spots of beauty and verdure, upon which it is pleasing for the eye to rest, where the wilderness and the solitary places have been made glad,

and the desert rejoices and blossoms like the rose; yet what a vast moral wilderness presents itself to view. Truly the harvest is great, but the labourers are few. Let us, therefore, earnestly pray the Lord of the harvest that He may send forth more labourers into His vineyard, and that the result of this Conference may be to enlarge our sympathies, to stimulate our zeal, and to increase our liberality on behalf of those who are famishing for lack of knowledge. I must not, however, enlarge upon this subject.

But you are aware that some of the opponents of Missions who are opposed to all Christian work, endeavour to disprove the reports given by our Missionaries; and the remark is frequently made, "Oh, it is their business; they are interested parties, and, of course, they will give glowing reports!" Well, I hope you will not regard it as egotistical on my part, if I say, as a layman, that I have visited many parts of the world, that I have seen more of Christian Missionaries, ^{A disinterested encomium.} and of the work in which they are engaged than most men, and, speaking as an independent and impartial witness, I have no hesitation in stating it as my honest conviction that Christian Missions are one of the most powerful agencies for good now in existence. I believe that the advancement of civilisation, the extension of commerce, the increase of knowledge in art, science, and literature, the promotion of civil and religious liberty, the development of countries rich in undiscovered mineral and vegetable wealth, are all intimately identified with, and, to a much larger extent than most people are aware of, dependent upon the success of Christian Missions. I hold, therefore, that, even apart from the higher and most strictly religious advantages with which they benefit and bless the heathen world, they deserve the sympathy and support, not only of the Christian Churches and the religious portion of the community, but that they should have the support of every true philanthropist who wishes to ameliorate the moral and physical condition of his fellow men. We are far from wishing to disparage or undervalue political institutions, art, literature, or science; on the contrary, we rejoice in this progress, and hail them as valuable auxiliaries.

We are convinced that our Christian Missions have done more to civilise, to benefit, and to bless the heathen world than any, or, indeed, one might almost say than all the other agencies ^{Christianity the true civiliser.} that have been employed. It is a well established fact that wherever Christian Missionaries have laboured there civilisation has made the most rapid progress, and our merchants and manufacturers have had opened up to them fresh markets for the extension of our commerce. Missions have also rendered valuable service to humanity by endeavouring to suppress the crime of infanticide, by saving young widows from being consumed on the funeral pyre of their departed husbands, by raising woman from the degraded and wretched condition in which she is usually found in heathen lands to occupy the position which Providence designed her to occupy as the companion and comforter of man, by enjoining care for the aged and infirm, by preventing war and bloodshed among savage nations, and by inculcating and encouraging habits of peaceful industry. We

hold, therefore, that Christian Missions deserve our sympathy, our confidence, and our liberal support, and we trust the result of this Conference will be to enlarge our sympathy, to stimulate our zeal, and to increase our liberality.

Bishop Stuart, D.D. (of Waiapu): The part of the Mission-field of which I am to speak to-night is New Zealand, and the ^{New Zealand} work of the Church Missionary Society among the ^{Mission.} aborigines there, who are called in their own tongue Maoris. I must say at the outset that the history of the Mission in New Zealand is almost, I might say, unique, for it is distinguished in two particulars. Other Missions, perhaps, have exhibited one of these, and others the other; but I know no other part of the Mission-field in which the two particulars of which I shall presently speak are seen in combination except in New Zealand. Now the first of these particulars is this, that the work of Christian Missions there up to a certain period was a complete success. New Zealand as a matter of fact was evangelised.

After a period of apparently abortive effort, in which the patience of the Missionaries was tried as perhaps it was never tried in any other country except Africa, at last the movement began, the Gospel spread, and it was what I have sometimes called a gregarious conversion of the people. There are some countries, like India, where we have to gather converts one by one. The high-caste natives of India have thus been gathered in; but even there there are some tribes like the Santhals and the Karens, where you have them flocking over to make at any rate a nominal profession of Christianity. Then it is the work of the Missionary to work on those people; to elevate them not merely to a nominal profession, but to a real hearty understanding of the religion which they desire to embrace. In New Zealand, when once Christianity took root, it spread rapidly. It was almost like a bush fire.

Our settlers go there and cut down the trees and wait for the dry season, and then try to have a good "burn"; but a great deal depends upon circumstances whether they have it or not, and if the wind does not blow strong enough, or if rain should set in, the labour of months is lost for the time. In New Zealand there was that period of preparatory labour; there was a cutting down of the jungle, and then ^{A sudden} God sent fire from heaven and there was a conflagration, and ^{outburst.} it spread rapidly, so that when the illustrious Bishop Selwyn arrived (sent out as he was partly at the charge of the Church Missionary Society to be the first Bishop of New Zealand), he found—what? He traversed a country which a few years before had been the home of the most barbarous and savage race of cannibals known; he traversed it throughout its length and breadth, and he wrote home, "Everywhere I see the people eager for instruction, meeting for daily prayers, keeping the Sabbath, learning to read the portions of God's Word translated into their language: in short," he said, "I seem to see a nation born in a day." That was the testimony of Bishop Selwyn, who, after other men had laboured, came to enter into

their labours; that was his generous and honourable testimony to the work he found had been done. The nominal profession of Christianity was universal throughout the island at that time. Then came a change. I will not go into that chapter, a chapter blotted with tears and stained with blood in the annals of England's wars—wars A sad change. which brought no honour to us, and wars which wrought terrible devastation amongst a people whom even those who fought against them confessed to be a noble race and a generous foe. But the end of all that was that a check came to Missionary effort.

When I first visited New Zealand it was simply a case of holding on to a desperate cause, but now what have I to tell? A wonderful transformation has taken place in the period I have A transformation witnessed. mentioned. I have seen it take place under my own eyes. The number of native clergy at present labouring in New Zealand is quite three times what it was when I first visited the country. I may mention that just before I left I had the pleasure of adding three well-known young men to the body of thirteen native clergy in my own diocese alone. And these native clergy are in every case supported by the contributions and endowments raised by their own people. I do not know whether in the presence of some of the brethren here it is quite safe to speak of an endowed Church, but I can say these endowments are all on the voluntary principle, and somehow or other the Lord does still provide the funds, Liberality of Maoris. a *modus vivendi*, even for a voluntary Church. The Maoris often seem conscious that they are a decaying race. They speak of it sometimes in a pathetic way, but this I heard from my right rev. brother the Bishop of Auckland, and I can confirm it. A Maori chief, making over a portion of land as an endowment for the native pastorate, said, "It will possibly not be long needed for that pastorate; but, never mind, if it does not benefit the Maori it will benefit the Church."

Only two days ago I received a letter from Archdeacon Samuel Williams—the son, I may mention, of the illustrious Henry Williams, the first ordained Missionary who laboured in New Zealand. The venerable Samuel Williams, a Missionary of the Church Missionary Society, is still, thank God, strong and hearty in the work. In this letter he gives an interesting account of the public funeral of a very remarkable native chief, who has lately died in Hawke's Bay. The aged chief for years had supported Christian work in every way; and as I had occasion to mention at a Missionary meeting yesterday at Winchester, A native Christian philanthropist. I was present in Norfolk Island, the headquarters of the Melanesian Mission, when a Melanesian boy was baptised by Bishop John Selwyn by the name of Renata, because that chief was supporting him, as he had supported for many years, by a subscription of £10 a year, a boy in Bishop Selwyn's school. There is the Missionary spirit showing itself amongst the Maoris.

When I went to Norfolk Island to the consecration of the church erected in memory of Bishop Patteson, who may be truly said to have died in the cause of island evangelisation, I was accompanied by two Maori clergymen as my chaplains, and you should have seen the wonder with

which the Melanesians, who are unusually short men, looked up to those stalwart Maoris. When we went back they voluntarily made collections to take the Gospel to the islands beyond. There was no passing the plate without putting something into it there, I can assure you. I might tell you of other things. I might tell you, for instance, how the Maoris, having given endowments for the support of boarding schools, to give a thorough education to their children, are now making good use of those schools, so that we cannot take in all the children who seek admission. The boys pass the sixth standard at Te Aute, and even the matriculation examination of the University. The Maoris are also taking their place in political life. As one outcome of those ungracious wars which we forced upon them, we have found out at last a better way, namely, to admit them to some share of political privilege; and now, as a matter of fact, there are four electoral districts in the northern island, each of which returns its Maori member, and they sit along with their fellow members in our House of Assembly.

I fear I have exhausted the time I could fairly claim, but still, I think, what I have now stated will at any rate serve to show what I meant when I said that the history of Missions in New Zealand was almost unique. There was this particular, that up to a certain point it was an almost thoroughly successful Mission; and the second particular was this, that when the widespread tree had been cut down, when nought seemed to remain but the

Life stump in the ground, through God's goodness there
 out of death. sprang up from that a fair, stately, strong stem, with wide-spreading branches and dependent fruit. That shows to my mind there was vitality in the work of the early Missionaries, and if you ask me, "How is this to be accounted for?" I say it was this,—the first Missionaries went with an open Bible in their hands; it was that Bible which has been the seed of life amongst them, and now, in the providence of God, we see the Church revived, and we rejoice in the hope that it is a work which God will continue to bless, for "the Word of the Lord it standeth and endureth for ever."

Rev. James Calvert (Wesleyan Missionary Society, from Fiji Islands):
 Mr. Chairman, and dear friends,—Of all the many Oceanic Missions in the Pacific, I am here to represent but one, in which a great part of my life has been spent,—the Mission to Fiji. This large and beautiful group, which lies eighteen hundred miles north-east from Sydney, and twelve hundred miles north of New Zealand, consists of some two hundred and twenty islands and islets, eighty of which are inhabited. The two largest are ninety miles in length. The islanders are a fine race, of fair intelligence, and, according to the measure of their own simple wants, very industrious. Having been left to themselves, and to the undisturbed control of bad influences in all the past, they became extremely vile and degraded. Cannibalism was a recognised institution among them, they sometimes cooking at one time as many as a hundred human beings. One man, notorious above all the rest of his

countrymen, gloried in his shame, and put down a big stone for each one that he partook of from the time when he became a man to his death, and it was found he had eaten eight hundred and seventy-two. This cannibalism was practised to a fearful extent. Infanticide was a general custom, and the burial of sick persons before death was common. Cruelty of all kinds abounded, and polygamy was established throughout the group.

The conditions and claims of Fiji were originally brought before the Christian people of England, and particularly before the Wesleyan Methodist Churches, about fifty years ago. Already, at that time, two white Missionaries were doing noble and most encouraging pioneer work in the islands. The Missionaries were reinforced from time to time, but they never exceeded thirteen at any one time. Now there are only nine, and this number will Result of fifty years of work. probably be still further reduced, the work being carried on chiefly and successfully by agents raised up among the people themselves. Happily, we Missionaries have always been heartily one, so that our prayers and labours have not been hindered but greatly helped. Regular weekly English worship, and the class meetings among the families, were of the utmost value in keeping our souls alive. We have had the right men, none of them extraordinary, but suitable, well adapted,—making little of difficulties, dangers, and afflictions, but the best of everything and everyone; and all our work, and the training of native agents, has always been in the Fijian language, and interpreters are not employed. On a recent visit to Fiji my heart was gladdened by finding the same stamp of men, supplied by Australia, carry- Australia now supplying men. ing on the work successfully. A very great help to our progress was, I believe, that we had the whole field to ourselves, and our labours were not interfered with by any other Protestants. The Romanists happily came too late for success, after we had gained a good footing and supplied the Scriptures, so that they have never succeeded to a large extent, and they are now losing ground, though they have zeal and self-denial worthy of the best of causes. The vital, experimental, and practical truths of God's Word were explained, applied, and enforced. Christ, the loving Saviour of all, especially of them that believe to the saving of the soul, was shown to be able and willing to save to the uttermost all who came to Him: the Divine Personal Spirit in all His glorious energy and saving power, was prominently set forth, and He was ever present, convicting of sin, of righteousness, and of judgment. Great numbers from the beginning, and, thank God, to the present time, were thoroughly awakened A thorough awakening. by the truth and by the Spirit. They sorrowed after a godly sort, turned from sin, and turned fully to God through Christ alone. Such penitents in large numbers have during the whole history of the Mission found peace through believing, and have shown to all the evidences of a life renewed in righteousness and true holiness. Old things passed away: behold, all things became new. On several occasions on many islands there have been special outpourings of the

Divine Spirit, when considerable numbers were saved, and all were quickened into life and prosperity.

The spirit in which they endured trials, persecutions, loss, and martyrdom, proved the truth and depth and excellence of the religion they experienced and practised. Many of the converts,—new creatures in Christ—quickened and raised into newness of life, began to speak and testify, and entreat, as the Spirit gave them utterance. It was more than meat and drink to them to spread among their relatives and countrymen the religion which was such a reality and boon to themselves. Thus the saving truth and grace of God spread from one to another, from village to village, from island to island. None could gainsay or resist their testimony in holding forth the Word of life. Our Mission needed no better or stronger commendation. These real converts are manifestly declared to be the epistle of Christ, known and read of all men, and by their agency a most substantial, most blessed, and extensive work of God has been wrought in all directions throughout Fiji. On my last visit, in company with the Bishop of Nelson (New Zealand), I was delighted at the grand sight I witnessed at the District Training Institution, where I found 109 fully devoted men, selected from the institutions in each circuit, under training as preachers of the Gospel—fine strong, hale, hearty men, who cheerfully surrendered themselves to the cause of Christ in Fiji and elsewhere.

For the oversight of this vastly important branch of our work, one devoted Missionary and his assistant, a native minister, are specially qualified and adapted. Since my return an appeal has been made to these students, to hazard their lives and health to labour in the unhealthy climate of New Guinea, where Fijians have already been sacrificed. Fifteen were asked for, forty volunteered. Christian work must mainly be done everywhere by the converts themselves. The foreigner is an expensive agent, with the many real and imaginary wants of himself and his family. He can never manage the climate and the customs, and find out and adapt himself to the native character as well as one of themselves. The native agent was well

known before the glorious change which has renewed him on the spot before their eyes, and he is a living specimen, well studied, of the power of the Gospel to transform the character. He is already there, without any expense; he can be employed at small cost, and that raised mainly, if not altogether, by those for whose benefit he labours. *With only 9 white Missionaries we have 3,005 native preachers, 56 of them ordained as native ministers, who take full part in the work of the ministry with the English ministers. Then there are 47 catechists, 983 preachers separated to the work, and 1,919 ordinary local or lay preachers. There are 1,268 chapels and other preaching places, 28 English Church members, 27,097 fully accredited native Church members, with 4,264 on trial for Church membership. These are*

well cared for by 3,480 devoted class leaders. There are 40,718 scholars in our 1,735 day and Sunday schools, taught by 2,526 teachers; and 101,150 in attendance on public worship. The jubilee of the Mission was lately held. Fifty years previously there was not a Christian in all Fiji: now there is not an avowed heathen left. Cannibalism has for some years past been wholly extinct, and other memorable customs of barbarity and cruelty have disappeared. Behold, what hath

The Truth spread
by converts.

Training for
preachers.

Living epistles.

Glorious results.

God wrought! Instead of the briar there has sprung up the myrtle tree; and it is to the Lord for a name, an everlasting sign that shall not be cut off.

Very early in the history of the Mission the printing-press was brought into use. When our printer failed we were placed in a great difficulty, as a new edition of the New Testament and other books were urgently required. We ordered a man from London who would rough it, but such a man was not found. Then it came to pass that a French count, an infidel, who was wrecked, was deeply awakened, and sought and found mercy and saving grace. He was completely reformed. I taught him printing and bookbinding, and just when we were in our deepest need he became a most efficient labourer with us. He would make our sails, splice a rope, floor a house, put in windows, make a door and put it in. He became a school teacher and local preacher. The people felt he loved them, and the best of our converts from any part of Fiji were ready to settle down and work with him. A new edition of the New Testament, and of the books we required, were well done and quickly supplied, helping on the work amazingly. A whole-hearted and capable man like that was beyond price.

An infidel count converted.

We printed innumerable portions of the Scriptures, and of the Catechism, one especially which consisted of passages of Scripture only in answer to questions, and that was invaluable. There was also an excellent system of theology prepared by the eminent John Hunt, and a superior dictionary and grammar provided by David Hazlewood, a man unknown to fame, but whose record is on high.

Spread of the Scriptures.

God intends to save our race, and will do it. "The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." Let us then go forth in faith, and preach the Gospel to every creature, feeling that we have the strongest ground for the utmost hope in Him who has said, "All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and, lo! I am with you alway, even unto the end of the world."

Rev. S. Macfarlane, LL.D. (L.M.S., from New Guinea): Mr. Chairman, my dear Christian friends,—These meetings have reminded me of a carved post that I saw in a cannibal village at the east end of New Guinea, a few years ago. It was something like the Latin deity Janus, with two faces. One had a wild, weird, sad, haggard expression to me, although it might not have appeared so to the natives, looking away to the east; while, on the other side, there was an expression of unutterable sadness as it looked away to the west, where the spirits are supposed to go when they leave the body. That post seemed to me to be looking backwards and forwards; and that is what we are doing here, looking backwards in order to review our plans,—searchingly, I hope, into the past and hopefully into the future.

Looking backwards and forwards.

We are met together as a portion of the Lord's army, and we are here to review our plans, to lift them up, so to speak, in the presence

of God, as well as of each other, and to see if we cannot improve them, and get some fresh inspiration for the coming conflict. I have had so much to do with Mission vessels and boats, that I suppose I may be regarded as part of the Lord's navy; and while I have been in England, and even at these meetings, I have been reminded of positions in which I have been with natives; when one man would say, "I believe there is a reef *there*;" and another would be equally confident that it was *yonder*. I will tell you what I did under those circumstances. I shortened sail, and kept the lead going. That is to say, I moved cautiously, and tried to find out for myself. And we must keep the lead of prayer going, and study, and try to find out for ourselves. I have often wished there

"Keep the lead going." was among my crew a sort of marine pope, upon whom I might have relied, but I knew there was not.

Now we are here, pre-eminently, as the people of the Bible. What we want to know as Missionaries and Christians, is what that Bible says; and we do not care who tells us; we do not care from what country or section of the Church he comes. And although it may not be the best book to teach us about the sciences, it is the best book, and it is the only book to teach us about God and the future, and our relation thereto. I often think what old Galileo said when they were persecuting him. When they thought that his idea of the planetary system was unscriptural, he said, "The Bible was not given us to teach us how the heavens go, but to teach us how to go to heaven." And we are here to consider what has been the effect of that teaching in Polynesia during the last ninety years.

I am here to represent, as you know, the London Missionary Society. I am not going to give you a history of that Society—do not fear that; but I want to take you back to 1796, when the London Missionary Society sent out its first band of Missionaries, and to bear in mind what sort of transformation has come over the South Sea Islands, as well as other places, since that time. And to remind you also that in those times not only the directors of our Society, but Christian men generally, thought that civilisation must precede the introduction of Christianity.

That is shown very clearly by the sort of men that were sent out; and it won't take a minute if I read over a list of that extraordinary band of Missionaries:—"Four ordained Missionaries, five carpenters, two shoemakers, one buckle and harness-maker, two shopkeepers, one gentleman's servant, who subsequently turned tin-worker, one whitesmith, a gardener, a surgeon, a brazier, a cooper, a cotton manufacturer, an Indian weaver, a hatter, a linen draper, and a cabinet maker." The youngest was sixteen months, and the oldest was sixty-four years. But whilst there may be something very striking in the contrast between the men sent out to-day and then, there is also a very striking contrast in the instructions they received.

Those pioneers were advised, among other things, "to procure four pipes of the best wine at Rio, to be put into hogsheads, and paid for by a draft on the London Missionary Society." The secretaries do not give such instructions in these days! The report does not say how many teetotalers there were amongst them, nor does it say to whom the secretary referred when he said the wine was to be put into hogsheads. However, we find that these men did a glorious work in their

time. The Mission spread from Tahiti right away down to New Guinea. The Gospel has gone on from island to island, and mainly by native agents ; whereas the first men who went to Tahiti were some twenty long years before they heard of any convert, the native teachers have not been, perhaps, so many weeks without hearing of some good result.

When we went to New Guinea, in 1871, there was nobody to introduce us. We did not know anything of the language of the people, or they of ours. It is all very well to go and find a language reduced to writing, and Missionaries there with native converts ready to receive you ; but in 1871 it was very different. There were special difficulties in starting a Mission, peculiar to New Guinea. In the South Seas, where Mr. Calvert has been, one language generally prevails throughout an island or a group of islands, but in New Guinea there are numerous languages and dialects spoken. One village receives you, and the people of the next place declare and make war upon it because it is not sufficiently important to receive the foreigner. There is no superior chief. But over and above all, one of the greatest difficulties we have had to contend with is that of climate. We have had over one hundred deaths since 1871 in that New Guinea Mission. Do not suppose because you see me looking healthy and well that we do not get fever and ^{New Guinea in 1871.} ^{Many deaths, but} ^{volunteers ready.} ^{are} hundreds of volunteers ready to take up the work at any moment.

But there is another thing. Even when we manage to gain the confidence of these people so far as to be able to live amongst them, do not suppose we can go straight to work and show to them at once what a glorious thing Christianity is ! I can tell you from experience, that it takes often many years to make these nations know that you are their friend. I have been three or four years myself before they have realised that. A captain, coming up to our house, said, "What do you think ? These native chiefs want to know who and what you are ; they can understand us because we come to buy, but they have the idea that you must have done something in your own country so that you dare not go back." ^{Misunderstood by the people.} I remember on one occasion the natives regarding us as cannibals, they looked into our cask, which had only two or three pieces of salt beef in it. There was quite a congregation around the cask, and after serious looks and whispering a regular stampede ; they jumped into their canoes to get away from the ship. When looking into the cask they had said, "That is not kangaroo ; it is not pig ; it must be human beef." Thinking we were cannibals, they thought it time to clear out, because the cask was nearly empty.

Notwithstanding the difficulties, we have been able to get at them, as is proved by the simple fact that we have opened up six hundred miles of coast line, formed seventy stations, reduced six of the languages to writing, and translated nearly the whole of the New Testament into one dialect, and portions of Scripture into others, and formed six Churches containing nearly seven hundred Church members, and they do not easily get into a ^{Results in spite of difficulties.} Church there. I left sixty young men preparing for native teachers. We had sent out from the Papuan College twenty-three

before I left, none of them without four years' training; and these people so soon as ever the Gospel lays hold of them want to send it to the people beyond. The inhabitants of New Guinea did not know what money was in 1871, but just before I left there was a collection at my own station amounting to £64 10s. Let us go from these meetings determined to do something more. What are the subscriptions or the time that some of us are giving? We must make some new departure if we are going to overtake this work. You will feel with me that these are stirring times. The great wave of democracy is coming on us, and you cannot stop it, and many in this room would not stop it if they could: but we claim Jesus Christ as the great Leader of democracy. Look at the naturalists, look at scientific men all around us; whilst they are discussing about fluids, and atoms, and the age of human bones, let us see to it that we are doing the work that Jesus Christ has sent us to do. If we do our part, God will do His. If we did that we should soon have the world brought to the Lord Jesus Christ.

Rev. E. W. Gilman, D.D. (Secretary, American Bible Society): It has been our privilege thus far to listen to men who have had experience on the field. I am sorry I can bring no personal testimony of observation or work among the islands of the Pacific, but it seems desirable that something should be said to-night about American Missionaries in that part of the great Mission-field. The islands north of the Equator have fallen to the province of the American Board, and I will speak briefly of a few incidents connected with their work. Prominent among the Missionary interests of the past is that of the Sandwich Islands. The Hawaiian people were ready for the Missionaries before they appeared, having cast away their idols. A generation passed away, and the Hawaiians had become a Christian people, and as the natural result of their conversion to Christianity they sought to see what they could do in telling the same glad tidings to other people in the regions beyond. So, in the year 1852, the Sandwich Islanders, with the help and co-operation of the American Board, determined to establish stations in the far south and west, among groups of islands some three thousand miles away, and nearly on the Equator,—about half-way round the globe from here. These islanders were all pagans, and amongst the islands—the Caroline, the Marshall, and the Gilbert Islands—there was a population estimated at from seventy-five thousand to one hundred thousand people. One generation has passed away since the commencement of these Missions, and there have been gathered at the forty-six stations ten thousand adherents of Christianity, of whom more than five thousand are Church members. Besides those there are three thousand pupils receiving instruction in Mission schools.

These islanders live, many of them, hundreds of miles from their neighbours, and they speak different dialects. Of course the first work of

the Missionaries was to reduce to writing those unwritten tongues, to make vocabularies and grammars, and then to translate into those strange tongues the Scriptures which we prize. These translations have been made. The American Bible Society has printed the entire New Testament in four of these languages.

The American
Bible Society's
work.

In 1852 the occupants of these islands were the most degraded and repulsive of savages. Sanguinary wars, often due to scarcity of food, had reduced the numbers of the people. One of the petty kings objected to Christianity with its tendency to peace, because where food was scant wars were needful to keep down the population.

An objection
to peace.

For twenty years foreigners were excluded. Only fifteen years ago a teacher was allowed to enter Apemama. What has been accomplished? In the autumn of 1882 the King Binoka dispatched an open boat containing nine men and three women to one of the neighbouring islands on some business. In returning the current drifted them to the west, and they found themselves on the wide ocean, without compass, with a few gallons of water and a small supply of food. Six weeks later seven had died of thirst and exposure. On December 9th rain fell, and they caught the water in their mats. On December 10th, 1882, seven hundred miles away from Apemama, the *Northern Light* merchant ship from New York hove in sight, and rescued the five survivors. The captain says: "A more devout band of Christians I never met. When first hauled out of their cheerless cockleshell, more dead than alive, and placed safely on board a comfortable ship, a man who appeared to be the

The power
of the Gospel
illustrated.

leader gave thanks to God with becoming reverence. They then fell on the deck in a state of utter exhaustion. Brandy and other stimulants were administered, but their leader refused them, repeating his only words of English, 'Me Missionary.'" These waifs were taken first to Yokohama, thence to San Francisco, and then to Honolulu, so that in three nations they might be seen as illustrations of the power of the Gospel over the hearts of the heathen, and the value of the Gospel to the most benighted. "They have with them a copy of the Gilbert Islands New Testament, well thumbed, and stained with water, which two of them can read; they worship together morning and evening, and decline to eat food until a blessing has been asked; and they sing what is supposed to be their version of the hymn, 'Majestic sweetness,' to a tune resembling 'Ortonville.'" But are they fair specimens of their people? Mark, that they come from Apemama, an island of seventeen hundred people, which only in 1873 received a teacher, and he a native of another of the islands; and that they live in as much obscurity as if in Central Africa. Once in twelve months the *Morning Star* brings word from Gilbert Islands; and I have looked back to see what the record has been. In 1881 the report was: "Always before, the natives had been stalking about the decks nearly naked, singing heathen songs, and asking for tobacco. Those on board now are asking if we have plenty of Testaments to sell. They are all covered with clothing, and as they sit on the decks we hear them humming out familiar tunes. A white flag was seen on canoes and houses, and this was to show they were on the Lord's side." On Sunday, August 15th, a church was formed of seventy-one persons that day baptised; the Lord's Supper was administered for the first time; and thirty-one couples were united in

Testaments
preferred to
tobacco.

marriage." In 1882 the report was : "At Apemama the good work still continues. The king of that island has put away all but one of his thirty wives, and to that one he has been married. Sixty-five members have been added to the Church." And in 1883, the report said : "The king and three hundred of his subjects are undergoing examination for admission to the Church."

**Cheering
reports.**

Behold, then, what God hath wrought ! These are specimens, illustrations of the power of the Word of the Lord over the most benighted and ignorant nations of the earth. And what the Gospel has done for them it can do for all peoples, and the Saviour's heart will rejoice when the isles that have waited for His law and His Gospel receive the glad tidings and bow before Him as their Lord.

The Bishop of Waiapu pronounced the Benediction.

THE MISSION-FIELDS OF THE WORLD.

ELEVENTH MEETING.

AMERICA : NORTH AND SOUTH.

(Monday evening, June 18th, in the Lower Hall.)

Sir T. Fowell Buxton, Bart., in the chair.
Acting Secretary, Rev. H. C. Mabie, D.D. (U.S.A.)

Mr. Henry Morris offered prayer.

The Chairman : Ladies and gentlemen,—I think we must acknowledge with all thankfulness that the Conference which has been holding its meetings during the last week has, so far as we can judge, been well sustained, has been full of interest, ^{The Conference.} and has done a great deal to spread information, and I think we must all unite in hoping that up to the very last day that influence may be sustained, and that a very rich blessing may rest upon every meeting.

I come this evening to take this chair with a very strong sense of the duty of a Chairman, both towards the audience and towards the speakers, and I am sure the very first duty that rests upon the Chairman is not to occupy any time himself beyond what is absolutely necessary. Now I have to make an admission : I have to admit that, of the departments of Missionary work which have been brought before us, perhaps the subject of our gathering this evening is the one about which I, at all events, have known least, ^{Many ignorant} and I am inclined to think that my ignorance is shared ^{of the subject.} by others. It is not so primarily attractive and interesting a field, perhaps, as Africa or India. If I turn for information to that most interesting volume lately published by Mr. Pearson of America, I find the North American Missions receive no attention whatever ; they are left out of sight. We shall therefore, if my ignorance is not monopolised by myself alone, come this evening with a very earnest hope of learning about that of which we ought to know more. I am glad to be able to tell you that we have several speakers among us who no doubt will be able to contribute largely

to our knowledge. We propose to call first upon those speakers—
 three or four—who will speak about the Missions in North
Order of the meeting. America; then we shall take those two or three who will
 address us concerning the southern division of the great continent.
 The first I shall call upon is Mr. Wigram, of the Church Missionary
 Society. You know that he has only lately returned from a visit
 which was undertaken expressly for the purpose of seeing and
 investigating the Missions in North America.

Rev. F. E. Wigram (Hon. Sec., C.M.S.): You must bear with me,
 for I am honestly here as an emergency man. About two hours ago,
 when struggling with my letters in Salisbury Square, I received an
 intimation that I was wanted here, and I have not had leisure to put
 my thoughts together, and therefore I propose just to tell you a little
 of what I saw when I was visiting the Missions in North
Personal evidence. America. I will, before doing so, say, I only wish, if you
 want to have your hearts kindled in sympathy and love for those
 poor Red Indians, that the Bishop of Minnesota could be here. I
 had the privilege of hearing him at Cambridge the other day, and I
 cannot tell you how intensely he does stir one's interest for what he
 calls the finest race of wild men in the world. He is known as the
 father of the Red Indians. I believe he did really stand between
 them and destruction when the United States' policy would have
 swept them off the face of the earth. He is very much valued and
 appreciated by them.

When I landed at Victoria, British Columbia, I spent the Sunday
 in that place. Bishop Ridley and some of the Missionaries were also
 there, and they managed that Sunday afternoon to gather together a
 little body of Christians representing four different tribes of Indians,
 very distinct indeed in their physiognomy. It was very interesting
 to hear of the work that has been done amongst the
Work amongst the Hydahs. Hydahs. I remember the account sent to us by their
 Missionary of how the little church which he had built for them had
 got so crammed that he set up a ladder and sent the young men to
 sit upon the rafters, and the rafters were beginning to bend, and he
 made this a strong ground of appeal for further help.

I will not tell you much about them, because we only had a gathering
 of them on the Sunday afternoon. We had a little prayer, and I said a few
 words, Mr. Hall, our Missionary, interpreting. I must hasten over the
 Rocky Mountains. The first place where we really sought to see any of our
 own work was among the Blackfeet Indians, not far from
The Blackfeet Indians. Calgary. There our Missionary, Mr. Tims, had lived himself
 into their confidence, and I earnestly hope that he may ere
 long be able to tell us of the fruit of his labours. He took us into the
 lodges,—that is, the tents,—some poles put up and covered with canvas,
 with a great hole for the smoke to go out at the top, and there we
 had conferences with two or three different chiefs or subordinate chiefs.
 And one thing that pained me was, how ready they were to talk about
 anything till you came to touch spiritual things, and then they seemed to

shut up. It was partly, I daresay, ignorance. There was a school going on there, and certainly I never witnessed such a school,—a very queer thing altogether. The schoolmaster goes out bell in hand, and tries to get in his scholars as best he can. He sometimes jumps in the river after some of them, and tries to get them into school in that way. It is a beginning, but I think it is a good beginning. As soon as they heard I was come they sent fifteen miles round the prairie after their chief: he came over in a four-wheel buggy, accompanied by a powerful Red Indian on horseback, carrying a gun, as his body-guard. We had a very interesting meeting; sixty or seventy of the men of the place gathered in the schoolroom, and I had a very long conversation with them, and then the chief gave them an address, and he cheered the hearts of the ^{An encouraging meeting.} Missionaries by his speech. He said to them, “Now, my children, what has been said to-day is very right and true, and you must do what you have been told, and come and hear what these Missionaries have to say; and, above all, what you have to do is to send your children to school, that they may be taught.” The Missionaries had never got so much out of him before. Here we saw the first preliminary stage of the work; will you pray that the Divine Spirit may come down with quickening power to turn the hearts of many of those poor men to the living God?

You can hardly realise what the condition of the Red Indian is; it is such that Government has been obliged to intervene ^{Poverty of the Red Indians.} for his support. The Government is obliged to treat him as a child. The old mode of life is impossible, the buffalo has gone; they have been pressed into reserves of land, instead of being able to wander everywhere free, so that the Government have been obliged to find them rations twice a week, or the poor fellows would have to go the whole week without food. When they get the three days' rations they eat them up all at once, and they have to do the two next days as best they can.

Coming to Dynevor, the old Red River Settlement, I was received by dear old Archdeacon Cowley, our veteran Missionary. There he was, passing the closing days of his life, still at work. He was called to his rest and reward some three weeks after I was there, living amongst the people, all Christians, occupying neat little houses. He had such a delightful congregation on Sunday, and there was such a gathering of men outside, to present me with an address before service. I preached to them on that Sunday, and afterwards there gathered round the Lord's table with me some hundred and twenty or hundred ^{Communion feasts.} and thirty of these Red Indians. Oh, it was something to cheer one! It was the last Sunday I had amongst our converts; my first Sunday amongst any of them was ten months earlier, when I landed at Colombo, and there I had partaken of the Holy Communion with Tamil converts, and it does give one such an idea of the common bond that there is between all nations and tongues when one joins in that most blessed service in such a variety of languages, amongst such a variety of people, as it was my privilege to do during my tour round the world. In at least a dozen different languages I must have partaken of the Holy Communion with converts of as many different nationalities. There the people are getting on very well; they seem to be prospering; they are tilling their land, and getting into a much more independent condition.

What I saw made me feel the extreme importance of getting hold of converts from all these different countries, who may be trained and taught, so that, by God's grace, they may go back fully furnished to be the pastors of their own countrymen. At Winnipeg we had an exceedingly interesting gathering. I had the privilege of preaching the sermon at the Provincial Synod. We had a Missionary Conference, with representatives from each portion of the vast province, at which each Missionary told something of the work the Lord was doing in his parts.

Sometimes we are blamed; it has been said to myself, "How can you, with the teeming millions of China and India waiting to be evangelised, go and take your men away for that little scattered handful of people in North America?" Of course, the answer is simple. The command is, "Preach the Gospel to every creature;" and here were these poor creatures who were perishing for lack of knowledge. I can only say this, I do not believe you can put your finger on any Mission work throughout the world that God has so owned and blessed as the Missionary work amongst these Red Indians. I was talking with Mr. Nevitt, who is working in the diocese of Moosonee (Hudson's Bay), and was asking about his work amongst the heathen. He said, "We have got no heathen, they are Christians I am working amongst." The Eskimos in that diocese need still to be evangelised; but the mass of Red Indians are evangelised. So it is elsewhere. In the Mackenzie River diocese we have four thousand on our roll, many of them catechumens, many of them baptised; some half of these are amongst the Tukudh Indians, who may not perhaps see a Missionary, or hear any Pastor whatever for eighteen months or two years; the distances are so great, and they are so scattered; but they have formed themselves into little bodies with a clan leader, and each clan leader is trying to keep in front of them, and to lead them on in the knowledge of Holy Scripture which he possesses.

I remember being so very much struck with good Bishop Bompas' account of his second visit to them. He said there was such an advance. The first visit he paid to them they had committed certain passages of Scripture to memory, and they were teaching them one to another; but the second visit he said they had got portions of Holy Scripture printed, and could read them, and so they were very much advanced in that respect. I ask that you will seek to get to know a little more than I am able to tell in this hasty way of the wonderful work the Lord is certainly doing amongst these poor scattered tribes, that you will remember them in your prayers, and especially ask a blessing upon our work amongst the "poor Eskimos."

Rev. B. La Trobe (Secretary of Moravian Missions): If you look at the map before you, you will see the field committed to my charge,—Greenland, the great land stretching down out of unknown Arctic

regions; Labrador, the great peninsula, stretching up through the Dominion of Canada towards it; the Dominion of Canada where "North" passes across the map, and then away to Alaska, the great land that formerly belonged to Russia, and now is part of the United States—that is the land committed to my charge in my original commission.

America is precious to our Heavenly Father, and He has laid it upon the hearts of some of His people. Did not He lay it upon the heart of Allen Gardiner? I have in my own possession a letter breathing the spirit of that grand man who laid down his life at the southern extremity. Has not He laid America and Africa upon the heart of a good man, who is worthy to be named at this Conference,—Arthington of Leeds,—who made a magnificent offer for work upon the heart of the great river of South America, which I hope will take a practical form.

Evangelisation
of America.

Now let us come northward to the Red River Settlements. I was very glad indeed when the proof programme of this Conference came into my hand, and I saw the magic letters "C.M.S.," written down for this meeting, for then I knew someone of the grand sister Missionary Society would speak and tell us of the stations studded all over it. The Wesleyan Methodists of Canada are also labouring and doing right good work there.

Missions on the
Red River.

What a history it is, that Red Indian Mission! It is divided into six enormous Missionary dioceses, of whose Bishops we have heard this evening. What sort of Bishops are they? Overseers of vast districts, traversing the country placed under their spiritual overseership, and not in first-class carriages of railway trains, but in dog sledges, sleeping many a night in the open air, or in a snow hut. Let me give you a description of an Episcopal Palace. Here it is. Bishop Young's, the Bishop of Athabasca: a house 28ft. by 40ft., built of thin logs, caulked with moss and mudded inside and out, with a temporary roof; and there he was hoping, with his wife and child, to pass a very comfortable winter.

A Bishop's
palace.

Just one word about the Indians. What can move and touch and humble the proud heart of an Indian? A Missionary shall give us the answer. "It is very difficult, by reasoning or by reproving, to bring them to a sense of guilt and shame. The effectual way is to point to the Cross of Christ and show them the Saviour suffering because of their sin. This breaks down a hard man when nought else will;" and then he says, "Pray for us Missionaries, that we may keep close to the crucified Saviour, the ever-living Saviour, for this is the power of God unto salvation, unto every one that believeth." That is the conviction of a veteran Missionary who has served in Australia, in Alaska, in Canada; it is the conviction that he inherited from his mother who served in the Mission-field; it is the conviction shared by his sister who is labouring at this moment in Thibet; and by his brother who laboured for many a year in South Africa; that is the conviction shared by all Missionaries who have preached the living Gospel as the Gospel of the living Saviour.

How to deal
with natives.

Do you know there is a special reason why a Moravian should stand upon this platform and speak of Greenland to-night? It is just one

hundred and fifty years ago this month since an incident occurred which is familiar to all the readers of Missionary history,—since after five years of fruitless labour the first Greenlander stepped up to our Missionary Beck, who had been telling him of the sufferings of the Lord Jesus Christ in Gethsemane and Calvary, and said to him these memorable words, “Tell me that again, for I too wish to be saved.” And, dear friends, history repeats itself. In 1886 the very same words were heard at Frederiksdal, for along the east coast of Greenland there are heathens still.

The first
convert in
Greenland.

Last year two of our Missionaries were at Frederiksdal in Greenland. The word came, “The heathen have come from the east coast to the neighbouring island,” and there they were. The Missionaries rowed over as soon as they could, and found them, wild-looking, fierce, dirty,—still they were good humoured. They gathered them into the church, and preached to them the Gospel of Christ, showed them pictures of the life of our Saviour, and as they showed them those they were received with intense interest, which, as the Missionary writes, “reminded us of the days of Kayarnak.” And then one of the native helpers was eloquent in preaching the Gospel to his countrymen, and gathered the names of these Greenlanders who had come in their boats from the east coast; and fifty were found willing to remain at Frederiksdal, and there they are. I have been looking eagerly for news from Greenland, but none has come. We have heard nothing whatsoever from those fields since last autumn; they are still ice-bound.

Incident of
work.

To pass to Labrador, which is colder though more southern. Is it the will of God that we should work still along such a coast as that? There are six stations along the northern coast of Labrador; is it the will of God? It was God who put it into the heart of Jens Haven before 1770. When he heard of the death of the first Missionary who went, and whom the Eskimos had murdered, the conviction burnt into his heart, “I must go to that land.” Of Greenland he dreamt again and again, and it was as though his Lord and Master said to him, “You shall go and preach the Gospel to a people that have never heard of Me.” The people that have never heard of Him are dear to His heart as well as the others, and so he went. The Eskimos, seeing this holy man, said, “Here is our brother.” When they heard him speak their language they welcomed him, and he was able to find his way to their hearts and homes, and founded the Mission of which we are speaking just now. And has the Lord still favour to that Mission, including some 1,032 Eskimos?

Work in
Labrador.

This is one of the grandest facts in the history of Missions. For one hundred and eighteen years the Missionary vessel that will leave London next Saturday,—not the same vessel, but a succession of vessels,—has passed across the Atlantic in order to take provisions and reinforcements for our Missionaries upon that shore, and has never failed to reach them. And, thank God, we have no wreck through all the long history I am speaking of. For one hundred and eighteen years the Lord has permitted that vessel to go in safety. And now to Alaska, the great land; thank God, He has laid that upon our hearts too. I would I could tell you of the splendid work the Presbyterians are doing there through Dr.

Missions
in Alaska.

Sheldon Jackson. I would I could tell you of the grand work of a Greek Missionary, Veniaminoff. Along Alaska there are Moravian Missionaries as well, and others are looking at that great land. What was the spirit in which one of our Missionaries went? He said, "You ask me whether I have any hesitation in going to this unknown land, and I can tell you plainly I have not. I go forth following the Lord, assured that this work is His, and that in this case also the victory will be His too." In concluding, let me hand to you that motto which he consciously or unconsciously quoted there. It is the motto on the Episcopal seal of the little Church I represent: "Our Lord conquered; let us follow Him"—Missionaries following Him who has gone forth conquering and to conquer!

Rev. A. F. Beard, D.D. (Secretary, American Missionary Association): In the year 1620, and in the reign of James I. of England, the Pilgrims came to the country, which they named *New England*. As they left their little ship, which had been freighted with the destinies of a continent, and faced the perils of a wilderness, they met at the outset a strange people, who had lived in America as long as we have any historical record. The motive of these early settlers of New England, which took precedence over all others—as they declared—was, "*A desire to advance the Gospel in these remote parts of the world, even if they should be but as stepping stones to those who were to follow them.*" Finding these barbarous tribes here, the Pilgrim Fathers bartered with them for peaceable possession, which they did not always secure. As civilisation encroached upon barbarism, the colonists kept their homes often only by the defences of war. But peace was in the hearts and purposes of the early settlers.

As early as 1643 the Rev. John Eliot, who had been educated at the University of Cambridge, England, and who had come to Boston in Massachusetts, in 1630, wrote that he "had been through varieties of intercourse with the Indians, and had many solemn discourses with all sorts of nations of them." It was his theory that they were the descendants of the lost tribes of Israel (and there are some strong reasons for this belief of Eliot). He acquired their language. It was an arduous undertaking, but he said, "Prayer and pains, through faith in Christ Jesus, will do anything." In 1660 he had visited all the Indians in the Massachusetts and Plymouth colonies and preached the Gospel to them, and the first Indian Church was formed. In 1661 he had translated the New Testament into the Indian tongue, and in 1663 the Old Testament. This Indian Bible was published at Cambridge, near Boston, and was the only Bible printed in America until a much later period. Besides this, Eliot instituted schools, and induced large numbers to give up their savage customs and habits, and to form themselves into civilised communities. The zeal of Eliot quickened that of others, and in 1674 there was a circuit of fourteen villages and *eleven hundred* praying Indians. At this same date, through the self-sacrificing labours of Mr. Thomas Mahew and his son, there were fifteen hundred praying Indians in the Island of Martha's Vineyard and vicinity.

The Pilgrim
Fathers in
New England.

Eliot's labours,
1643.

The next year came blighting war—King Philip's war. It meant extermination of the whites, or conquest of the red men. Civilisation was too strong to be resisted by barbarism, and then began the long catalogue of organised Indian miseries. The General Court ordered the removal of the conquered Indians, and they were pushed away before the aggressive steps of a stronger race.

King Philip's war.

In 1743 the Rev. David Brainerd was propagating Missions among the Indians, with success in various places. Idolatrous sacrifices were altogether abolished; many heathen customs lost their sanction, and sincere converts were made, whose pious lives and peaceful deaths attested to the influence of the Spirit of God in their hearts.

Brainerd in 1743.

At this period of history the Moravian Church began Missions in Pennsylvania among the Delawares. Christian Rauch soon won the confidence of the savages, and excited their astonishment. On observing him asleep in his hut, an Indian said: "This man cannot be a bad man. He fears no evil. He does not fear us who are so fierce; but he sleeps in peace, and puts his life in our hands." There was a remarkable acknowledgment of this Mission in converted souls. The Moravian Missions, in various sections of the country from that early date of 1740 until now, have been characterised by courage, activity, humility, and devotion. In the midst of the scenes of devastation and murder, the Moravian Missionaries have wandered in deserts, in mountains, in dens and caves of the earth, never relinquishing their purposes, and they have obtained a good report through faith.

The Moravian Missions.

The American Board of Commissioners for Foreign Missions (consisting at that time of the Congregational and Presbyterian Churches), which began its existence in 1812, adopted measures for carrying the Gospel to the Indians in 1815. One hundred thousand of these people—as untamed as when the Pilgrims met them in Plymouth, as ignorant in most respects and as truly heathen as were their fathers centuries before them—were then supposed to be living east of the Mississippi river.

A.B.C.F.M. work in 1815.

The Missionaries were subject to increasing hindrances from renegade whites, who are always on the borders of civilisation, and have usually been the enemies of Missionaries. But among the Cherokees, no year passed without conversions. Those who appeared to the Missionaries so wild and forbidding that they were received with fear, came under the Gospel power and were clothed and in their right mind. In six years the Church had largely increased. Indians travelled a score of miles to attend the services. As yet there was no Cherokee written language. This Mission was eight years old when the four Gospels were translated into the Cherokee tongue, and in three or four years more, one-half the nation could read. There were now among the Cherokees and the Choctaws eighteen Missionary stations. In 1826 the Board began work among eight other tribes in different parts of the country.

Mission to the Cherokees.

It next took charge of the Stockbridge tribe, whose ancestors had enjoyed the ministry of the celebrated theologian and minister, Dr. Jonathan Edwards. They were originally in Massachusetts. They were pushed back hundreds of miles to Central New York; then pushed further back hundreds of miles to Indiana; then pushed still further back hundreds of miles to Michigan; and finally pushed

Jonathan Edwards.

back once more and allowed to rest in the remote West—in Minnesota. During all these cruel removals they had themselves kept alive a school, and had among them exemplary Christians.

Everywhere the fruits of the Missions among the Indians were abundant. No more docile pagans were ever approached with the Gospel than some of these peoples. Nevertheless, from this period of time Indian Missions cease to be successful for a generation. The Mission to the Chickasaws was abandoned in 1834; that to the Osages in 1836; to the Stockbridge tribe in 1848; to the Choctaws in 1859; those to the Tuscaroras and Cherokees in 1860, until at last only a single Mission remained—that among the great Sioux tribe or the Dakotas. Twelve Missions and forty-five Churches, which reached about one hundred thousand Indians, abandoned in twenty-six years.

Missions
abandoned.

The question now asks itself, "Why were not these hopeful Missionary efforts to these pagan tribes more permanent? What turned the tide of success and left the Mission stranded?" Here comes the story of dishonour. The Indian was here when the white man came. Christian white men recognised the Indian's right of occupancy as a right. They did *not* hold that half a million savages had a right to dispute the ultimate sovereignty of civilisation, but they agreed that when civilisation should move forward and barbarism should retreat, the Indian should have Christian justice and not un-Christian wrong. He should not be oppressed. He should be treated equitably. His rights should be acknowledged; and if the demands of the greater number and the greater life asked for a surrender of his rights as original occupant, then there should be a fair consideration, compensation, and honesty. It may be the Providence of God that barbarism shall be crowded out by civilisation,—that the Indian's hunting grounds shall yield to the railway and the marts of commerce. It may not be right that a continent of eight millions of square miles, more than twice the size of all Europe,—fair, and beautiful, and rich in resources,—should be kept for game preserves for half a million of savages. It is right that the forests should fall to make room for New England villages, with their churches and school-houses and industries. The rude age of existence must make way for a higher. But the higher has no right to be wicked in its onward movement. It has no right to rob or cheat. It has no right to make compacts and violate them. It has no right to break its faith with the weak. It has no right to outrage the principles of justice.

The cause of this
reverse.

The history of Indian wrongs by the whites in the inevitable advances of civilisation, I will spare myself from reciting here. Unscrupulous greed has hovered about the Indian reservations as waiting buzzards hover near the wounded creature upon whose flesh they would fatten. Lands guaranteed to the Indian were encroached upon by white people. These encroachments resisted led to war. Savage nature wrought up with a sense of injustice, and burning for revenge, swept down upon guilty intruder and innocent settler alike, with indiscriminate massacre. Then the Government called out its soldiery, and Indian wars with less than one-half a million savages, have cost the United States \$500,000,000,—£100,000,000 sterling,—enough to plant Missions among all the heathen tribes of the world.

Wrongs to
Indians by
whites.

At length, after the cruel wars which followed the Minnesota massacre, the Dakota Mission began a new life among their tribes. By the wonderful and strange Providence of God, there had been prepared in prison native teachers and preachers, and the way was opened for expansive work. After a period of ten years of successful Missionary work, the American Board transferred its Indian Missions to the American Missionary Association, which I have the honour to represent to you. There are now in the United States, exclusive of Alaska, 247,761 Indians. Our Missions are chiefly

Dakota Mission
revived.

among forty thousand of the Sioux or Dakota tribe,—in the great Dakota reservation—among the Poncas in Nebraska, and the Gros Ventres and Mandans, on the Northern Missouri at Fort Berthold.

As yet, one-half of them are clinging to their barbarism. No one who has not been among them can imagine the rudeness of their lives. And yet, with the manifest obstacles of wars and of removals, of the distrust of white people, which these have fostered, a Christian civilisation is wedging its way. About eighty thousand Indians are now clothed in civilised dress. Sixty thousand more have partly adopted the garments of civilisation, and nearly thirty thousand are living in houses. There are thirty-seven thousand Indian children in schools, and between twenty and thirty thousand children for whom, as yet, there are no schools provided. Sixty-eight tribes are still without a church, a school, or a Missionary,—absolutely destitute of Christian light. Hence Missionary work sometimes seems slow in progress, but it is slowly gaining upon this almost dead past of half a century. Nineteen Missionary Boards, representing different Christian denominations, are now pressing forward to teach them the Way, the Truth, and the Life. Last year \$305,000 were expended on these Missions, or about £61,000 sterling.

The doors are wide open as never before. The hearts of the Indians are friendly as never for two hundred years. If the majority of them show as yet no deep desire for that which Christianity brings, they are not in this dissimilar from other heathen. But this desire is growing. The Government, at last, is seeking to redeem the past. It has appropriated reservations of land, and secured it to the Indian tribes. Less than two hundred and fifty thousand Indians have guaranteed to them one hundred and eight reservations, the entire tract of land being larger in square miles than the whole German Empire. I mention this to show the power of the Gospel, under this tardy acknowledgment of Indian rights by the Government, has a great cause, and that the future is more hopeful for the Christianisation of these aboriginal tribes of heathen.

The Mission which I represent to you, is to raise up teachers, preachers, interpreters, and a native agency that shall work for the regeneration of their own people. It means a good deal to teach those who come to us in moccasins and blankets, arithmetic, algebra, the elements of geometry, physical geography, natural philosophy, and mental science. It means much to give them an industrial training that shall show them how to live rightly, and enable them to do it. But above all, in all, and through all this, is the Gospel of Christ, which is the power of God to their salvation. Perhaps no Missions to the heathen have been more blessed than many of these are now to the wild, painted savages. Thousands of those who are barbarians in heart and in deed, are now true disciples of Christ. Where heathenism held its revels, now the church bell calls Red men to prayer, and the war-whoop is exchanged for songs of Christian praise. Wigwams are being transformed into homes, and coarse and cruel people are illustrating home piety and virtues. Whole tribes are rejoicing in social and spiritual renovation.

The prayers of God's people have been well directed, and there is every reason why they should be increased, the wilderness and the solitary place being made glad for them. The faith of those who are Missionaries among them accepts the promise, that God will make for them a way, even a highway, that shall be the way of holiness, and that the redeemed shall walk there and the ransomed of the Lord shall come to

Zion with joy and gladness. Recent legislation on the part of the Congress of the United States makes this still more hopeful. That will be a great transformation from what has been, and now is, but we are confident that we are in the dawn of this glorious day.

Professor R. B. Welch, LL.D. (Auburn, New York): When I was invited to speak, a few hours ago, North America and South America were mentioned to me, and I was not aware to which I was specially to direct my remarks. North America is referred to. I remember a year ago about this time being at Omaha at a General Assembly. We were of course far west beyond the Mississippi river, and we saw Indians about us; and every now and then Indians were coming through the city of Omaha, and we became somewhat familiar with their appearance. They seemed orderly, quite as orderly as a good many people that were about, and who professed high civilisation.

Indians seen
at Omaha.

In the course of our General Assembly, which lasted a week or two, at one of our great mass meetings, in one of the largest halls in Omaha, which would hold from 3,000 to 5,000 people, we were informed that we were to have a live Indian with us who would sing songs of praise, who would lead us in prayer, and would probably make some remarks; and it was said among other things that he was one of the giant Indians, one of the largest Indians in all the west. In the course of the evening he sang in the Indian tongue three hymns. Then he led us in prayer in English, and it was a beautiful prayer: it was humble, it was grateful, it was hopeful, it was full of fellowship with God the Father, and the Son, and the Holy Ghost, and brought tears to many an eye. In the course of the evening he made some remarks, and in all that he did, that great giant Indian, who could have been a chief, he showed himself a humble devoted follower of the Lord Jesus Christ.

A converted
giant Indian.

We have some wondrous cases of self-sacrifice in these Indian Missions. There is a Mission far beyond the Mississippi river that has been entered upon by two young ladies from the east,—young ladies of fine culture, of fine genius, beautiful writers, fine poets. They write for one of our foremost papers often and often, and write poems every now and then for the *New York Independent*, and their style is most finished, and they show in every respect high culture. They have gone to an Indian Mission, gone as pioneers to that Mission, and they have described the whole thing. They have gone into those little miserable huts, gone into the very work of scrubbing the floor and arranging for themselves a place to stand and sit and live in and open a school; and while this has been going on with their hands and industry, the Indian children and women, and the men, have come round and looked on, and they have been surprised and impressed by this delicacy, by this cultured love that Christ gives. When the little room was ready for a school the teacher writes that the children came in and filled the house; and she describes that school, so attentive, so trustful, so responsive; and the women came and brought their babies, and would sit in the room and try to learn. One of these ladies

Two lady
pioneers.

writes that she was never so happy in her life as in this self-denying work for Jesus. Oh, such work carries with it its reward now, but it shall have great reward in heaven!

There is another element of Mission work in North America that we cannot forget. It is not Indians alone, it is the coloured people of the south. There are eight or nine millions of coloured people to whom liberty has been given, under the protection of the Government of the United States; and they have been thrust upon us as a great people, and we are to look after their interest. Eight or nine millions of these people might turn the balance of empire for liberty or for ruin, for religion or for irreligion, and it becomes us to be awake as citizens of that Republic to see to it that they be educated, that they be Christianised. Their tendency is toward Christianity; but they need education, and we are hastening—all our denominations, all our Christians, are hastening—if possible to give them the light and blessedness and education of religion, and so secure their interests in favour of liberty. And, mind you, Romanists are on the alert to plant their doctrines and influence among these millions that are in the very heart of the South, and who at any day might change, as I said before, the balance of empire, from the Pacific to the Atlantic.

It is in that direction that our interest in Missions is tending with great earnestness; and you have heard of this sphere to-day from one of those Southern men who was a Secretary of Missions from the Southern States to Africa. From our seminary we have sent a good many young men quite recently to South America. We have sent four or five into Chili; we have sent there last winter—he was called, so that we could not help but let him go into Bolivia, twelve thousand feet high, on that splendid mountain table-land near the capital—we have sent a young man with his wife, leaving our seminary and going at the call of that country to establish an institution and make it a college and a university. As I came away from Philadelphia, two and a half weeks ago, I heard a minister there, who had just come to Massachusetts to secure teachers for Brazil, say on the floor of the assembly: “We have organised Presbyterians in Brazil to have a Synod there; and we are proposing to have a General Assembly, and we are the first daughter of the General Assembly of the Presbyterian Church of the United States of America.”

Mr. Alfred R. Pite (South American Missionary Society): The South American Missionary Society has been called by the grace of God in these last days, to direct the attention and efforts of the Christian Church to South America, which is one of the largest continents in the world, and in area twice the size of Europe. The history, rise, and progress of the South American Mission savours of the heroic, as the tragic end of its founder and his six companions by starvation, startled the world in the first Great Exhibition year, 1851, and has shed a halo of melancholy interest on its history ever since. Again, the sentence

of death seemed to be passed upon the Mission in 1859, when the Mission schooner was seized by the Indians, and the Missionaries, captain and crew, were massacred, one of the ship's company alone escaping to tell the mournful story of repulse, with all the horrors of the catastrophe.

It is to be noted that peculiar difficulties confront the operation of all Protestant Evangelical Missions in South America from the mixed nationalities, whose independent Governments are the outgrowth of European colonisation. These communities having originally formed camping grounds for commercial enterprise, occupy with but few exceptions the whole coast lines, east and west, of this vast continent. Taking a comprehensive view of "*the land we are called upon to go up and possess for Christ*" and ^{Fourteen nationalities.} His Church, we observe there are no less than fourteen nationalities, viz., the three Guianas (English, French, and Dutch), Venezuela, Grenada, Ecuador, Peru, Bolivia, Chili, Brazil, Paraguay, Uruguay, the Argentine Confederation, with Patagonia and Tierra del Fuego. The population, considering the magnificent variety of climate, is comparatively small, being estimated at twenty-seven millions; three-fourths of whom are professed Roman Catholics, the remainder heathen.

From these foreign colonial inroads it can easily be understood how it is that the aboriginal tribes have been driven inland to the forests and wilds of the interior; the southern peninsula of Tierra del Fuego, and the banks of the great rivers Amazon, Orinoco, ^{The aboriginal tribes.} and La Plata, being at present their only recognised territory. The Indians for the most part itinerate in large tribal groups within a given radius, but are numerically few, and only to be found periodically assembling for barter and commerce in the border districts of civilisation. These Indians we have from time to time overtaken, and the Missionary has domiciled with them for months to learn their language and mode of living; and such caravans or groups must still be followed into Patagonia, Araucania, the Gran Chacos of La Plata, Paraguay, Peru, Bolivia, and the Amazons, if they are to be effectually reached. It is a matter of unmitigated sorrow to our Missionaries that the Indians, of the southern provinces particularly, have fallen victims to the bloodthirsty policy of a ruthless extermination; which in God's righteous judgment must eventually recoil on the heads of the evil-doers, who in the madness and fury of vile passions and bitter warfare, usurp all the Indian territorial rights by the rifle and the sword. Under such conditions, the open doors for Missionary enterprise have been often closed to organised efforts, and when secured have been maintained under strong opposition from national codes of law, embarrassing the free progress of the Gospel messenger, who "goes forth weeping, bearing precious seed in the hope of returning, ere long rejoicing, bringing his sheaves with him."

Turning now to the facts of what has been accomplished for these Indian tribes, the first pioneer visit of a Christian Missionary was made by Captain Allen Gardiner just fifty years ago, in the year 1838. Deeply affected by the desolate and degraded condition of these scattered and perishing sheep, he resolved to make an effort to reach them. This took

effect on his return to England (after visiting other lands) by his assembling four or five brothers in Christ for a special prayer meeting. This was

Origin of the
Society.

held at a friend's house in Brighton, and which occasion virtually became the birthday of this Society. It is, therefore, impossible for us to doubt, but rather always to believe, that God's purpose is to bless the humble efforts of His servants in this Mission. The result was, that in the year 1845 Captain Gardiner and Mr. Hunt made an attempt to concentrate a Mission for the Indians of Patagonia, at Gregory Bay. This, however, was frustrated on the spot by the intrigues of the Roman Catholic priests from Port Famine, so that they sorrowfully returned to England. Nothing daunted by this apparent failure, another expedition was fitted out in 1848, and proceeded under the same leader with five companions, to Banner Cove, Picton Island, Tierra del Fuego, but this was found too weak to confront such inhospitable regions, where the com-

Their three
expeditions.

mon necessities of life were hard to obtain, and the native Indians most difficult of access. The indomitable courage of Captain Gardiner enabled him with increased energy to confer with his praying friends in England, that the throne of grace should be appealed to for extraordinary help in this hour of need; and a third and final expedition was made in 1850, when he in company with six others, comprising a surgeon catechist, an evangelistic catechist of the Young Men's Christian Association, a carpenter, and three Cornish fishermen, all of one heart and mind in winning souls for Christ in the Mission-field; like the apostolic fishermen of old, they launched out again into the deep to toil through a night of suffering, starvation, and death. The records of their sufferings borne with unparalleled fortitude, *as one by one they succumbed to circumstances*, on the beach of Spaniard Harbour, but with the trumpet sound of victory in death, September 1851, still echoes in our hearing. The dying words of the heroic leader of the band, who was first to land, and last to expire, have formed the basis of this Society's constitution. He said: "*Fuegia and South America will not be abandoned. Missionary seed has been sown here, and the Gospel message ought to follow.*" The two objects indicated in the dying wishes of our friend, are the two divisions of our work, viz., *Missionary to the heathen, and Ministerial to our own people, with evangelistic work among the varied nationalities of South America.*

I shall now only invite your attention to one illustration, as a sample of the South American Missionary Society's labours. First, for Missionary work among the Indians let us look at the Southern Mission to Tierra del Fuego, in the actual locality where the first pioneers laid down their lives for Christ.

Illustrations of
the work.

Among the millions of heathen in the world the Fuegians as a race are comparatively few in number, and are a very feeble folk, but "God hath chosen base things of the world, and things which are despised, to bring to nought things that are, that no flesh should glory in His presence." These impoverished Indians have attracted considerable attention, from their apparently helpless and hopeless condition, being considered by some beyond the reach of any moral or spiritual influence, and utterly incapable of being Christianised or civilised; but all these hasty conclusions have been displaced by the mighty power of the Gospel of Christ. The second volume in the history of the Mission was also a dark one; it opened with bright prospects under the superintendence of the Rev. G. Pakenham Despard in 1854, but ended in the fearful disaster of the massacre of the Missionaries he sent to Woolya Island in 1859, when they and the crew of the Mission vessel were ruthlessly murdered, and the ship ransacked. Meanwhile Keppel Island, one

of the Falkland group, had been secured as a basis, to support and protect the Mission; so that land was brought into cultivation, and flocks and herds supplied the necessities of life, while a Mission School and Industrial Home was set on foot for the education of the natives. This effort by God's mercy has been crowned with great success, so that in 1863, the next expedition to the mainland, headed by the Rev. W. H. Stirling, succeeded in obtaining a foothold on the soil of Tierra del Fuego, and planted the banner of the Gospel at Ooshooia, living among the natives in a hut for many months. We see now these people raised from their degraded condition, to one of wondrous contrast. "Old things have passed away," and in many respects all things have become new; for the desert is seen to blossom as the rose, and peace and happiness abound.

At the present time, not only a Christian Mission station exists with daily organised services, and well-attended schools, church, and orphanage, but the wigwam life has given way to substantial dwellings, surrounded by well-cultivated gardens, and illustrates in no little degree the aspect of a thriving Christian community. Looking at their secular condition, the people have been raised as by a miracle in the social scale; and the results in this respect make us tremble for their future, inasmuch as they are living under the Argentine Republic—the Government recognising their improved condition, having now made our Mission station one of their points for civil and military administration. Whether these highly civilised conditions, as the natural outgrowth of our work, will survive or not, it is difficult to predicate.

Again, looking at results that cannot be gainsaid, when we consider that, but a few years ago, the Yahgan language of these Indians was altogether unintelligible, and described by some travellers to be but a succession of guttural groans and grunts, with little or no articulation; we see now, by the wondrous grace of God, that their tongue has not only been reduced to an intelligent basis, but rendered easy and clear in its diction, being embodied in dictionary and grammar, and *also embalmed in the Word of the living God*; for which work the Rev. Thomas Bridges was raised up, and qualified to translate portions into the Yahgan tongue, which through the munificence of the British and Foreign Bible Society, have been presented to these perishing heathen in true Gospel form, without money and without price; and—marvel of marvels—those whom a late eminent philosopher adjudged to be on a lower scale than our ordinary humanity, and, as he then thought, incapable of civilisation, are now found sitting at the feet of Jesus, clothed, and in their right mind, and fellow-heirs with us of the righteousness which is by faith.

Another great Missionary field of labour has just opened to the Society among the Gran Chaco Indians of Paraguay, where a friendly Government, and a large territorial interest by English bondholders, affords us great encouragement to believe that in those distant regions of the earth the message of the Gospel is about to be proclaimed, for a great door—and effectual, we trust—is now being opened, and we have sent out three qualified and experienced men to preach Christ to these distant tribes; so, fulfilling, in measure, our Lord's last mandate, to preach His Gospel as a witness; and "then shall the end come."

[The second part of Mr. Pite's speech, giving an account of the important work carried on by the Society among our own countrymen, as it comes under the head of Colonial Missions we leave out with reluctance, feeling as we do how much Missions to the heathen are hindered or helped by the character and conduct of merchants and traders in heathen

Habits of the
natives changed.

The Yahgan
language.

Opening
amongst the
Gran Chaco
Indians.

lands. It is a subject which merits a Conference to itself. We could only spare it two sessions out of the forty-five which were held, and these only dealing with principles. As an illustration of the union of the Foreign and Colonial Mission in healthy combination, we insert two brief extracts from the speech.—ED.]

Looking at the other sphere of this Society's operations—the Ministerial services to our own countrymen, and the evangelistic efforts brought to bear on the nationalities of that vast Continent—I will only refer in brief terms to one station by way of illustration. Thousands of Englishmen, principally from the middle classes, seek in South America by commercial enterprise to amass wealth, and on an average *ten* years is the extent of their residence, so that it is a most difficult class either to compass, control, or permanently influence for good. Rosario, one of the cities of the Argentine Confederation, on the River Plate, in the year 1868 had but a population of sixteen thousand, and about one hundred English; this has now risen to thirty-five thousand and four hundred English, while in the large sheep farms of the district of one thousand square miles, isolated families are found, within one hundred and fifty miles, of between two and three hundred more English. All these would be utterly destitute of the means of grace, but for the ministerial efforts of this Society in seeking and looking after these *wandering sheep*—English, Welsh, and Scotch. In answer to many urgent appeals from home and abroad, we sent out the Rev. W. J. Coombe in 1868 to Rosario, and he laboured there most successfully for ten years till 1878, when he entered into his rest, having, however, established at Rosario a Church organisation of living souls. In conclusion, I would simply refer to the *difficulties* of the dual work of this Society. We have one list of friends who urge on us the Missions to the Indians, and another who equally urge us to send aid and help to our wandering countrymen, and from these competing elements within the circle of our own supporters it is most difficult to satisfy the many claims thousands of miles away from home. It is therefore a matter of deep thankfulness that we are able to report that in the limited period of our existence we have opened at various points and with varied success *six* Missions to the heathen and more than *thirty* fixed and itinerating chaplaincies to our own people, who in every case bear some proportion of the expense. In the review of the whole we give God the praise, and exclaim, "What hath God wrought?" and still claim to follow our Lord's double injunction, "This ought ye to have done, and not to leave the other undone."

Rev. E. Van Orden (Brazil): A short time ago I was looking at a picture in Bethnal Green Museum. It was a picture of that great Anti-Slavery meeting, held in this building, more than forty years ago. I gazed at the faces of the persons represented there—the Allans, the Gurneys, the Frys, the Buxtons—and I remembered that this noble army of men and women were determined, so far as they were concerned, that the slave should be free. A few weeks after I had seen

that picture the telegraph flashed the news that slavery was abolished in Brazil. At a stroke of the pen some millions of slaves received their unconditional freedom.

How was that obtained? It was not through the Church of Rome. The Church of Rome has had control for three hundred years over the slave, and left him a slave still. It was through the Missionaries from the United States, with the open Bible in their hands, aided by your Bible Society, and by the Societies of London, who had scattered millions of copies of God's Word; and had so taught the people of

Brazil that they should love their neighbour as themselves. That sentence has brought a revolution in the minds and hearts of the Brazilians. The Government could not stop the abolition movement, and so, in fifteen days from the day that the Government presented the Bill, the slaves were free.

Three years ago I sent telegrams to the Emperor of Brazil, as a corresponding member of the Anti-Slavery Society of London, congratulating his Majesty on the liberation of the slaves in one of the provinces of Brazil. The Prime Minister sent me a telegram back, thanking me for the message that I had conveyed to his Majesty, on behalf of the Anti-Slavery Society. In that telegram I said to his Majesty that I prayed God that He would spare his precious life, so that he might see the entire abolition of slavery within his dominions. My prayer, thanks be to God, has been heard. His Majesty is still there, and he knows that all his subjects are free, and entitled to the same political rights. My duty as corresponding member of the Anti-Slavery Society of London has come to an end, thanks be to God; and now we must educate these people to enable them to fill the position that, in the providence of God, they have now obtained. We must have schools for them; we must have teachers for them. Already in the fifty churches which we have in Brazil, with the three thousand converts from Romanism, we have many a negro. In the church in Bahia I preached to a congregation of blacks, all converted, and they were very respectable negroes. They are teachable; they are willing to be led to the Throne of Grace; they will throw away Romanism and heathenism, and accept the simple story of the Gospel of the Lord Jesus Christ.

The Brazilian Emperor and the abolition.

Education of the freed slaves.

There is another problem in Brazil; the handwriting of God has destined that continent to great purposes. He has reserved it as a reservoir for the surplus population of the world. In New York, a Missionary from Japan, the Rev. W. Macaulay, said to us in the Union Theological Seminary that the Japanese are thinking of emigrating to Brazil. Their country is too small to contain them all, and hence in that beautiful country on the table land, where the climate is so pure and healthy, God is preparing a place for the reception of the European and Asiatic nations; and in His providence He has given us liberty of religion. We can preach what we want; we can go where we please; we can publish what we please; we have freedom of the press, freedom of religion, freedom of conscience. The Government protect us, and there is no hindrance to the efforts for the glory of God. I speak here from sixteen years' experience. Missionary labour is no longer a romance to me, but a reality; I know what I speak of, and I say that if you will give us the same number of men you send to Japan and to India, we will have as many churches in Brazil as there are to-day churches in Japan. Brazil is willing to receive the Gospel; we do not know what to do.

Another problem.

Open doors in Brazil.

Last year, in August, we had an annual meeting (seventeen ministers of the Gospel); we were there for five hours; we did not

make speeches, but we were wrestling with God. Men came from the coast to say, "Send us preachers and teachers." We cannot find the men, and churches spring up, and congregations, where no preacher has ever been, through the reading of the Bible, and through the distribution of tracts and papers. In the congregation I have been permitted to raise together in Rio Grande, I have nine members brought to the truth in this way. We have now self-supporting churches in Rio Janeiro, and in San Paulo, and in other places, and if we had but the men we should have as many churches as there are cities and villages on that great continent. Mr. Chairman, our converts are liberal; our three thousand converts last year contributed £2,500 sterling to the cause of the Gospel. We teach them not only to give 10 per cent. of their income, but we teach them to give 10 per cent. of their capital; and they do it cheerfully for the Lord Jesus Christ, because He has given His life for them.

Now they have a Bible of which they have been ignorant till twenty-eight years ago. "Where were your fathers?" said one Brazilian to a colleague of mine; "Where were your fathers that my father died without having seen the Bible?" And my colleague answered, "We could not bring the Bible into Brazil because it was a prohibited book." But to-day the country is open, there are no hindrances; the people are begging, waiting, beseeching us: "Who will come and help us?" I have preached in theatres, buildings larger than this, night after night to crowded houses, with my colleagues; and these men have asked me, "Send us preachers; teach us and our children!" We have not the men, and till to-day no man has been sent there. And if I may just plead with you to-night,—it is the last speech I shall be permitted to make in England before leaving again for Brazil,—I beseech you to help a country which is destined in the providence of God to be one of the brightest jewels in the crown of Jesus.

The meeting closed with the Benediction.

PART III.

SPECIAL MISSIONARY SUBJECTS AND VALEDICTORY MEETING.

I. MISSIONS TO THE JEWS.

II. MEDICAL MISSIONS.

III. WOMEN'S MISSION TO WOMEN.

IV. THE CHURCH'S DUTY AND A NEW DEPARTURE IN
MISSIONARY ENTERPRISE.

VALEDICTORY MEETING AND ADDRESSES ON THE
BIBLE AND CHRISTIAN LITERATURE IN THE WORK
OF MISSIONS.

ADDITIONAL MEETING FOR THE PASSING OF RESO-
LUTIONS ON THE OPIUM TRADE WITH CHINA—THE
LIQUOR TRAFFIC IN AFRICA—GOVERNMENT LICENCE
OF VICE IN INDIA.

SPECIAL MISSIONARY SUBJECTS.

FIRST MEETING.

MISSIONS TO THE JEWS.

(Monday evening, June 11th, in the Lower Hall.)

James E. Mathieson, Esq., in the chair.
Acting Secretary, Mr. B. Broomhall.

Dr. Elder Cumming (of Glasgow) offered prayer.

The Chairman: I remember, beloved friends, that at the great Missionary Conference held ten years ago at Mildmay—a gathering similar in character, though not in extent, to the present one—the only reference to the work of God amongst His ancient people was, I think, confined to a portion of the closing meeting. The whole Conference had been passed over without any reference whatever to Jewish Mission work. I recollect that on that occasion my heart burned within me with a good deal of indignation that this matter had been put into such a distant corner of the Conference programme, and I uttered a word or two from Psalm lxxvii., which distinctly intimates to us that the blessing of the world is to come through the greater blessing descending upon God's ancient and beloved people. My dear friend Dr. Schwartz, who has been taken home long ago and gone in to see the King, used to say, "You Gentile Christians take all the sweet promises of God to Israel for yourselves, but you leave all the curses to the poor Jews." The Jews neglected in 1878.

In the great ecclesiastical gatherings which have just taken place in the north of this kingdom, in which I used to take part in former years, and of which there are some distinguished representatives here this evening on the platform, they close the meetings by standing—a very unusual posture in Scotland, for there, when people praise, they usually sit—but to mark the solemnity of the occasion they stand and sing the last verses of Psalm cxxii.: "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces," etc. But they do not

Christians take the promises and leave the Jews the curses.

mean Jerusalem, and they do not mean the Jews; they mean the Established Church and the Free Church of Scotland. Is not this something like "robbery for burnt offering"?

Since 1878 there has been a great advance along the line in regard to Mission work, and notably—praise be to the God of Israel—there has been a great advance in the interest of the true believing people of God in many Churches, concerning His ancient and beloved people; and it may console the hearts of the true-hearted in Israel, and those who love Israel, to know that not one promise shall fail of all the good things He has promised concerning His ancient people. We may be sure of that; and now in these days we are seeing the beginning of the accomplishment of blessed and glorious things for His ancient people. I shall not stay to refer to the Mission work that is going on. We have an abundant supply this evening of able and devoted workers amongst the Jews, who will tell us of the present, past, and future of Jewish Missions, though it may not be exactly in these terms that the successive speakers will address you. I have now the pleasure and privilege of calling upon a representative of the great Church Society, the London Society for Promoting Christianity among the Jews, which has had an existence now of nearly eighty years, having been formed in 1809.

MISSIONS TO THE JEWS IN THE PAST.

Rev. W. Fleming, LL.B. (Secretary, London Society for Promoting Christianity among the Jews): Mr. Chairman and Christian friends,—Before such a meeting as this it is unnecessary to urge the duty or speak of the privilege of preaching Christ to the Jews. The Christian who accepts the teaching of Holy Scripture on this subject exclaims, "Necessity is laid upon me, and woe is me if I preach not the Gospel" to the Jew first. Without either preface or apology I pass at once to the subject assigned to me.

In proclaiming the Gospel to the Jews the Moravian takes a foremost, if not the foremost place. The celebrated Count Zinzendorf co-operated with Rabbi Samuel Lieberkühn, who had laboured amongst the Jews in Pomerania and Prussia. In 1735 the Rabbi joined the Church of the United Brethren, and four years later he was appointed Jewish Missionary to Amsterdam. Everywhere he won the esteem of the Jews, and not long since a gift was sent to the Moravian Church at Herrnhut by a Jewish family who cherished the traditions of blessing through Rabbi Lieberkühn last century. On October 12th, 1739, being the day of atonement, Zinzendorf himself exhorted the congregation of Moravians to be instant in prayer for Jews. The Count's interest continued to the close of his life in 1760, and the text-book of the following year, which contained his "farewell blessing," had this text marked for the Day of Atonement, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice. Afterwards shall the children of Israel return and seek

Moravian
Missions to
Jews.

the Lord their God." In an appendix to this Report will be found, taken from "Rundschun," the names, with date of formation, of the various Missionary Societies which have laboured amongst the Jews. The summary, subject to correction, may be thus given: In England 8, Scotland 5, Ireland 1, together employing 312 agents; on the continent of Europe 27, employing 31 agents; America 7, employing 34 agents. Thus, apparently, 48 Jewish Missionary Societies send 377 agents to God's ancient people Israel.

Turning more directly to the London Society, I speak only as the mouthpiece of others. During the eighty years of its existence this venerable association has well thought out and studied the best way of working among the Jews. We inherit ^{Inherited traditions.} the traditions of such men as Lewis Way, McCaul, Ayerst, Ewald, Becker, Barclay, Burtchaell, and Stern. We possess the experience of Eppstein, Wolkenburg, Cassell, Ellis, Bachert, Ginsburg, and many others devoted to the cause. I should have much preferred one of these veterans addressing you had I not been informed that I was to fulfil the duty. As the result of consultation with my beloved brother delegate, Dr. T. Chaplin, twenty-five years our honoured Missionary physician at Jerusalem, I now desire to enumerate the means by which the London Society has striven in the past and still endeavours to promote Christianity amongst the Jews.

I. *By striving to win their confidence by removing prejudice.* The deep-rooted prejudice of the Jewish mind against Christianity has been the universal experience of Missionaries; and it needs but a slight acquaintance with the history of the Jews to account for its existence. How is this to be replaced by confidence? By proving that the Spirit of Christ is the spirit of love, and that the teaching of Christ denounced persecution in every shape and form; in a word, by presenting to the Jew Christianity in its true character. In aiming at this the following means have been steadily advocated in the past:—
 (a) By never speaking against Jews in word, or injuring them by deed; but, on the contrary, by always showing gentleness and kindness in dealing with them. (b) By always manifesting deep sympathy with them, both as a nation and as individuals. The most successful Missionaries have been the men whose own hearts have been moved, nay rather bled, when they have read of the past persecutions, or witnessed the present sufferings of a down-trodden people. (c) By Medical Missions, a branch of the work to which our Society's hospital at Jerusalem bears witness in Palestine, as well as the personal efforts of Eppstein at Smyrna. These Missions commend the practical love of Christianity, and the Society's Mission at Safed is a most encouraging illustration.

II. *To preach the Gospel as the Apostles preached it*,—proving from their own Scriptures that Jesus is the Christ and Saviour of sinners. This has been done, where permitted, in the synagogues, as in Persia and other parts of the East; or in assemblies, where such can be collected, as in Holland, Germany, France, and recently

in a remarkable degree in connection with our Warsaw Mission. (See this year's Annual Report.) Also, preaching from house to house, in shops, or visits to the Missionary's home. Our book depôts, the hospital at Jerusalem, the waiting rooms for patients have proved useful places. The able and eloquent Apollos learnt the way of God more perfectly by visiting the home of a tent-maker and his wife.

III. *To encourage an intelligent and prayerful investigation of Holy Scripture.* Here the Jewish Mission stands in remarkable contrast with the Gentile Mission. To the heathen, God's Word must be imported as something new; with the Jew, we appeal to that which is essentially his own by right and by inheritance, pressing as we preach our sense of gratitude, since it is from him and through him, as God's appointed agent, we have received the oracles of God. A world-wide dissemination of Holy Scripture, by sale usually, by gift in exceptional cases, has been a leading feature in Jewish Missions. The foremost place, therefore, has been given to the preparation and circulation of God's Word, written in the Hebrew tongue. "It works silently and without offence; it penetrates where the Missionary can find no access; it is concealed in the bosom, and read in the closet; and he who has the fears and scruples of Nicodemus may enjoy his privilege and converse in secret with Him of whom Moses in the law and the prophets did write." To these eloquent words of the committee of sixty-three years ago, the committee of to-day give their unqualified endorsement.

IV. *To educate Jewish children in Christianity.* In the institution of the passover, the feast of tabernacles, the stones set up by Jordan, God provided for future generations. When children asked, "What mean ye by these things?" then were they to be instructed in what the Lord God of Israel had done for their fathers. Where this principle has been applied in the Mission-field, God's promise has proved true, "When he is old he shall not depart from it." Of the five hundred and ninety-five Jewish boys who have passed through the Society's school at Palestine Place, 5 per cent. at least have taken holy orders; whilst a large number have become Christian teachers and professional men. The present master, in twenty-eight years' experience, does not know a single instance of a scholar who, having completed his course, relapsed into Judaism.

V. *To provide young Jews with some practical mode of earning an honest livelihood.* This has been found to be a work both of delicacy and difficulty. To confess Jesus of Nazareth is, as in Apostolic days, to be cast out of the synagogue, repudiated by the family, and dismissed from occupation.

If the proselyte is provided for, he is taunted with sinister motives, whilst the Missionary is exposed to the charge of bribery. If no helping hand is held out, it is difficult to reconcile indifference with the spirit of Christianity and the teaching of Him who said, "Give ye them to eat." The London Society has felt compelled to reserve its fund for purely

spiritual purposes. With the two exceptions of the Hospital and House of industry at Jerusalem, no temporal aid is permissible to an adult Jew. In London, however, this important branch is undertaken by a distinct Society, the Operative Jewish Converts' Institution Work provided. in Palestine Place. Those who peruse the London Society's publications, *The Jewish Intelligencer*, *The Jewish Advocate*, and the numerous tracts, will be ready to admit the accuracy and excellency of printing executed by Jewish hands.

VI. *The training of promising young men as Missionaries.* "Faithfully and wisely to make choice of fit persons" for this purpose is the most sacred and responsible study of Missionary Societies. Constant prayer for the right judgment to select those, and only those, who are moved by and filled with the Holy Ghost, lies at the root of all spiritual success.

The difficulties in Jewish Missions are special and considerable. The London Society have tried to grapple with these difficulties by special training. The Hebrew Missionary College in Palestine Place was founded in 1840. During its first twenty years, fifty-two students entered, of whom forty-eight passed into the service of the Society, a large proportion devoting their life to the work. In 1860 the College was suspended, and training in colleges or with private individuals substituted. This was tried for sixteen years, but out of thirteen students thus prepared four remained at the work, and two of these only for five years. In 1876 the college was resuscitated, and during six years seventeen students entered, of whom fifteen remained with the Society in 1882, when these statistics were taken.

Such are a few facts rapidly compressed together to fit the time allowed. We do not pretend to do justice to the subject, but if I catch aright the object of this great Missionary Conference it is to elicit information, to invite brotherly Object in meeting. counsel and so, as iron sharpeneth iron, to deepen each other's interest, and strengthen each other's hands in preaching Christ throughout the nations of the earth. My last word, therefore, must be on behalf, and in the name of that dear Society, whose servant I am, to solicit your loving criticism, to listen to your friendly advice, to plead for your earnest prayers, and to assure you of the cordial Christian co-operation of our committee in every effort to exalt the name of Jesus before that ancient nation, now scattered in God's purpose and as God's witness amongst the many nations of the world.

MODERN CHRISTIAN MOVEMENTS AMONG THE JEWS.

Rev. John Dunlop (Secretary, British Society for the Propagation of the Gospel among the Jews): Mr. Chairman, ladies, and gentlemen,—The various Jewish Societies at home and abroad are specific and Divinely approved instances of the general law of a multiplicity of operations in harmonious combination. Their chief Mission may be most surely accomplished by the combination of

several sets of living agencies, including Managers, Collectors, Mission deputies, and Missionaries, all working together, even as part works together with part in the many-membered human body. These various agencies must work into each other's hands. As zinc and copper must be brought into direct communication through an efficient connecting bath in order to the production of a powerful galvanic current, so our Missionaries at a distance and our friends here must be brought into direct contact, that there may be successful working, praying, and giving on the part of all.

The Jewish Societies founded in England are eight, with 294 agents, 55 stations, and an income of £59,394. In Scotland there are five Missions, with 71 Missionaries, 17 stations, and an income of £12,631. There is the Irish Presbyterian Mission, with 27 Missionaries, 9 stations, and an income of £3,634. There are twelve German Associations, with 13 Missionaries, 6 stations, and an income of £3,188. There is the Basle Friends of Israel Mission, Switzerland, with 1 Missionary, 1 station, and an income of £518. There are three Dutch Societies, with 3 Missionaries, 2 stations, and an income of £888. There is Pastor Kruger's Mission in France with an income of £60. In Sweden and Norway there are five institutions, with 6 Missionaries, 4 stations, and an income of £1,440. There are seven North American Missions, with 34 Missionaries, 33 stations, and an income of £5,680. The Jewish Societies of Great Britain and Ireland are fourteen, the agents 392, the stations 81, and the annual income, £75,659. The total number of Societies is 47, the certified workers 457, the fields of labour 132, and the total annual income upwards of £90,000. De le Roy, who has considered the subject of results very carefully, is convinced that a hundred thousand Jews and Jewesses have been baptised during the last seventy-five years; and that these proselytes and their descendants, if taken together, would number two hundred and fifty thousand.

We are here to-night to bear our testimony to Jewish Missions as the result of our personal inspection of the chief fields in foreign lands. It is only a little while since it was our great privilege to pass through nearly every European country, and to have our hearts cheered by what we saw of the able and faithful Missionaries connected with our own and kindred Societies. We discovered that their work is more thorough than we judged it from their reports, and that they work under a constant sense of the presence with them of the Highest.

Sometimes soldiers amid the smoke of battle can see but little until the battle is over. Sometimes the passengers in a ship can see no progress as they toil through the dark and the storm, but the spectators from a height on the shore see that real progress has been made, and that soon the passengers will reach their desired haven. This was our vantage ground in viewing the work of the Mis-

sionaries abroad ; and now we are able to bear our testimony, not only to the reality, but to the progress of Jewish Missions. We have learned that never before have they occupied such an influential position as now, and that they ought to be carried on on a hundredfold wider scale. There is a picture in the frontispiece of Wycliffe's Bible in which there is a fire spreading rapidly, representing Christianity. Around the spreading flames there are seen congregated the chief of the evil powers of earth and perdition. Satan is there—the president and convener of the assembly. The pope and a few of his cardinals are there, standing close by. Mohammedanism and scepticism are represented there, etc. The purpose of the assembly is to devise means for the extinction of the flame. It is unanimously resolved that a combined effort should be made to put it out by blowing. And now around the spreading fire all stand with swollen cheeks blowing with all their might. But instead of putting it out they increase it, and blow themselves breathless. So was it in the days of Wycliffe, and so is it still. The fire of Gospel truth is spreading among Jews as well as among Gentiles. It is burning up the stubble within and around us and others. The sacred flame is enlightening, purifying, and cheering the minds and hearts of thousands of Jews in Great Britain, France, Austria, Germany, Italy, Turkey, and Russia.

During our first visit to Russia we were divinely led to Kischinew, where we had the great joy of taking part in a very remarkable Conference. Pastor Faltin, who presided ; Mr. Faber, Secretary of the Lutheran Mission to Israel, Leipzig ; Dr. Benzion, the British Society's Missionary, from Odessa ; Mr. Edwards and myself, from London, were present as representatives of the various branches of the Protestant Christian Church. Joseph Rabinowitz, the Jewish patriot and reformer, Mr. Friedman, now the British Society's able Missionary in Wilna, and other Jews, attended in order to confess their faith in Christ, and express their desire to be constituted and recognised as a Hebrew branch of the Christian Church. It was the most remarkable Conference we had ever attended. There seemed to gather round the movement inaugurated that night the momentous issues of a commencing eternity. The formation of the Hebrew branch of the Christian Church would not have taken place at the time it did had not the treasurer, the secretary, and one of the Missionaries of the British Society been led to visit Kischinew. It was because of their visit that the

A Jewish
Conference.

New Church.

Conference was held at which the new Church was proposed, and the new movement inaugurated. Thus by Christian prayer and parable the new movement was begun, which has been noticed by the *Times* and the chief journals of many lands, which has been placed before the world in a pamphlet entitled, "The First Ripe Fig," by that venerable and noble lover of Israel, Professor Delitzsch, of Leipzig, which has been specially referred to in an admirable address entitled, "The Everlasting Nation," delivered and published by our esteemed honorary secretary, the Rev. Dr. Saphir ; a movement which has spread, not only to other parts of Bessarabia, but even to Siberia. A Polish Jew, Jacob Zebi Scheinmann, who was unjustly condemned and banished to Siberia in 1874, got hold of Rabinowitz's "Confession of Faith," began to correspond with him, to receive and read his writings, and to expound Messianic truth to his brethren at Tomsk, and the result is that some thirty of them have with him acknowledged the Christ to be their Messiah

Movement has
reached Siberia.

and Saviour. In one of Scheinmann's published letters he most earnestly counsels his brethren thus: "Take up the New Testament, the true Torah, which Jesus the Son of God and our Master has taught us, and give yourselves to the study of it day and night."

About fifty years ago, Dr. McCaul published "The Old Paths," in which he exposed the errors of the Talmud, and unfolded the truth in Christ. This book has been useful to many a Jewish inquirer, and lately to a cultured and venerable Rabbi, named Lichtenstein, who lives in a quiet place called Tapio-Szele, about two hours' ride by rail from Buda-Pesth, in Hungary. Rabbi Lichtenstein read the book, and then resolved to answer it. He sat down to write a paper in order to defend the Talmud, and if possible to degrade the teaching of the Christ; but he rose from the task a changed man. Since then he has been led to call the Gospel of Christ, "that sweet evangel." He has published three remarkable pamphlets, addressed to his brethren throughout all lands, in which he calls them to believe in the Lord Jesus Christ as the Messiah of Israel, and the Saviour of the world. The pamphlets, through the efforts of Mr. Schönberger and others, have already been widely circulated, and their contents well known all over the Continent; so that a movement has begun which bids fair to be far reaching in its influence and momentous in its issues.

One of the signs of the times is the position which the Jewish cause has received in connection with this Conference. Jewish Missions had no place at all in the Conference at Nuremberg, until Dr. Delitzsch, at the very last moment, in the spirit of astonishment, sorrow, and reproof, rose, and in burning language, reminded the assembly of the great omission, and Israel's transcendent claims. This meeting to-night demonstrates that we have made some progress since then. Jewish Missions have not only a place here, but a first place; and yet we must express our regret that an entire week should be devoted to Gentile Missions and only three hours given to the subject of Jewish Missions, which the Holy Ghost, through Paul, teaches us are of supreme importance. Listen: "For if the casting away of *them* is the reconciling of the world, what shall the receiving of *them* be but life from the dead?"

"There are times," said Benjamin Franklin, "when an artist can scarcely distinguish between a rising and a setting sun." Happily this is not our position in regard to Christianity. Those who are best acquainted with its progress among Israel's sons and daughters are firmly persuaded that Christianity is not a setting but a rising sun, and that solely on account of this there is a golden future for them, and through them for the world. Nothing can be more certain than that which is past. Just as sure, then, as ^{Israel's future.} the events which happened yesterday, the supreme Mission of the Jewish nation, namely, the evangelisation of humanity, will be realised by-and-by, through faith in a crucified, living, loving, coming Christ. If it be absolutely certain that the children of Israel have experienced sufferings inexpressibly severe, it is no less certain that they will sing for joy the "song of Moses and the Lamb" on Mount Zion, and all the nations round about will

sing with them. Let us then listen to these voices from Holy Scripture and from the various Mission-fields, such as England, Germany, Austria, Russia, Turkey, and Palestine, summoning us to greater sympathy, prayerfulness, liberality, and exertion; telling us, as with trumpet tongue, that the reasons for maintaining and extending the Jewish Missionary enterprise were never before so strong as they are at the present moment; that it is our solemn duty and our unspeakable privilege to increase the number of the Missionary staff by hundreds, inasmuch as thereby we shall be helping all the more to bring nearer the time "when Israel shall blossom and bud and fill the face of the world with fruit," and the coronation anthem shall be heard, "The kingdom of the world is become the kingdom of our Lord, and of His Christ; and He shall reign for ever and ever. Hallelujah! salvation, and glory, and power belong to our God."

WHAT CAN AND OUGHT TO BE DONE IN EVANGELISING THE JEWS.

Rev. John Wilkinson (Mildmay Mission to the Jews): Mr. Chairman, and Christian friends,—My purpose is not so much to plead for any Society or Mission as to seek by Divine guidance to know the mind of God as revealed in the Holy Scriptures on this subject, and to direct the thought, prayer, and effort of the Church of Christ to the line of the Divine plan; since the power There is a Divine plan. placed at the disposal of the Church—and that is amazing power—is available only on the line of plan, as the fullest blessing lies along the line of obedience to Him we call Lord. Is it true, or is it not, that God's power lies along the line of plan, and that God's blessing is the result of obedience? If true, let us ascertain the plan, work along it, and wield the power; and let us search out the commands of our Lord, yield obedience, and get the blessing. God's promise to Abraham was, "I will bless thee," "I will bless them The promise to Abraham. that bless thee," "and thou shalt be a blessing," and "in thee and in thy seed shall all the families of the earth be blessed." And our Lord said, "Salvation is of the Jews." God says by Isaiah, "This people have I formed for Myself; they shall show forth My praise." But since the nation of Israel, as such, is not to be converted until after the restoration and the return of the Lord, it may be asked, "What is the relation of the Jew to the present dispensation, and what the duty of the Christian Church towards him now? What can and ought to be done? That can be done that God has said is to be done; and that ought to be done that Christ has commanded. "Preach the Gospel to every creature," surely includes the Jew! Obedience to this command only in the interest of the Mohammedan and the heathen is not obedience at all.

"Yes," say some; "but the Jews are so blind and stubborn, and there is so little to encourage in the Jewish field; we have more hope of success among the Gentiles." What does God say? He says Jew and Gentile alike. distinctly, without qualification, "There is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that

call upon Him ; for whosoever shall call upon the name of the Lord shall be saved." God says, "No difference." Let the ban of the Church be removed from the Jew, and when she makes no difference she will soon see that with God there is none. If we make a difference in favour of the Gentile to the neglect of the Jew, we must accept the responsibility of the results of the difference we ourselves make. God says there is no difference with Him. At the peril of incurring our Lord's displeasure we must make none. We now go a step further, and urge "To the Jew first," as still in force as a matter of order, though not of pre-eminence. Let us see if we cannot get into clear light by starting at the beginning. Our blessed Lord, during His ministry, called twelve Jews to be near Him and to receive instructions from Him. He said to them, Listen to your

To the Jew first. Master ; don't go to the Gentiles ; don't go to the Samaritans ; but go rather to the lost sheep of the house of Israel. Do you hear? Yes, Lord. After the death and resurrection of our Lord other instructions are given, just before the Ascension. He not only said, "Go, . . . and make disciples of all the nations ;" "Go ye into all the world, and preach the Gospel to the whole creation ;" "That repentance and remissions of sins should be preached in His name unto all the nations, beginning from Jerusalem ;" but He promised them the needed power, told them to wait till they got it, and then gave further details as to the manner in which they were to carry out His instructions. "Behold, I send forth the promise of My Father upon you ; but tarry ye in the city, until ye be clothed with power from on high." "Ye shall receive power, when the Holy Ghost is come upon you ; and ye shall be My witnesses, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth." These were the last instructions of our risen Lord, and should be carefully noted, for, "when He had said these things, as they were looking, He was taken up, and a cloud received Him out of their sight." They waited for the promised power in simple obedience, and they got it, and then began at Pentecost to carry out the Lord's instructions by beginning at Jerusalem. The disciples were on the line of plan, and thus on the line of power. They were on the line of obedience, and thus on the line of blessing. One sermon, preached in Jerusalem by a Jew, whose lips a few days before had been stained with oaths and curses in the denial of his Lord, now brings three thousand Jews and Jewesses to Jesus for salvation. A little further on the number of the men is stated as about five thousand, and as in all genuine revivals there are as many women impressed as men, we may fairly infer ten thousand Jews and Jewesses. A little further on we have the statement, "multitudes, both of men and women," plainly showing that the five thousand men meant only males.

Although, by a bitter persecution, all the believers were scattered abroad except the Apostles, and they that were so scattered went everywhere preaching the Word, still they preached the Gospel to none but the Jews only, and still lingered within the boundaries of Palestine. Now

Saul's conversion a new departure. we get a new departure. God converts the ringleader of the persecutors, Saul of Tarsus, of whom He says, "He is a chosen vessel unto Me, to bear My name before the Gentiles and kings, and the children of Israel," for those believers who were scattered beyond the boundaries of Palestine preached "the Word to none, save only to the Jews" ; thinking, probably, that as Jesus was the Messiah of the Jews,

the blessings of the Gospel were intended only for Jews. Now we have Saul and Barnabas, separated by the Holy Ghost, and sent forth by the Holy Ghost to the work to which He had called them. They go down to Seleucia, sail for Cyprus, and at Salamis "they proclaimed the word of God in the synagogues of the Jews." Indeed Paul never entered town or city during his laborious life but he sought out the synagogue, and preached the Gospel "first to the Jew." Was this course pursued simply as a patriot, or was he guided by the Holy Ghost? We affirm the latter, because he was separated and sent by the Holy Ghost. Many have said, "Yes, this was the order in the beginning of Paul's ministry, but it was afterwards changed because the Jews refused the Gospel, contradicting and blaspheming." They refer to what took place at Antioch in Pisidia, as recorded in Acts xiii., when the Apostles said, "Lo, we turn to the Gentiles." But the Apostles turned only from those blaspheming Jews to the waiting Gentiles. They did not turn from all the Jews then living, much less from millions unborn, for on leaving Antioch for Iconium we find them observing the same order. Acts xiv. 1 says, "And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and of the Greeks believed." This Divine order was always observed by the Apostle of the Gentiles, simply because it was obedience to a Divine command. He who wrote, by Divine inspiration, "to the Jew first" three times over in the two first chapters to the Romans, observed strict obedience to the Divine command during his whole life. His obedience would not have been complete if he had neglected the Gentile. The command was, "And also to the Gentile."

Paul's order
first to Jews.

The Church of Christ has changed this order. And why? We suggest that when Jerusalem was destroyed by Titus in the year A.D. 70, when the temple, sacrifices, and priesthood were all swept away, and the Jews scattered, the Christians began to regard the Jews as done with, rejected of God spiritually as well as nationally, and that they might first neglect them and then persecute them.

Paul's order
reversed, and
results.

Obedience to the Divine order was followed by marvellous blessing to Jews and Gentiles; a reversal of the order in disobedience to God has been followed by the dark ages and very limited blessing.

Is it too late to induce our Missionary Societies to examine this question, and so to modify their plans, as that in all lands where Jews are located they will obey this Divine precept and follow the Apostolic precedent, "to the Jew first, and also to the Gentile?"

Suppose for a moment they are willing to do this, the following facts are most encouraging. The Jews are in all lands; they have access to all people; they are familiar with the manners, customs, and languages of all nations; and have physical constitutions acclimatised to all countries. They believe three-fourths of our Bible, on which rests the remaining one-fourth. They believe in the one true God. They are waiting for a Messiah, and we can show them that the Messiah of prophecy is the Jesus of history. Surely in the interests of millions of unevangelised Gentiles, the Church of Christ in her Foreign Missionary enterprise might give the Jew that place in her prayers and effort which God has given him in His revealed purpose. We are left in no doubt as to the power of the Gospel to overcome Jewish prejudice and to save Jewish souls. Some of the finest samples of grace

Reasons for the
Divine plan.

have been won from the Jewish race both under the Old Covenant and the New.

May I be permitted to say a word on the importance of distributing widely and freely the New Testament Scriptures amongst the Jews all over the world? Some say, "Yes; distribute by sales, but not

Free distribution by gifts, for people value what they pay for, but do not value
of New Testa- that which costs nothing." Never was there a greater fallacy.
ment.

People do not value what they pay for because they pay for it, but they pay for what they value. Suppose a person gives twenty shillings for an article worth no more than half-a-crown. Does he value it at twenty shillings because he paid that amount for it?

God has in a marvellous way enabled me to purchase one hundred thousand Hebrew New Testaments, to be given to the Jewish people throughout the world. We have already sent our Missionaries

100,000
Testaments.

to distribute them in Pomerania, Austria, Hungary, Bohemia, Galicia, Roumania, North Africa, and Russia. The Jews have been wonderfully impressed by the generosity of English Christians. We have also given some thousands to the Missionaries of various Societies and to individual Christians interested in the Jews, who have distributed

them discriminately in all parts of the world. Two thousand

Voluntary
helpers.

two hundred and thirty-seven were sent by post to as many Jewish Rabbis. Voluntary help is being given by about three hundred Lutheran pastors in Russia, who have been led by the influence of a stirring circular from Pastor Gurland of Mitau, voluntarily to aid in the distribution of the Hebrew New Testament amongst the Jews in their own neighbourhoods. There are nearly four million Jews in the Russian Empire. Wilna is a sort of Russian Jerusalem. There, Jewish cabmen, porters, and common tradesmen read Hebrew well, and there, by the permission of the Russian authorities and under the signature and seal of the local governor we have permission for three years to carry on the work of distributing the Holy Scriptures.

How is it proposed practically to carry out this Scriptural plan, "To the Jew first, and also to the Gentile"? We answer, Let the earnest Christian, willing to be guided by the Word of

How carry out
the Divine
plan?

God, and obedient to Him we call Lord, settle the question at once,—Is this order in force still, or is it not? If not, let the candid mind be satisfied by the Word of God alone. If it is (and we believe it is), let us act accordingly. As the Jews are put first in chastisement for disobedience in Romans ii., and no one disputes their title or desert, why should they not be first in blessing, according to the same chapter? Let the Jew then be first in our prayers, first in our contributions, and first in our efforts to evangelise. In our evangelistic efforts, let us go first to the Jews, wherever the Jews are found. We can gain access to the Jews with the Gospel in some parts where it is most difficult, if not almost impossible, to get at the Gentiles, as amongst Mohammedans and amongst Greeks and Roman Catholics. London is a wonderful field for Jewish Missions. Jews flock here from all parts of the world; numbers pass through to other countries, and many stay with us. Including my three years' course of study—1851 to 1854—preparatory to Mission work among

the Jews, I have had thirty-seven years of blessed toil for Christ on Israel's behalf. The work is increasingly interesting. The Church of Christ seems to have no idea of the loss she sustains from lack of interest in Israel. It is not at all im-
London as a Mission-field.
probable that the secondary cause for closing this dispensation in corruption and judgment, on the completion of the Church, and the return of the Lord, will be the culpable neglect of the Jew by the Church of Christ. "To the Jew first," as an individual, all through this dispensation, seems to us the mind of God; "and also to the Gentile" to complete the Church; then the Jewish nation blessed when the Redeemer comes to Zion to turn away ungodliness from Jacob; then it will be also to the Gentiles as nations, for in Abraham and in his seed shall all the nations of the earth be blessed. Let us, then, be obedient to our Lord, and go "first to the Jew," and we shall find the line of plan, the line of power, and the line of obedience, the line of blessing. "Whatsoever He saith unto you, do it."

Rev. Theodore Meyer (English Presbyterian Mission to the Jews): Mr. Chairman, and Christian friends,—We have heard what has been done and what is doing in Jewish Missions. There is at present scarcely an Evangelical Church that does not, directly or indirectly, interest herself in Jewish Missions, and exert herself on behalf of Israel's conversion. The zeal may not be all that
All Churches have Missions to Jews.
we desire, the exertions may in many cases be very insignificant, the great bulk of people connected with these Churches may be very indifferent in this cause, and only a few of the more spiritual members may be moving in this direction; nevertheless the fact remains that after the extinction of the Collenberg Institution in 1791 up to the establishment of the London Society for Promoting Christianity amongst the Jews in 1809, the claims of the Jews were not realised, but altogether disregarded by the Churches, and no agency existed for bringing the Gospel to the Jews. Now the claims of the Jews are universally admitted, and exertions more or less vigorous are put forth in their behalf. May and must we not recognise in this fact the hand of the Lord, who, when the fulness of time has come for bestowing new blessings and mercies on the Church, first excites an eager desire after them, that drives to earnest, believing prayer; that again stirs up to zeal and energetic action, and then the blessing comes down. So it was at the time when the Son of God came down on this our earth; so it was at the time before the Reformation, when the cry for a reform in head and members was heard from one end of Christendom to the other. Are we wrong in thus interpreting this phenomenon in reference to Jewish Missions, and in drawing from it the inference that the day of Israel's redemption is drawing nigh?

Far be it for me to assert or insinuate that what hitherto has been done on behalf of Israel has remained without results. That assertion is often heard, but none could be more groundless and unsupported. De le

Roy, formerly a Jewish Missionary, now pastor at Elberfelde, lately calculated from official statements that since the beginning of this century more than 100,000 Jews were by baptism received into the Church of Christ. These, with their descendants, would now be more than 250,000—a greater number in proportion than have been added to the Church from among the heathen during that period. If we are in any degree heavenly-minded we cannot but rejoice over so many souls from among God's ancient people that have responded, and to whom the once despised Nazarene has become precious. We are thankful for the blessing granted to our feeble efforts to lead Israel back to its rejected Messiah, but our desires are larger, our aims higher, our expectations bolder.

What we desire and wish, what we aim at, pray, work, and labour for is and must be that all Israel be saved. *All Israel*: but the one hundred thousand of Jews converted during this century, where are they? They have been absorbed by the existing Christian Churches. Against such an absorption the Jewish mind instinctively protests and rebels,—and I must add, rightly protests and rebels. Taking our stand upon the Word of God,—and is there any other foundation for Missionary work at all?—we say it is the national conversion of Israel which we must aim at, labour for, and may surely expect; and as a natural sequel to it also the nation

Objections to
absorption.

restored. I know the arguments brought forward against this expectation, but they are rather specious than weighty. They rest either on prejudiced and false interpretation of Scripture, or on unbelief, which, in the sight of the great difficulties which oppose themselves, considers the whole matter as impossible. These difficulties I see as clearly as any one. But what about that? Is anything too hard for the Lord? Is the Lord's hand shortened that it cannot save? Hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good? That the prophets announce the apostacy, fall, and scattering of literal Israel is generally admitted. I suppose because it is impossible to explain it away. That they predict also a conversion and restoration of Israel, and the blessings which Israel shall enjoy, and the great part which it is to perform in the establishment of the kingdom of God on earth,—that likewise is admitted; but in this case Israel is not God's ancient people, but the Church. Now is it compatible with the principles of sound—that is, rational—exegesis to claim for the same word in the same context two distinct significations.

When is this national conversion to take place? and how is it to be brought about? you ask. I have no answer but that given by the Lord.

“The time”
of restoration
unknown.

Himself to a similar question put to Him by His Apostles: “It is not for you to know the times or the seasons which the Father has put in His own power; but ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me, both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”

In Central, Northern, Western, and Southern Europe, and in America, it is indeed difficult to say what Judaism really is; the Jews are rapidly lapsing into infidelity more or less thinly veiled. An unwillingness to give up the Jewish name, a feeling that they are and must remain a distinct race, and that as such they still have a high Mission in the world, is the only thing which unites them; but along with this there are aching hearts and the feeling of a

An unsettled
state in
Europe.

void which nothing human can satisfy ; and more and more distinctly we hear the cry, "What is truth ? Who will show us any good ?" Hence there is more readiness to listen, more of a spirit of inquiry, and more frequent conversions from among the better classes ; and hence in reference to this class of Jews the time seems to have come when we ought to be bolder in our efforts to bring them to Christ.

In the East, too (and it is in the East that the greater number of Jews are to be found ; Russia and Galicia alone contain more than three millions), Rabbinism is losing its power and vitality. Wherever there is a contact with the outer world, with Western civilisation, old orthodox Rabbinism will begin to wither and decay, and its death is merely a question of time ; and it is thus that the *Alliance Universelle Israelite* of Paris, and the Anglo-Jewish Association of London—Societies expressly got up for counteracting Missionary operations—are virtually, by their schools, preparing the way for the preaching of the Gospel. In the meanwhile we know that in Russia, Galicia, and other countries, there are everywhere circles of people who, although outwardly still conforming to Rabbinical Judaism, still inwardly are dissatisfied. Rabbinism does not satisfy the craving of their hearts, and they, for themselves, search the Scripture of the Old and New Testaments to get an answer to the question, What must I do to be saved ? Even in Palestine and Syria the colporteur meets with a ready sale of Scriptural and Christian literature ; the agents which Brother Wilkinson sent to Russia, etc., bear witness to the spiritual hunger and thirst existing, and to the eagerness and joy with which the New Testament is received. Rabbi Lichtenstein of Tapio-Szele, in Hungary, is a fair example or type of such serious inquirers ; Joseph Rabinowitz of the converts which we may expect from among the latter,—converts who, whilst fully acknowledging Christ Jesus the God-man as their Messiah, as *the* Prophet, Priest, and King, lay emphasis on His title, "King of the Jews," and wish to maintain their Jewish nationality.

I have purposely avoided quoting any passages of Scripture which give us some intimation of the times and seasons, because that would bring in controverted matter. The Lord has spoken to us in His Word ; He is speaking to us no less in His providence ; and all signs of the times show that there is a shaking of the dead and dry bones. Let us go on prophesying upon them, and pray that the Spirit may come and breathe upon these slain. And He will come, and will breathe upon them, and they shall live, for the Lord has promised it. Let that which has been done, and is doing, and which the Lord has promised to do to and for Israel stir up, renew, and increase our zeal for Jewish Missions ; let us reorganise, better distribute, and greatly increase our agencies ; let us improve our methods, and seek more than hitherto to influence the nation as distinguished from individuals ; and truly miraculous results will be witnessed, even the conversion and restoration of Israel as a nation. To bring them about Divine agency is required, and that is promised. Our duty is simply more incessantly and fervently to pray, and more vigorously and earnestly to prophesy, upon the dead bones of the house of Israel. May He give us grace to do so !

And in the
East.

Call to labour
in hope.

DISCUSSION.

Dr. David Young (Rome): Although I had not the least intention of speaking, I must have the joy of expressing in this meeting what the Lord has done for us in the little work in the Ghetto. One of the most touching things in Rome is this, that while so many of all nationalities, and especially Englishmen, have been seduced by the Jezebel of the Book of Revelation, I do not know a single Jewish brother or sister who

Work among
the Jews in
Rome.

has entered the Church of Rome. They are a separate people, the finger of God is upon them, and they have been kept from that seduction which at this moment is doing so much to hinder the work of the Church of Christ. In the Ghetto we have made known to them that we seek two things—to win them to Christ, and to help them in every possible way in times of distress. Having made known those two facts in the past four years, on no occasion have we been asked for anything. Frequently when my two lady workers have been going around the Ghetto, and have been in some of the more lonely parts of it, where many would be afraid to go, I have known several of the Jewish people form themselves into a kind of body-guard, to see that no harm came to them whilst they were prosecuting their work. I do not know any other people that would have shown a chivalry more tender and genuine than this.

Rev. N. Summerbell, D.D. (American Christian Convention): I shall not presume to speak more than a few words. God knows I love the children of Abraham. I have now preached for fifty years, and all through my ministry I have had friendship shown me by Jews, and I believe that some have died in the faith of the Lord Jesus Christ just because they were brought to think seriously about Christianity by my loving them and they loving me. All our Scriptures were Jewish Scriptures; our Lord's

Jews and the
Early Church.

Prayer was said to the Jews first; our dear Saviour was born of the Jews, as far as the flesh is concerned; our religion comes from the Jews; the first Churches were composed of Jews; the first fourteen Bishops of Jerusalem were all Jews. We trace our religion, not back to Rome, but above Rome, up to Jerusalem. The first history of the Church is the Acts of the Apostles, and it is a history of Jewish preachers, Jewish churches and Jewish councils.

Oh, let us pray for the Jews! If Jesus could weep over them, if He could speak so lovingly to the daughters of Jerusalem as He was going to His Cross, why should we not work in that spirit? The Jews have suffered more persecution from the Christians than the Christians have suffered from all the pagan nations together. The reason why the Christians turned so violently against the Jews after the destruction of Jerusalem was that the Jews were disgraced and destroyed, a great portion of them murdered, five hundred of them hanging on crosses at once before Jerusalem, and many thousands made galley slaves. It was a disgrace to be called a Jew. The Gentile Christians ignored them. They made a fatal mistake. God bless you! Pray for the children of Abraham!

Mr. William E. Blackstone (Hon. Secretary, Hebrew Christian Mission, Chicago): Mr. Chairman, brothers, and sisters,—Representing perhaps the youngest Hebrew Christian Mission there is in the fraternity now, I

bring you greeting. We have rented a room in Chicago, and begun in a small way, going out among the people and beginning to work, yet in such a way as to be pronounced against by the Rabbis. Since I came away our first convert has been baptised, and God has thus graciously answered our prayers in giving us one of the sons of Israel as a star for the Saviour's diadem. One of the last things I had to do was to help to get seven hundred Hebrew Testaments, which we are going to scatter among the people in the city of Chicago. We are loading up with books and pamphlets and periodicals for distribution. We want to give a Testament to every Israelite in Chicago, in order that we may do it before the Lord shall come, and we hope and trust there will be much precious and glorious fruit. Our work is being sustained, and God is making it a blessing to the Gentiles and also to Israel. Pray for our little Mission, for God is going to use us yet.

New Jewish
Mission.

Rev. Abraham Herschell: The only reason why I wish to say a word is this,—I am not a Missionary, nor connected with any Missionary Society, and my word may be of some weight. You must remember that this is a dispensation of an election from among all nations. I read in that pamphlet of Mr. Johnston's that whilst there are so many millions converted during this century—numbering only three millions—that there are two millions of heathen and Mohammedans added each year to the population that need conversion,—as if it were a very new revelation. It was not new to me for this had always been my opinion. I hear people talking of Mission work as if it would be converting all the nations, as if the nations were standing still, and did not propagate and progress in population. I should have been very much discouraged if I did not believe that God does not intend in this dispensation to convert nations as nations, but that He intends that the Gospel should be preached as a witness, and a people gathered out for His praise and glory from all the corners of the earth. I have never been discouraged because I take the scriptural view of the state of things. This is the dispensation also for the gathering out of God's people for God's praise from the people of Israel. Nothing more. National conversion will take place by-and-by when the Lord Himself shall appear. Now you cannot realise the fact that in reality the gathering out of the remnant according to the election of grace is quite as great among the Jews as it is among Gentiles. I have never been disappointed, therefore, because I have not looked for anything else. And in reality when one considers what small efforts have been made, one is perfectly astonished how in every part of the world God has His elect among Israel. I remember asking Dr. Moffat when he came back from Africa and was a member of my congregation, "Did you come across any Jews in Africa?" "Well," he said, "I came across three Jewish converts from St. Helena." Just think, from St. Helena! One, Saul Solomon, he said, became a very eminent man, in the legislative assemblies of the Cape; two others became ministers, and had large congregations. And Mrs. Moffat said, "I want you to give me some books suitable for Jews. I want them to send out to Africa. At the station in Bechuana where we were there were two Jewish families, the only intelligent people with whom we had intercourse"—though they had to travel nine weeks by waggon

A dispensation
of election.

Ubiquity of
Jews.

to reach their station, yet these two Jewish families from the Rhine were living there. If God should touch this nation by the Spirit you will have Missionaries without number among the nations among whom they live.

Mr. Hayward: I only wish to say that I think we do wrong in asking Jews to join a Gentile Church. I will tell you why. Many years ago when I heard Adolph Saphir preach, he made a great impression on my mind, saying, "Don't you imagine that when we accept the Messiah to be our Saviour we join you; we simply come back to the faith of our fathers, and we rejoin the religion of Abraham, and Moses, and David." And the word "Gentile" is to the Jew the most offensive term that you can employ. I was studying Hebrew for a short time under a Jew, and my professor said, "We are not so impolite as to call you 'Gentiles,' although you call yourselves so." "Gentile" simply means heathen; in the New Testament the word Gentile always means heathen. The German has no such word. I once said to a German friend, "Tell me in your language that I am a Gentile;" and he said, "I cannot, unless I say you are a heathen." The Jews have utterly rejected the Old Testament, and what we have to get them to do is to go back to it, and believe in it. They have rejected the Atonement, and they have rejected the idea of a Divine person. We must get the Jews to believe their own Scriptures, for there is as much Christianity in the Old Testament as there can possibly be in the New. Once you get them to believe that Christ is their Messiah, you get them converted to the New Testament. I hope the grand work advocated here will go on more and more.

Rev. Principal Brown, D.D. (Aberdeen): I will not say what I intended to, because it is so very late, but I may remark that from the time when I first began to study my Bible experimentally—shall I tell you how long since that is? It is seventy years ago—I felt that as salvation is of the Jews, and my own Saviour was Himself a Jew, and He is God over all blessed for evermore, I felt drawn to the Jews by ties which have become stronger from that hour to this. Every word that has been uttered to-night about beginning with the Jews, beginning at Jerusalem, to the Jew first, I not only echo, but I practise it. One word more. How many of you every Saturday morning, and perhaps on Friday evening, pray for Israel when they come to keep the Sabbath day on a day when we do not keep it, because they know not that the Lord has risen indeed? How many of you make a business of it to cry aloud for the Jews? I suppose in England that not one in a thousand makes any special prayer for the Jews at any special time, and I think that is a great pity.

Dr. Brown then offered prayer, which concluded the proceedings.

SPECIAL MISSIONARY SUBJECTS.

SECOND MEETING.

MEDICAL MISSIONS.

(Tuesday evening, June 12th, in the Large Hall.)

Professor Macalister, F.R.S., in the Chair.
Acting Secretary, Mr. James E. Mathieson.

Rev. Professor Lindsay offered prayer.

The Chairman: By the large meeting that has assembled here this evening, I am glad to see that an interest is awakened in the subject of Medical Missions. There can surely be no questions of greater importance in connection with the Reviving methods. great Missionary enterprise than those which deal with the methods whereby we bring the truths of Christ before those who are not disposed by nature to listen to them. It seems strange, nay, almost incomprehensible, that this subject of Medical Missions did not sooner attract the attention of the Church, when we remember that He in whose cause we are enlisted, He whose name we bear, was Himself the great Medical Missionary. We find, when the Evangelist Matthew is summing up the elements of the work of the Master, he does so under three heads,—teaching, preaching, and healing. And when, in the infancy of the Church, out of His small band of followers our Lord selected some to go forth as the first Of early Church. Missionary band, He sent forth His twelve Apostles as Medical Missionaries: “And when He had called unto Him the twelve, He gave them commandment and power to cast out evil spirits, and to heal all manner of sickness and all manner of disease.”

So much, indeed, is this work of healing inwrought into the early history of the Church, that we cannot but wonder at the extent to which, in the ages after the Apostles, it dropped out of the Church's work. When the Church was young, when it was in its early stage, it was necessary that great gifts, Healing power in place of miracles. whereby the truth could be commended to mankind and could be brought before them, should be supernaturally communicated.

Hence, we find, that to enable the first band of Missionaries to preach the Gospel in foreign lands they received the miraculous gift of tongues, and also the correlative miraculous gift of healing. But when the Church grew large, and its branches in different lands had grown to such an extent that they could take upon themselves the self-denying work of learning these languages and so fitting themselves for the Mission-field, it was right that they should also for Missionary purposes acquire the power, the knowledge, which would enable them to heal disease. We know, however, how far short the post-Apostolic Church fell; the conflicts that arose from the early days of dogmatic theology overshadowed the primitive philanthropy and benevolence which was so largely the characteristic of the Church in the earliest Apostolic times.

The doctrine of Christ is no mere system of metaphysics on the one hand, nor is it a system of asceticism on the other. It is a religion which cares for the body as well as for the soul. **Christ's care for the body.** Our Lord has shown that through His teaching; and in the cardinal doctrine of Christianity, that of the Resurrection, we have put before us in an objective way that we cannot lose sight of, a view of the importance with which Christianity regards the body of man as well as his soul. So the Missionary, who sees but the one side of his work, is only doing part of his duty. The other is an equal part. Thus we can learn from this that the Medical Mission has a twofold side. The Medical Missionary, in the first place, uses his medical skill as a means towards a higher end of affecting the souls of men; but there is also the lesser side, that of teaching them with regard to the management and the conduct of the body.

Mr. Cochrane, writing in 1837 with regard to the Mission with which he was connected, that of the Church Missionary Society in the Hudson's

**Neglect
of physical
conditions.**

Bay Territory, deplores the enormous mortality amongst the infants and children of the Christian Indians, and he states that he has no doubt whatever that that great mortality was simply due to the injudicious attempts on the part of the Missionaries to force the children into conditions unnatural to them, and unsuitable to the climate. It surely would seem to us self-evident that the conditions of life must vary in different places according to the physical environment of the place, and yet this is often lost sight of by the Missionary. I have been assured by a very experienced Missionary—one who has spent much time in the islands of the East Indian Archipelago—that he believes he has seen many of the converts die from the injudicious attempt on the part of Missionaries to force European clothing upon people in a climate so utterly unsuitable for it. It is a pity in this respect that our Missionaries did not

**Example of
Buddha.**

profit by the instructions that were given five centuries before Christ by Sakyamuni Buddha to some of his Missionaries, whom he instructed to fit themselves as far as they could for the conditions of food and clothing to the places to which they went. I alluded at the outset to the strange neglect of medical knowledge on the part of many of the early Missionaries. It is but justice, however, to say that we find among some of the Roman Catholic Missionaries of the sixteenth

and seventeenth centuries, that they used medicine largely as an adjunct to the Mission work. And here and there in the voluminous **And of Jesuits,** and generally very dreary records of the Jesuit and other Missions in India, and China, and South America, we find records of the lives of men, which when stripped of the haze that superstition has so often thrown around them we see to have been simple, earnest, enthusiastic, and pious Medical Missionaries, who tried as far as they were able to alleviate the human misery in the places to which they went; and many of these Roman Catholic Missionaries have given to us much knowledge which in after years has been of such great importance to us. We must not forget that it is to them largely that we owe the use of cinchona, which has rendered Mission work possible in fever-stricken lands; and we owe to them, also, ipecacuanha, and many other remedies which we probably should not have known so soon had it not been for the labours of these men.

Now, however, the feelings of Missionaries with regard to medical knowledge have completely changed; and, I think, everywhere the appreciation and importance of medical knowledge has grown among Missionaries. When the late Mr. Keith-Falconer determined **New departure.** to use his splendid knowledge of Oriental languages in the service of his Master he came and consulted me as to how best he could, in a short time, acquire a sufficient amount of medical knowledge to be of some use to him. So convinced was he that it would be of the greatest importance to have some medical knowledge, that, although from the shortness of the time at his disposal, I tried to dissuade him from attempting to take up anything like a complete medical course, yet for six months he attended Addenbrooke's Hospital in Cambridge, in order to learn some of the methods whereby some of the commoner diseases might be treated by him.

I have spoken thus of one side of the subject of Medical Missions, but there is another side of it that I cannot refrain from mentioning, which I would impress upon any of my own profession, who may be here this evening, that while medicine is an essentially useful adjunct to the Mission, Mission work is, or should be, the work of every medical man. Every medical man should be, in his own sphere, a Missionary. The connections between body and soul are so close that we cannot attend to the interests of one without taking the other into account. So self-evident is it, that, ages long before our **The doctor a Missionary.** Lord came to give us the fuller light, this was recognised, and in one of the oldest Buddhist writings we find the expression, "That no physician is worthy of waiting on the sick unless he has five qualifications for the office." Firstly, the skill to prescribe the proper remedy; secondly, the judgment to order the proper diet; thirdly, the motive must be life and not greed; fourthly, he must be content **Qualifications required.** and willing to do the most repulsive office for the sake of those whom he is waiting upon; and, fifthly, he must be both able and willing to teach, to incite, and to gladden the hearts of those whom he is attending to by religious discourse. If, with so feeble a light of nature as that which Buddha had, such doctrines as these were taught, it is incumbent upon a medical man, with the clearer light of Christianity, that he should practise these with the advantages that his light gives him. "You profess," said one of the greatest of the religious teachers of the fifth century, St. Isidore,

“You profess, as a physician, to be a man of science, who heals diseases; you profess to heal the minor diseases on the part of those who come to you; and yet you, yourself, have not the power to bring the knowledge of the remedies for those greater maladies that afflict you, and afflict others; you, yourself, are failing in duty to them. If you would be a proper physician, heal thyself.”

I do not wish, now, to detain you from hearing those who can speak from their practical experience in the Mission-field. I would fail in my duty, as Chairman, were I to interpose between you and them; so I will merely close these preliminary desultory remarks by reminding you that it is to the spread of Christianity that we owe the great development of medical charity throughout the world. It is true that hospitals existed, and were diffused, to some extent before Christianity. It is true that in several places you find Buddha exhorting his followers to found places where both the sick of men and animals could be attended to. And you find that the great “King of Glory” in Northern India is said to have founded places where the hungry were fed, where the thirsty received drink, where the naked were clothed, where the weary were rested, and where the sick were supplied with couches and remedies. But we learned, also, from the Buddhist literature that it was mainly to their own monks, and to their own teachers, that much of these favours were given. It was not until the Master came that any more general institutions of charity or active philanthropic work was done. Christianity came and stimulated its followers to found hospitals. And so we find, before Christianity had been three centuries old, Fabiola had founded a hospital in Rome. It is only on the banks of the great stream of grace that issues from the Throne of God; it is only on the banks of that stream that there grow the leaves which are for the healing of the nations. We have here several who have been themselves engaged in active work in the Medical Mission-field; and it is now my extreme pleasure to call upon these gentlemen to come forward, and speak what they know on the subject. I will first call upon Dr. George Post, who is one of the medical professors in the Medical College of Beyrout, and of whose work there I know much from many friends who have been in that part of the country.

Rev. G. E. Post, M.D. (Syrian Protestant College, Beyrout): Mr. Chairman, ladies, and gentlemen,—I shall take you at once to the forefront of the battle. I shall try to give you a series of living pictures of Medical Mission work in the field. First, let me ask you to imagine yourselves with me to-day in a room which will hold about two hundred people, in the city of Beyrout; within the enclosure of the hospital of the Knights of St. John, belonging to the German order, of which Prince Albrecht is the president, and to which the Emperor and the greater part of the nobility of Germany belong. The day is Christ-

Medical charity
the fruit of
Christianity.

The first hospital
founded.

Pictures of
Medical Mission
work.

mas, the occasion is the celebration of their annual festival for the benefit of the patients in the hospital. Imagine to yourselves in the middle of this room a Christmas tree decked out as you deck it out for your festival in this land, or rather, if you please, as the Germans, with their exquisite taste and with their fervent feelings with regard to this day, deck their Christmas trees.

Imagine to yourselves the patients assembling and grouping themselves about this tree, while on the chairs around the sides of the room is a select company of English, Americans, Germans, ^{Patients round a Christmas tree.} French, and Arabs, natives of the country, and people of other nationalities, gathered to witness the spectacle. And while they are assembling I will try to describe to you the *personnel* and the history of some of those patients. The first whom we see before us is a little boy of seven years of age. That boy is a Jew. We rarely get Jews into our hospital. You know how it was in the days of Christ, that the Jews were attending to pots and pans and brazen vessels, ^{A Jew.} and days and weeks and months and years, and that they forgot the weighty matters of the law. They forgot the essence of religion. So they are at this day; they are all bent upon externals. They are afraid that if they come to our hospital we will give them uncatable flesh; they are afraid we will give them flesh which would be canonical, but which has not been killed according to their law. This little boy is very ill, he needs the hospital; he is so young that they think he perhaps cannot be harmed; he is not yet initiated into the secrets of religion. I do not know how it is, but there he is. We sometimes do get Jewish children. He is going to hear about Jesus Christ,—the first time in his life that he has ever heard the Gospel of Christ. Just behind him sits an old man with a venerable presence, a long white beard, a turban, a girdle about his loins, and a loose flowing robe. Whom do you ^{A Mohammedan.} suppose that man to be? Why, he is a lineal descendant of the great Saladin. He is proud of his lineage. But here he is, in our hospital, a Mohammedan. A month ago if I had gone to his house he would have driven me away as a Christian dog. But now, as he comes into this room, he seizes my hand, covers it all over with kisses, and bows himself to my very feet. What led him to bow down to that Christian dog? That dog gave him the use of his eyes. He came there blind, and now he sees. And here he sits at the feet of Jesus with his eyes opened and his ears ready to receive the message of the Gospel. By his side there is a woman with a long white veil over her face. You see but one eye. She wears a blue dress. She has a little babe in her arms; but ^{A woman without hands.} look at her arms: the hands are gone! That woman is a Druse woman. She was sitting in her house in the mountains, warming her hands over the fire in the centre of the floor. They have no chimneys there,—in many of the houses they have no windows. They let the smoke go out at the door. Well, as she was sitting there warming her hands, some earth and stones and sticks fell from the roof and pinioned her hands in the fire, and her hands were burnt to a crisp. She came down to our hospital, and we were obliged to amputate both of them. Poor woman, that is not the worst of it. Her husband has divorced her. A Druse has only to say to his wife, “Go home,” and with no process of law it is all finished for her. But she has come down with that poor

babe, and we have been kind to her; we have treated her, she has seen those dear sisters take that babe in their arms and lull it to sleep. They have read the Bible to her, and her heart has been touched. And now she sits there before that tree, which is the emblem of the love of Christ, and she is going to hear the Gospel of Jesus Christ.

Just on the other side is another man with a long beard and a green turban. That man is a descendant of Mohammed. Where do you suppose he came from? He came from Hebron; he is the guardian of the sacred

tomb of Machpelah, and has had charge of the bones of
A descendant of Mohammed. Abraham, Isaac, and Jacob, and Sarah, Rebecca, and Leah.

He is a very bigoted Mohammedan. He would not let you go into the outer precincts of that sacred tomb, nor let you look through the bars where those blessed ashes repose. No man has been allowed to go into the innermost recesses of that most sacred place. The very boys of Hebron would stone you away if you attempted to go near their mosque. What brought him here? Sickness. He was blind. He came to this hospital, and the dog that he would have spat upon is the man that gave him the use of his two eyes. And he will give him now his heart and his attention as he preaches the Gospel to him.

Again, off on one side there is a man clothed in a long blue robe. He has a peculiar hat on his head—a turban of a peculiar character, and a long black veil trailing down his back. That man is an Armenian

priest. Why, we sometimes talk about the Apostolic Church,
An Armenian priest. but that man believes that his Church is before the Apostolic Church. He says they got their Church direct from Jesus

Christ. He says their king sent a message to Jesus Christ, and received a letter in reply setting forth the principles of the Christian religion; and he laughs to scorn all our pretensions of antiquity. His is the true and ancient Church of Christ? But here he is. He is to hear of a Church more ancient than his, the Evangelical Church, the Church which Christ and His Apostles founded in deed and in truth.

On the right hand is a Bedouin from Palmyra. He had a blood feud
 with some of his comrades, and they shot him in the side.

A Bedouin. The bullet entered the chest. An unskilful native practitioner there very rightly wished to keep the wound open, but very unskilfully rolled up a piece of rag and put it into the wound to keep it open; but he did not take care to prevent it slipping in, and it slipped in. Then the next day he put in another, and that slipped in. Then he kept on putting it in day after day, until there was a mass there as big as my fist. The poor man began to cough and grow thin, and he began to die. They heard of this hospital in Beyrout, and they heard of somebody who dared to perform operations on cases like that. They brought him all the way from Palmyra—it is four days' journey from Palmyra to Damascus, and three days' journey from Damascus to Beyrout. They brought him on a camel to Damascus, and then on a mule from Damascus to Beyrout. I laid open his side; there was a great ghastly wound. I took out that great mass, and I could look in and see the action of his lungs, and could see clear to the spinal column. That man has got well. People held it to be a miracle, but it was not a miracle of mine, but a miracle of modern science, and modern science is a miracle of Christianity. That man never heard of the Gospel of Christ before. He was a Bedouin. He hardly had heard of Christ

except in terms of reproach. But he sits down here to hear all about this Gospel.

Here is a poor woman. She cannot sit up, but is lying on a bed, and has been brought down on a stretcher. She had a brute of a husband who struck her in the chest, and disease of the bone followed. He struck her right over the heart, and the ribs and costal cartilages were affected. A great plate of dead bone and cartilage had to be removed, and for the first and only time of my life I looked inside a woman's heart. I laid the four fingers of my hand over the pericardium, and felt every motion of the mechanism of the heart—a thing I never saw or heard of before. She got well. That was a miracle, not of mine, but of science, and of Christianity which underlies science. She is here to hear of the Gospel of Christ. Shall I describe them all?

They are gathered from Jerusalem, from Baghdad, from Touat in the Great Sahara, from Turkestan in Central Asia, from the headwaters of the Euphrates and the Tigris, from the villages in Lebanon, from Palestine, from Cyprus, from Asia Minor—
A woman's heart seen.
 they are gathered into this hospital, and there they receive the gifts of healing. Now here they are, gathered about this Christmas tree, with these sweet sisters, like presiding angels, going to and fro amongst them; and there are the presents on the tree; each
Where gathered from.
 one has a garment or a book, and the children some toys, and the gingerbread and candy and oranges are not forgotten. Everything is ready. Now here is a little choir of the Deaconess's Orphan School, which is just down the street. They come up every Sunday to our service, and at the time of our Christmas tree they come to sing to us.
Presents for all.

They open the book and sing about Jesus. Then the German pastor gets up and offers a prayer. Then the English pastor makes some remarks to the audience gathered about him; and then the doctor, who has stood by their side, who has held the terrible knife over them—but, thanks be to God, they were under the influence of an anæsthetic that robbed it of its terrors—
Their friend the doctor.
 and who has stood by their bedside and watched them through the crisis of the fever, and who has smiled as he saw returning health and strength—he stands now before them to preach the Gospel of Christ. Christian brethren, I do not believe in letting down the Gospel to anybody. The Lord Jesus Christ made the Gospel as simple, as elementary, and as possible for every man to accept as it can be made, and if we present it as Jesus gave it to us it will go home to the heart. I am not afraid, Christian brethren, to stand up before that Mohammedan, that descendant of Saladin, and preach Christ and Him crucified.

Now, understand one thing, that under no circumstances can a Missionary, worthy of the name, be ever induced to say anything that would wound the susceptibilities or grieve the heart of one of his heathen or Mohammedan auditors. That is not necessary.
Careful not to wound feelings.
 They tell a story of a judge in Aleppo. He had but one eye. A person was condemned to prison, as he thought unjustly. He rose before the judge, and said, "O, one-eyed judge, I am imprisoned here on a false accusation; and I tell you, O, one-eyed judge, that this man

who has testified against me has received a bribe ; and O, one-eyed judge, if I do not get justice, I will report this case to the Pasha ; and
 “O, one-eyed judge.” if the Pasha does not do me justice, O, one-eyed judge, I will report it to the Sultan himself.” The judge rose from his seat in a rage and said, “Take the man back to prison. I won’t hear him plead before me and call me for ever a one-eyed judge.” Well, we never go to these people and talk to them about the “false” prophet. That is not the way to begin. We do not say anything about the Prophet. We preach Christ and Him crucified. Now we have a great substratum of common thought and feeling with these people. Remember that that sacred Book that we have as our title deed to heaven is their sacred Book too. In a hundred places in the Koran Mohammedans are told that they must revere the towrat (torah), which is the law, and Zubur which is the Psalms, and includes the poetical and historical books, and
 The Koran commends the Bible. the Enjil which is the New Testament of Jesus Christ. It is no matter if some of these people say that those books have been interpolated or changed ; that we need not concern ourselves with. We tell them of this torah which is spoken of in our Book. We open it before them. Beside that, “they have Abraham to their father.” That venerable Emir traces his lineage not back to Saladin alone, but to Abraham ; and they all hold Abraham and Isaac to be prophets, and accept all the prophets of the old dispensation ; and furthermore they hold the Lord Jesus to be one of the greatest of the prophets. They never pronounce His name without saying, “Our Lord Jesus, upon Him be peace.” We open that Book and begin to tell them about Father Abraham. I tell them he lived in tents just as some of them lived, and that he went to and fro in this land that he might show the people that he had no abiding place here, but looked for an eternal city in the heavens. Then I tell them about Father David, the great prophet, and then about Seidna Esa (our Lord Jesus). And I tell them, “You think this hospital was built by the Order of St. John from Germany,” and I say, “No ; it was built by the Lord Jesus Christ from heaven.” And I go on to tell them how these doctors never would have left their homes but for the love of Christ, and I ask them, “Would you leave your home, would you leave your children, would you do for people seven or ten thousand miles away what is being done for you here, unless you had a motive for it ?” I say to them, “The motive is the love of Christ. Now if the love of Christ constrained us to come to you and give ourselves for you, then you owe it all to Christ,”
 “The old, old story.” and you will see the tears trickle down those hardened faces, and you will see those forms bowed with emotion as they hear the old, old story of the Cross.

Christian brethren, I will draw you another picture. There was a Mohammedan girl who came under my care many years ago for a disease of one of the bones of the wrist ; and a portion of that bone required removal. The operation was successful, but, as is too often the case, the disease returned in the elbow. The elbow-joint was removed and with the best of results. She was able, after that, to pick up a glass of water ; she was able to use her hands to all intents and purposes as before with a little diminution of strength. But after that the disease re-appeared higher up, and the poor girl’s strength was sapped little by little, and not long before I came away from Beyrout she was lying on what I suppose will be the bed of death. I
 A peaceful deathbed.

visited her one Sunday afternoon with my wife, and we sat with her, and we brought that little choir of children of the Deaconess's School, and they sang sweet hymns in the corridor. I asked her if she would like to have me read a chapter of the Scripture, and pray with her, and she said, "Yes." I opened Isaiah liii. Her name was Fatimah. You know that Fatimah was the favourite daughter of Mohammed, and that name is as sweet to a Moslem as Mary is to us. I said to her, "Fatimah, who wrote that chapter?" She closed her eyes for a moment, and then opened them and said, "Allah," that is God. "Well," I said, "about whom did He write that chapter?" She closed her eyes again, and a sweet smile came over her face, and for a moment she did not answer. I said, "Fatimah, did He write it about Mohammed?" "No," said she, "He wrote it about Seidna Esa—about our Lord Jesus, upon whom be peace."

Twenty-three years ago, in 1865, the cholera was prevailing in Northern Syria. I happened at that time to be in Mount Lebanon. I was studying the Arabic language, and preparing myself during the summer

Fear of cholera.

for greater usefulness when I went to my Mission-field in the autumn. We had a community of about one hundred and fifty Protestants in the city where the cholera broke out. They became alarmed, and they sent a messenger five days' journey with a note saying, "Our dear doctor, the cholera has broken out in our city, and we are afraid that we may be attacked. Will you please send us a bottle of medicine, and if you can, doctor, will you come yourself? We do not ask you to come simply because the cholera has broken out, but the devil has got in amongst us, and we are in a quarrel with each other, and we want you to come and settle it." Well, you may be sure I took no more time than

Troubles in the Church.

was necessary to dispatch that messenger with a bottle of medicine suitable as a prophylactic, and a cure for cases of cholera, with the necessary directions, and I said that I would follow with all possible haste. I took with me a young man who was a teacher in the theological seminary. He was a devout young man, and I took him in order to have the benefit of his counsels in this affair with the people. He was not a physician. Well, we travelled through the hot days of August over the blazing plain of Cæle-Syria five days, and we reached the outskirts of the city. We encamped on the banks of the Orontes. My companion said to me, "Doctor, we might go in there to-night, but I want to tell you something: I know you will despise me for it, but I am afraid of the cholera." He said, "I mean to go into that city, but I want to spend this night in prayer and fasting, that God may give me strength." I said, "Why, I do not despise you, I honour you; I know that fear, but we doctors get over that. I do not despise you because you have that fear." I daresay

A natural fear.

in this audience I could pick out a dozen or twenty people who would be afraid to go in a pest-stricken city, unless they spent a night in prayer to God; and even after that perhaps some of them would not go in. "Well," I said to him, "if you want to stay two days, stay." "No," he said, "I will stay to-night, and God will give me strength." He went into his tent. He took no dinner that night, but spent the night wrestling on his knees. I spent that night in sleep. I needed the sleep, and I was not afraid of the cholera. The next morning, when I woke up and came out of my tent, I found that young man with his face

Strengthened by God.

glowing like the face of an angel. I knew that it was all over. He said, "Doctor, let us strike our tents and go into the city; I have

found rest, I do not care a particle now for the cholera; I am ready to go." We went into the city, and were met by our brethren there. We saluted them and inquired about the health of the community, and found that no one had yet been stricken with cholera. We commenced then on the quarrel.

Now here I will show you how the Medical Missionary has a hold on the people. They knew we had come a five days' journey into a pest-stricken city from a sanatorium where the cholera never comes. Now, that was a first-rate granite bed on which to build. I began by taking each one of the brethren

**How to restore
peace.**

apart. I said to one, "Well, brother, what is the matter?" He said, "Oh! there is nothing the matter with me, but Yuset has done so and so," speaking of another of the brethren. "Then," I said, "if Yuset is all right you are, are you?" "Oh! yes," said he, "I never did anything; I have not done anything against him, but he is the one who stirred up the trouble." "Very well; now if he agrees to be reconciled, do you?" "Yes," he said. Then I read the Scripture, and had prayer with him, and my brother who was with me also joined in this exercise. Then we called for another. "Now what is the matter with you, Salem?" "Oh!" he said, "there is not anything the matter with me, the trouble is with Pharis; he is the one that made the trouble." "Well," I said, "if Pharis is reconciled, are you all right?" "Yes, there never was anything the matter with me." So we had prayer with him, and read appropriate Scripture, and, after a pleasant remark, he went away and Pharis came in. "Well, Pharis," I said, "what is the matter with you?" "Well," he said, "there is this other brother who has caused it; I have not done anything;" and I found to my great surprise that there was not one of them that had anything against anybody else, but every one knew who was the one that stirred up the whole trouble.

**No one in the
wrong!**

When we got through with the whole list and had been assured by every one of them that they were ready to be reconciled we called them all together. Mind you, they had been calling each other devils, and Judas Iscariots, and every opprobrious epithet which oriental speech contains. We got them together and read over appropriate passages of Scripture, and asked this and that brother to lead in prayer, and then asked if there was anybody in that company that had anything against anybody else, if he would rise and state it. There was not one who rose, but every one of them was melted to tears. They knelt down there and poured out their hearts to God in prayer and in thankfulness.

**The power of the
Gospel.**

Now, Christian brethren, here was another miracle of the grace of God. I do not mean to exaggerate matters, but it was a very strange thing that not one of that community was stricken with the cholera. Is it too much for the power of God that He should have given that miracle to strengthen their faith? I believe you will say with one voice, "No." Not one, father, mother, or child, of all that community was taken with cholera, although funerals were passing their door every hour of the day. We left them in a few days entirely at peace with one another. They went out with us as far as the Orontes, and they stood with us on the bank of that river. We knelt down in prayer together, and they bade us "God speed" on our way. These, brethren, are some living pictures of what Medical Missions can do in heathen lands.

**Was it not a
miracle?**

Rev. John Lowe, F.R.C.S.E. (Secretary, Edinburgh Medical Missionary Society): Mr. Chairman, and Christian friends, — This afternoon I overheard a conversation in the drawing-room of the hotel where I am residing during my sojourn in London. After dinner two young men were seated on the sofa.

**Sceptics about
Missions.**

They were talking about Missions, and especially about the great Conference now being held. They spoke rather disparagingly of Mission work, but I have no time to tell you what they said. One of them, however, made the remark—and I am sure Dr. Dowkontt will be greatly encouraged by it—that yesterday his sister had attended the Medical Missionary meeting at this Conference, and had brought away with her one of Dr. Dowkontt's pamphlets about the Medical Missionary Society in America, and while smoking, he took up that pamphlet and read it. He said to his companion, "Well, I do not know much about Missionary work, but there is one kind of Missionary work I would go in for heart and soul, and that is Medical Missionary work." He told how he had come to know about it, and how deeply interested he was in it, and said, "If the various Missionary Societies would carry on work like that they would be better supported than they are." I am sorry that our Missionary Societies are so slow in recognising the value and importance of Medical Missions.

We are indebted to Americans for the idea of Medical Missions, but our American brethren have not advanced as we have done; for it is only during the last three or four years that any organised effort has been put forth in America to promote this great and blessed work. In 1841, Dr. Parker, a Medical Missionary in connection with an American Society, when on his way home from China Origin of the E.M.M.S. passed through Edinburgh, and while there was the guest of a well-known medical man, the late Dr. Abercrombie; he told him of the work in which he had been engaged, what a power it was, and testified to the value of Medical Missionary work in China. Dr. Abercrombie became so interested in the statements made that he called together a number of Christian medical men, and they talked over the matter. The result was that the Edinburgh Medical Missionary Society was formed. For many years it went on without doing very much, only endeavouring to impart the little information that was then available regarding Medical Mission work carried on in various parts of the world. But in 1853 it commenced to train Medical Missionaries, and that work has gone on advancing and advancing. We commenced with only a few, now we have twenty-nine Medical Missionary students preparing for the work. Twenty-nine students in training. We have been praying that God's Spirit may come down in power upon our educated youth in our various universities throughout the country. God has been working in the hearts of many of our young men; and in Edinburgh especially a blessed work of grace has been going on for some time, particularly among the medical students in our university, and now there are many of them prepared to go forth at the call of the Church. If the various Missionary Societies only realised the value and importance of this agency, there are scores of our medical students, earnest, Young men ready. devoted Christian young men, ready to respond to the call, "Who will go and whom shall we send?" and to say, "Here am

I, Lord, send me ;” and, in view of this, a great responsibility rests upon our Missionary Societies and upon the Church, to avail themselves more largely of this blessed Christ-like agency. Let me tell you a little about our work in India in connection with the London Missionary Society, especially in South Travancore.

If I had time I would like to tell you of Dr. Valentine’s work in Jeypore, and what a marvellous influence he gained there by his medical skill. Dr. Valentine settled first of all in Bewar. God laid

Dr. Valentine at
Jeypore.

His hand heavily upon him ; he was very ill and was recommended to go to the Himalayas for change of air and rest. On his way there having to pass through Jeypore, he made a sort of formal call upon the Maharajah. The Maharajah told him that his wife, the Maharanee, was very ill, and that the native physicians had given her up. Dr. Valentine said that he would be glad to see her, and do what he could for her. The way was opened up. The Maharajah was pleased, and he arranged that, difficult as it is to gain access to the women there, that Dr. Valentine should visit the Ranee. I need not enter upon details. The result was that through God’s blessing upon Dr. Valentine’s treatment, the Maharanee was restored to health. The Maharajah said, “What can I do for you ?” He said, “Let me preach the Gospel here.” The Maharajah

A Maharajah
won over.

said, “If you stay here and be my private physician I shall be glad.” He said, “But, I am a Missionary of the Gospel.” (No Missionary had previously been allowed to settle in Jeypore, that great stronghold of idolatry, perhaps one of the greatest strongholds, in Northern India.) The Maharajah said, “But you will be my private physician, will you not ?” He replied, “Yes, but only upon one condition, that you will allow me to preach the Gospel from one end of the province to the other without let or hindrance.” The Maharajah agreed, and Dr. Valentine remained at Jeypore for fourteen years, and now the United Presbyterian Church has a large and prosperous Mission there.

I might tell you of the work of Dr. Elmslie in Cashmere, how God in His providence opened up the way for the preaching of the Gospel in that “happy valley.” Attempts had been made over

Dr. Elmslie in
Cashmere.

and over again to gain access for the Gospel in Cashmere. The most experienced Missionaries of the Church Missionary Society had attempted to gain an entrance there. Twice the Rev. Robert Clark and Mr. Smith made the attempt, and as often were they repulsed. Then the Society said, “Let us try Medical Missions ;” and they asked the Edinburgh Medical Missionary Society, “Have you a Medical Missionary you can give us for Cashmere ?” and to the credit of the Church Missionary Society let me say that, not having a Church of England student at the time, and as Medical Missionaries were not so plentiful as they are now, the only available Medical Missionary being a Presbyterian, they said, “We do not mind : we shall be glad if you will send him to us.”

So they sent Dr. Elmslie to Cashmere, and he gained welcome access ; now the C.M.S. has a prosperous Mission there. There are many young men present, and I would recommend to them a book written by one to whom the friends of Medical Missions owe a deep debt of gratitude, Dr. Burns Thompson. I allude to a memoir of Dr. Elmslie, which has been

the means of leading not a few young men to devote themselves to Medical Missionary work.

Let me add a word or two with regard to our work in Travancore. That Mission was commenced in 1852, but in 1853 the Medical Missionary, Dr. Leech, was taken suddenly away. He had been very busy for some weeks, owing to a great epidemic of cholera which devastated the country. Being exhausted he went to Muttam, a little sanatorium by the seaside, to recruit his exhausted energies.

The L.M.S. in
Travancore.

On the afternoon of the day he went down he thought he would like to have a bathe in the sea, and went down to the sea shore, only a few yards from the door of the bungalow. He went into the sea, and a big curling wave carried him away. His body was never found, and it was a gracious providence that it was so. Dr. Leech was so greatly beloved by the people, that when they heard that he was drowned they flocked down to the coast in hundreds and thousands, and for three days and nights searched every nook and cranny amongst the rocks, determined that if they found his body they would embalm it, and build a little temple by the sea coast, where he had been drowned. They had two or three cart-loads of bricks brought, and had actually dug the foundations of the temple which they intended to build, wherein to place the embalmed body of the Missionary, and worship it as they worship their god. Often and often I have seen patients, as they came into my consulting-room, looking at Dr. Leech's picture, which was hung up there. They would ask, "Whose likeness is that?" At the mention of Dr. Leech's name I have seen them fall down—that was eight or ten years after he was drowned—and with hands uplifted cry out, "Swami," as they do when they worship their idols.

Greatly beloved.

Well, when I went to Neyoor in 1861 I found there a fine hospital ready for occupation. Dr. Leech had collected funds both amongst the Europeans and the natives, and had built that hospital; it was awaiting me, and I had to commence work at once. There is a good rule enforced by our Missionary Societies, that for the first year and a half or two years, new Missionaries should settle down, not to work, but to the study of the language. Good as that rule is, I could not observe it. I remember the second day after my arrival at Neyoor about a hundred or a hundred and fifty patients and their friends were in our verandah, seeking relief for their wounded and diseased bodies.

A hospital ready.

The way we carried on our work was this: The patients assembled in the waiting-room, the women and children on one side, and the men on the other. Then I myself, or one of my native assistants, read perhaps one of our Lord's miracles, and then, in as simple language as possible, we tried to tell them the story of redeeming love. They had come there with their wounded and diseased bodies, seeking relief; we told them of the awful disease of sin that afflicts their souls, and we pointed them to Jesus, the great Physician. Then one by one they were brought into our consulting-room, their cases inquired into, and suitable remedies prescribed for them. Then they returned to the waiting-room, and during the whole day a native evangelist in connection with the Mission went round amongst the people, reading and speaking with them; and I can safely say that not one single patient came to our hospital or dispensary without having the way of salvation simply and

Method of work.

plainly explained to him. If I had time I could tell you of very many instances in which there was not only healing for the body, received but also healing for the soul.

One word more with regard to a native agency. If India is to be won for Christ, it is not to be done by means of European, but by native agencies. Soon after my arrival at **Native agency.** Neyoor I saw the importance of training natives for this work. I selected eight or nine of the most intelligent and devoted young men at the Missionary Seminary at Nagercoil. I put them through a four years' course of training, and then placed them in branch dispensaries which I opened in populous localities throughout the province. Now there is a band of devoted native medical evangelists, carrying on that blessed work in connection with the Medical Mission all through the province of Travancore. Let me tell you one interesting point. Those young men, as soon as

Agents tempted. I trained them, were offered four times the salary that we as a Mission could give them, but, to a man, they said, "No, we have been trained for Missionary work, and whatever you may offer us we will not forsake it."

We want more men to train for this blessed work—men filled with love to Christ and with the Spirit of the living God, men whose watchword is, "Christ for me," and whose rallying cry shall be, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ." To such young men present we now earnestly appeal. Hear ye not the voice of God's Spirit calling you? The Lord hath need of you; who will go? Whom shall we send? Are any of you ready to respond, "Here am I, Lord, send me"? It is a glorious work,—the most honourable work on earth, and the reward the starry Crown.

Dr. William Wilson (China Inland Mission): Mr. Chairman, and Christian friends,—When at the commencement of this meeting we all joined together, and sang that verse of praise to God, it seemed to me that there were two other voices ringing in my ears, not from this room or platform, but from the far-off country of China. My mind wandered to those voices because they have a very direct bearing upon our subject this evening, and I want every one in this hall to hear them, especially any young men who have the prospect before them of entering upon medical study, and of being called to the Mission-field. Now let us go back some nine months, when it was necessary to come home and leave our work in the heart of China for a few months. Having made all the arrangements for the carrying on of our work, as we sailed down the river many of our colleagues and friends came to see us off. We sang together in Chinese one or two favourite hymns. The anchor was then hoisted, and we began to glide down the river. The last friend that I saw there was my hospital assistant, a true Christian man, and one of the earliest who were converted in

**A voice from
China.**

that city, and it seemed as if he could not tear himself away. He sat by the riverside with his head bowed on his knees, and his last message was, "Oh, that when you come back again there may be many doctors coming back with you to this country, to heal the sick and preach the Gospel!" Remember from whom that comes. It comes from a Chinese Christian. And now I should like to mention another voice. This came from a veteran Another voice. Missionary, one who had been for more than twenty years in the country, and whose prayer to God was that in some way or other interest might be aroused amongst the medical students at home, and that the outcome of that might be that twenty-five medical men or students might be led by God to devote their lives to Missionary work in connection with that land. Those are two voices; but there is need for another voice. This evening we have that other voice; and I thought, as I listened to those burning words of Dr. Post and Mr. Lowe, that there was that voice coming to us, telling us of the practical side of the case. Now you The practical side. have the three voices. There is hardly any need for me to add anything, but perhaps it may be interesting if I narrate a few circumstances, coming as I do from far-inland China.

Should the prayer of that veteran Missionary be answered, and should there be men here and in other places dedicating themselves to Medical Missions, and going to China; they must not expect in the majority of cases to find a large and fully-equipped hospital at hand. Supposing that twenty-five Medical Missionaries came forward, they would probably ere long be scattered up and down that great country.

Now although we speak of China as being opened from end to end, let it be understood that there are only thirty or forty large cities in China where we have a treaty-right to reside. If we go beyond those cities we cannot trust to the treaty; but we have something more powerful—we trust to the living God above. If we were to go to such a city as Han Chung-fuh, one thousand two hundred miles from any British Consul, our mode of procedure must of course differ very much from what it would be under different circumstances. If we are in a treaty-port there may be no very great difficulty; we set to work and build a commodious hospital, something on the plan of the hospitals in this country; but to attempt such a thing in a far inland city during the early years of the work would be most imprudent. Before you had built many feet above the ground the place would be pulled down, and you would run the risk of being expelled from the city. In Divine, not human, aid. Han Chung-fuh, Mission work having only been carried on a few years, we could not think of building a hospital; but we rented the best and most commodious house that we could find, and set to work and converted part of it into a dispensary. Let us imagine that we are there. You would find a large waiting-room for men, and another for women, and a long room fitted up for a dispensary and consulting-room. That is our present equipment. Behind, you would find a small place where they take in a few patients. This constitutes the hospital and Medical Mission in its Difficulties in the interior.

initial stage. Now, may I tell you one or two facts about Medical Mission work. One of the earliest effects produced by such work is that the suspicions of the people are disarmed in a marvellous way. It may seem strange in China, where Missionaries have been working so long that there should be suspicions. They see you go out day by day into the street and preach, but it is a long while before it is brought home to them that this is the real purpose of your existence there.

Natural
suspicions.

They can hardly believe that any one has come so far for such a disinterested purpose as to preach the Gospel. Having once opened the hospital, the patients come in. You have more and more every day, as the news begins to spread amongst the people. A child who had been terribly scalded perhaps, would be brought in for treatment. It is brought in day by day, until it is healed; and then the neighbours will begin to ask about these strange foreigners, and thus news of our hospital will be spread all over the town, and the disinterested purpose of the Missionary better understood.

Another advantage of Medical Mission work is this, that you have an unrivalled opportunity from day to day and from week to week of preaching the Gospel. I have known what it is to preach in the streets, and the markets, and the holy mountains, where the pilgrims congregate in the temples, and in all manner of places; but I do not know any place where preaching is so enjoyable to the preacher or so profitable to those who hear him as in the waiting-room of a Mission hospital.

The Gospel
preached.

Supposing we have some thirty or forty people come in; many of them come from a long distance; they are glad to have a rest, and while waiting their turn, seated in a comfortable room, you try to interest them. I will illustrate some of the methods that we have adopted. You have to realise what is interesting to the Chinese mind. You will find that the educated Chinaman is intensely interested in the map of the world. Their map of the world represents China as a great continent, and all the other countries as insignificant islands round its shore. They hear of other great countries far beyond the sea: of Japan, India, America, and England. Somehow they have implicit faith when you show them a large map and tell them about those places. But it is not for the purpose of a geographical lesson. In our waiting-room we have a map about five feet long, and there are two colours; one colour representing the God-worshipping countries of the world, in which, of course, we have to include the Mohammedan countries and the Greek Church; and the other colour representing the idol-worshipping countries. By that map we are able to bring the first fundamental truth before them. Perhaps you may

The Chinaman's
map.

How to use a
map.

spend a few minutes to satisfy their curiosity as to where these various countries are, and as likely as not, if you have an intelligent man he will ask you, "What do you mean by this colour and by that colour?" and then you can tell him, and it will be a matter of surprise to him to know, that there are so many countries in the world where idols are not worshipped. Then we tell them how it is that we do not worship idols, and whom it is that we worship instead. You can thus rivet the attention of your audience. Of course, these people have come to be attended to, and not to have this geography lesson. So having spoken to

them for half an hour the first thing in the morning, the number, perhaps, is sufficient to commence work, and then they come in one by one into our consulting-room, whilst a fellow Missionary continues the preaching in the waiting-room, and thus you go on throughout the whole morning. Many of these people come from long distances, and it may be years before you have an opportunity of visiting those places, and you may never have the opportunity of starting settled work there. These people, however, hear the Gospel, and they take it away with them, and you pray that God will convey it through them to others beyond your reach. No escape from the words.

There is another effect of Medical Mission work, and that is the wonderful way in which it wins the confidence of the authorities. Every one will admit that the great difficulty is to come into contact with the upper, and literary, and ruling classes. Before we had been long at work, we were called out to minor cases, and cases of opium poisoning, and these led to our being requested to attend all kinds of medical and surgical cases amongst the upper class. We soon heard it rumoured that about twenty-five of these people had decided to club together and unite in presenting the hospital with a testimonial. This custom of presenting a testimonial is thoroughly Chinese. On a certain day (we were warned beforehand, and were ready to receive them) a procession passed through the streets, with two men carrying a long bamboo pole with a tablet on it eight feet long, and four feet wide, handsomely adorned with Chinese gold characters. This procession came to the hospital, preceded by a band of music; they passed into the reception-room, and the spokesman made a long speech, presented the memorial, and bowed. After replying, we all united and sang words of praise to God. Access to the upper classes. A memorial.

We have now many opportunities of being brought into contact with all classes of society, and in every case we do our utmost to bring the Gospel before them, as we tell them the real purpose of our coming to their land. I do appeal to you all that if you are free to devote your talents to the Lord's service, do not shrink for one moment from doing so; for the most glorious work that you can have is the privilege of preaching the Word of God amongst the heathen.

Mr. J. L. Maxwell, M.D. (Secretary, Medical Missionary Association, London): Before separating, I should like to bring you back from Syria and India and China—although China is very dear to me—and remind you that there is round about us, London a training school. here in London, a vast Missionary field, and that we do not fill up the true view of Medical Missions unless we also remember that Medical Missions have, in the home field, a very wide sphere in which they are found to operate with the greatest success. There are in London now some oases of this kind in the desert—in St. Giles', in Bethnal Green, and in Whitechapel amongst the Jews. If you were to go down to those places you would be astonished to find what opportunities are given in connection with these dark districts to preach the blessed Gospel of Jesus Christ to the poor and degraded people, who, perhaps, never enter church or chapel. The dispensaries in London, of course, are better off than in China. Dr. Wilson has been describing something

of the dispensary work in China. He knows, and I know too, the difficulties of learning the language, and dealing with a people in such ignorance of the terminology of Christianity as the Chinese are. There is so much to occupy their minds in various ways that you cannot readily get at the hearts of the people; but here in London you have a congregation who understand the words you are speaking, and are acquainted with the fundamental truths of Christianity. Just as truly as it is the case in China that God honours Christian love and Christian work, when it is brought home in this combination to the hearts of men, so it is true here in London and Edinburgh, and others of our great cities. In dealing with these poor and degraded classes God does honour His own Word, and He is bringing at this time many souls out of darkness into light, in connection with these Missions. What I have to say to you is this—Do please remember that we are only at the beginning of this work in London, and we cannot stop until we have a ring of Medical Missions round about London. There are young medical men here, I know—men who are contemplating going to the foreign field. I can tell them this, that there is no better work that they can give themselves to than to have a year of work down in the slums of London, among the very poorest. Prove the power of the Word of God here, and then you will go forth with joyful hearts to prove the power of it in the foreign field.

Rev. Dr. Taylor closed with prayer.

SPECIAL MISSIONARY SUBJECTS.

THIRD MEETING.

WOMEN'S MISSION TO WOMEN.

(Thursday evening, June 14th, in the Large Hall.)

Right Rev. Bishop Baldwin, D.D., of Huron (in the absence of Lord Kinnaird), in the chair.
Acting Secretary, Rev. W. Stevenson, M.A.

Rev. John Fordyce offered prayer.

The Chairman: My Christian friends,—We are gathered together here to-night for one of the most holy and blessed of objects, to consider women's work amongst women. As the time of our blessed Lord's second coming draws near we find that the Master is bringing out fresh energies, using new means, and putting into activity powers that have long been dormant; and amongst others is this great feature of modern Christianity, the noble Mission of women to women.

There is a sadness in all infidelity and rationalism, but it has been powerfully remarked that of all the sad sights that weary Christendom beholds, the saddest is to see a woman labouring under scepticism and under rationalistic views. Christianity has done everything for us, but who shall tell what Christ has not done for women? Look where He found her, and see to what a place He has raised her. She rises to-day to realise that all the blessings she enjoys she owes to that dear Lord who took her feet from the miry clay and the horrible pit, and placed her in the position that she now occupies. Women now find that the Lord has given them a key to open one of the great doors of the Mission world, and that door is the door of the Missions to women in India. It is a key which they alone possess and which they alone can use; and let us hope, and let us believe and pray that more and more consecrated women will be found to leave home and friends, and to go out upon this Christ-like Mission of saving the women of the far-off East. When we see what has been done we

may gather what remains in the blessed power of God to be accomplished through their energy and consecration.

Let us consider for one moment how many thousands of apparently Christian people there are among us who we might suppose could leave home and, for the blessed Saviour's sake, go out and tell to dying women the story of redeeming love. When we consider the enormous sums of money that are spent in sumptuous ease, the thousands that are squandered to minister merely to the fancy or taste of the wealthy, may we not pray earnestly that some of this superabundance of wealth may be consecrated to the service of the Lord Jesus?

In concluding,—for I will not occupy your time much longer—let me just draw your attention to the blessedness of that work; and here I may speak particularly to the women who are present. What work can be so noble as telling others of Jesus Christ? There are a thousand aspects of Christian Missions, but I shall only speak of one.

An aspect of Missions.

We too often forget the aching, troubled heart of those who are yet in darkness, and in the shadow of death. They do not know what they want; they have only felt the terrible aching void that they cannot fill. They know the want, they know the sorrow, but they do not know the remedy. In that wonderful book, "The Crescent, the Trident, and the Cross," the writer describes a Missionary preaching in the bazaars of India. Amongst the audience was one man who was seeking absorption into the Divine, and who apparently gave no attention to what was being said. The minister tried to gain attention, but in vain, and at last he went up to him and bent over him, and said to him in Bengali, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." The man never moved a muscle; he gave no indication that he even heard the words; but next day, to the scandal of those about him, this holy man, so reputed, was seen to be agitated and excited, and at last, to the horror of the bystanders, he left his place and mingled with the crowd. Where had he gone? He had gone to find that minister who had sown the seed upon his vacant, troubled mind, and had told him that God loved the world.

Dear women of England, here is your Mission. As Andrew Murray says, the stars look bright above, and the flowers gay beneath, because they are just where God placed them, and doing what God told them to do. Your brightest, best, most consecrated place is serving, like Martha and Mary, at the Saviour's feet, and doing His most blessed will.

Rev. W. S. Swanson (English Presbyterian Mission, Amoy): Mr. Chairman, and dear Christian friends,—The subject that is going to occupy our attention to-night is one that lies at the back of all Missionary work. Perhaps there is nothing in regard to Missionary enterprise that is more remarkable in this day than the advance that enterprise has made—as to its methods—an advance by leaps. The time was when the only factor in the Mission-field was the ordained Missionary. We have passed a long time ago from that stage; and then we have had, within the last thirteen years, a remarkable development of our Medical

Advance in Missionary methods.

Missions. I say development, for I sometimes think that to some minds it seems that Medical Missions took their rise then. In my own great field, forty or fifty years ago, that remarkable Society, the London Missionary Society, that has been honoured to be the pioneer, not only in many Mission-fields, but of many Missionary methods, had its Medical Missionaries in China; and the names of some of them are so written on the history of Christian Missions in that country that they can never be obliterated.

Then, in regard to this advance of Mission work in its methods we have had within the last few years a remarkable development of women's work for women in the Mission-field. I say Development of women's work. again, an advance in development, not a beginning. I do not know a time when, in China, Christian women were not working for their sisters in that land. There is one class of agents that is sometimes forgotten, but they are worthy of all honour because they have been the pioneers in this work; I refer to the Missionaries' wives. Within the last forty-eight hours there has calmly passed to her rest one of the most sainted and worthy Christian ladies that ever went to any Mission-field. Her name is not known here; it has never been heard; she was as modest as she was good, and as useful as she was modest; but in the hearts of many Chinese women who were trained and educated and nourished by her, her name will never die, and the circle of her influence will go on increasing until God's purposes in China have been fulfilled. I refer to Mrs. Alexander Stronach.

I say that there has been a remarkable advance in this movement, and I am thankful for it. Allow me to confess that at one time in my Missionary life I was somewhat afraid of this. I was afraid Change of views as to the movement. of bringing Western forces and some Western methods to bear upon Eastern minds, and especially upon China, with its own peculiar civilisation and its own peculiar habits. I had deeply imprinted into my own mind that we were not sent to Americanise, or Anglicise, or Europeanise the Chinese, but to Christianise them; and I was sometimes afraid that there might be a peril in suddenly forcing into a field of this kind the methods understood in the West, and forces that would be honoured there. But I have been converted, and, as you know, we who have been converted mostly go to the other side. I am now all for women's work. I have seen its benefit, and I know that it has been blessed. When I think of this work in regard to the country that is dearer to me than any other country on earth, I find that every consideration that goes to elevate this women's Missionary work to a high place is enhanced when I bring it to bear upon that great empire of China.

I began by saying that this work lies at the back of all Missionary work. If we only get the mothers, the wives, the daughters of the country, we have got the men. To whatever land you go woman has her power, and of all heathen countries Position of a Chinese woman. there is none where the woman has the same power as she has in China. I can speak as much of the degradation of women in China as anyone can do, but I sometimes think that

there are mistaken notions upon this point. There are certain restrictions in regard to this question that are a necessary consequence of the social conditions of the country in which you live. You cannot educate in a moment out into the full blaze of modern civilisation those who are existing under social conditions such as we have in China. I say there are degradation and oppression, but in some of its aspects the restriction is almost necessary at this stage, and I hope you will not mistake me when I say this. The woman in China is in a heathen country; and I will only state one fact in regard to her, and that is that she is a piece of goods to be bought and sold; and the horrors that surround that one fact are horrors that I dare not open up to you.

This state of things is common to all heathen countries. I wish some men who cry up Mohammedanism would send their wives and daughters to Mohammedan countries. Would they like them to be Mohammedan women. That is the question. We have to deal with the practical side of this matter. We have not to be putting philosophy behind systems, and attributing qualities to them that nobody would be so much astonished to find they possessed, as the people who know most about them.

But whilst you have this degradation in China, woman has a remarkable place of power. I remember once speaking to one of our Chinese Christians as to why he did not do a certain thing for me. "Well," said he, "my wife was not at home, and I never do anything of that kind without consulting her." I said, "How is that?" "Well," said he, "if you had married one of that kind you would not have asked the question." That is one of these chinks that let in the light in a way that proves to us, that out in China you have a field for the Mission of women, so long as that Mission is kept in its proper place. I do not believe that women are going to do everything in China; but they have a place there of the very highest importance, and they can do a work in China for God that we men cannot do. Let me tell you what that work is. No doubt a good deal of the romance may be taken off the kind of Missionaries' life that is represented in large meetings of this kind; but I thank God no one can remove all the romance that there is about Missions.

Still you have to remember, that when you send your women to China, they have to learn the language of the people. There is no way of getting to the heart of a people, except through their language. I found this in the north of Scotland. When I learnt a few words of Gaelic, I found that the hearts of the Highlanders were opened to me, and they received me in a very warm way. So in China. And you must remember that for women, as for men, it is not a very easy thing to learn any language; there is no royal road to it. The Spirit of God does not beget slovenliness on the part of any agent. I was preaching in Chinese, when I was ten months in the country, but at that time, and for a great many months and years afterwards, I was, perhaps, better understood by myself than by anybody else. I do not think it wise to minimise these difficulties: we must look them straight in the face, and deal with them in a common-sense way. Chinese is better to me now than English. Well, this is one of our

The language
must be learnt.

Dangers and
difficulties.

difficulties. They have to go into a new civilisation, and they have to tread sometimes upon ground as to which it is perhaps as well that they do not know how slippery it is. I have seen them at work in their girls' schools and in visiting the homes of the people; and by their quiet womanly influence, their teaching, and their visits, they have exerted a power which we, who could not get the same access to the girls and the women, never could expect to exercise.

In regard to the girls' schools, it seems to me that this part of the work lies at the foundation of the whole. If you educate the daughters of China, if you give them a thorough Christian education, you are educating the mothers of China; you are educating the wives of the people. Importance of educating the girls. I have had the privilege of baptising and receiving into the Christian Church more than twenty of these girls, who have been educated by the Missionaries' wives, and by the ladies who have been sent out by the Woman's Missionary Association of our own Church; and they have gone out to become the wives of pastors, of teachers, of farmers and mechanics; and wherever they have gone they have gathered the women about them. They have been a power for good; and an influence of that kind is an influence that is going on and will go on for ever; it is a circle that is ever widening from the mother to the child, and from the child to the child of that child, and on through the ages. Influence of Christian Chinese women. The engine you are putting into operation, the factor you are setting to work in connection with an institution and a method of this kind, is a factor whose value it is impossible to exaggerate.

I wish, then, to emphasise this to-night—that China, of all other countries, is the field for the Mission of women. I am in the habit of saying that there is some backbone in Chinese men, and if I were to go on to say what I think of the women, I should say that there were several backbones in Chinese women. China the field for women. They have been the great force which has preserved the country. I say this without any fear of contradiction. They have been important factors in its political history; and they are important factors in its social life. A woman, when she comes to be a mother and a grandmother, is a power in the family and a power in the village or the town that it is almost impossible to over-estimate.

Let me say that China is awakening. The opportunity is now, to-day, and the wedges are in that are going to break up old China. China cannot go back into the lethargy of the last five or six centuries. She must start into new life or be buried out of sight; and she is not going to be buried. The grandest opportunity that the Woman's Missionary Associations ever had or will have is out there. China is awakening. That is one call; but there is another, and oh! I hear it to-night in the wail that comes from the oppressed women of China; from the degraded women of China; a wail all the louder that it is unexpressed; a wail that I cannot put into better words than those that I heard long ago:—

“ According as the days have been
Wherein we grief have had ;
And years wherein we ill have seen,
So do ye make us glad.”

Rev. C. F. Warren (C.M.S., from Japan): I feel, my dear Christian friends, that after the very forcible address to which you have listened about one of the largest countries in the world, I can have but little to say for one of the smallest. For Japan, you know, is only one-tenth part of the eighteen provinces of China in point of size, and its population is probably not more than one-tenth of the population of that great empire. Yet although I represent a small country, and cannot plead with you on the ground of sentiment, or of the colour of the skin of our Japanese friends, yet I can plead with you for Japan on the ground that there is a wonderfully wide and open door to the Church of Christ for women's work in that country.

Those of you who have read about Japan know that the women there are in a very much better position than they are in almost any other Eastern country,—far beyond the position of our sisters in India, far beyond the position of our sisters in China.

They are not secluded in Zenanas; they are not shut up so closely in their homes as women are in China; they take a more prominent place in the family; and they are, more than even the women of China, companions of their husbands; they may be seen with their husbands living almost in a position of equality. And yet, dear friends, although the women of Japan are so differently circumstanced, I venture to express the opinion, notwithstanding all that my friend has just said, that there is no country in the world that needs woman's work more than Japan. The women of Japan have had influence in the past, great practical influence. Why, there have been nine ladies on the throne of Japan. Do our friends in the West know that, and do they know

A Japanese empress. that one of these ladies, the Empress Jingu, who lived in the third century of the Christian era, was at the head of the expedition that invaded Corea; and that through that expedition there entered into Japan the literature, the jurisprudence, the philosophy, and the civilisation of China. We may say that in a sense to that woman belonged much of what followed that expedition.

It is a very remarkable fact, which you ought to bear in mind, in considering the work of women in Japan, that you may say, perhaps, of the women of Japan what could not be said of women in any other part of the world. Mr. Aston, one of the principal Japanese scholars connected with the Legation in Japan, says: “I believe that no parallel is to be found in the history of European letters, to the remarkable fact that a very large proportion of the best writings of the best age of Japanese literature was the work of women.” So that Japanese women are not, and

have not been, uneducated. They have not been in the degraded position in which you find women in other heathen countries. Now the wave of Western civilisation has gone over to Japan, and the women of Japan are influenced by it. Our Missionaries testify to it—the secular papers testify to it—that the women of Japan are being influenced by this wave of civilisation in every part of the land.

Take the simple fact that in the primary schools, which have been established in different parts of the Empire, you have to-day a million of girls under regular instruction. Is not that an important fact to be remembered in connection with the history of our Christian Missionary work? For by the education given in these primary schools, surely you are having a way prepared for an intelligent appreciation of the truth, that may be presented by our Christian sisters, in proclaiming to these girls and women the Gospel of Jesus Christ. Then there is this other thing, that just now, more particularly, and for a little time past, there has been a remarkable movement in the direction of the higher education of women in Japan. Archdeacon Maundrell speaks of the strong desire aroused, which is growing in intensity, to give the women of Japan their legitimate position in society, and to fit them for it by educating them to the standard of their Western sisters. He says it is being discussed in all its aspects in both the foreign and native papers, and that it is the question to the front in the social life of Japan.

Education of
women in Japan.

Now, does not that speak to us powerfully with reference to this question of women's work amongst women in Japan? Some, perhaps, will say, "Is there, in their case, any need for Missionary ladies? Women are in so much better a position than in other Eastern countries; they are so much more intelligent; they have so much education." But, dear friends, what is their education? Does it lead them to God? Does it lead them to Christ? Does it lead them, as immortal beings, to prepare for that eternity which lies before them? I understand that our Missionary work is not merely to educate, in the material sense of the word, but it is really to educate them for eternity, to lead them to God, and Christ, and salvation; to lead them to the real life that issues in all the glory, and in all the purity of the eternal kingdom. All that is going on now in Japan is only an accentuating of the Master's call to our Missionary sisters to enter upon the work there.

More than edu-
cation needed.

Just a word or two upon the ways in which this Missionary work is opening to us. First, let me say that there is at the present time, owing to the introduction of the teaching of the English language into many schools throughout the country, a great demand for English teachers. Now, this is not a question that affects our Missionary Societies in particular; but, I venture to say, it is a question that does affect our Christian sisters who have an opportunity, and can go forth, unattached to any Missionary Society. You have school after school in Japan wanting teachers. Now, these teachers—ladies—may go forth and live and move among the people, and influence them on the side of Christian truth. If any here are disposed to go out, let me say, Do not go out

Opening
for Christian
teachers.

except on a thoroughly Christian basis; do not go out merely to teach the secularities.

Then if I may pass on to one more point, there is an opening for work in Mission schools. And here I must pay a tribute to our American friends, who in their Mission work have set us a noble example. They were the first in Japan. Ten years before the foot of the British Missionary was on the soil of Japan there were Missionaries from different American Societies. And not only so; they remain to the front to this day. I say it to their honour: American Churches have been before all other Churches in seeking to win Japan for Christ, and the bulk of the converts have been gathered by our American brethren. I thank God for their labours. When you remember that out of about one hundred and twenty-eight male Missionaries, at the close of 1886, some ninety-two were Americans, you will see how much to the front they are. And then let me add this: they are especially to the front in the matter of women's work and female education. I used to be surprised to see the ladies coming over to Japan, not one just now and another just then, but by the half-dozen and sometimes by the dozen. And what a noble work they have done! Look at the schools at Yokohama, and the Ferris Seminary there. Look at the Women's Home established in 1871 or 1872. Look again at the schools of the Methodist Mission in Tokio and Nagasaki and at Hakodate. Look again at the admirable institutions of the American Board at Kobè and at Kioto, and above all at my beloved Osaka, where they have a school, which has been almost entirely, if not entirely, developed from native resources—one of the largest, noblest, and most successful of all institutions for girls set up in Japan.

I believe I am strictly correct in saying that of the Christians in Japan 40 per cent. are females. I do not know what the proportion is in China, and I cannot say what it is in India, but I venture to say that we have a larger proportion of women in Japan than in almost any other heathen country in the world. You have heard of the influence of women in China; surely the influence of women in Japan is not a whit less; nay, I believe, that just as in the Church at Philippi, the first convert was a woman, Lydia, and the influence of women had much to do with the development of that Church, so it will be in the Islands of Japan.

Sisters, will you go out to Japan? Gaps have been made in the ranks by the fall of noble women who have died at their post. Will you say, "Here am I; send me"? Mothers will you give your daughters? May God enable you to say "Yes."

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine
Demands my soul, my life, my all."

Rev. W. S. Langford, D.D. (Secretary, Foreign Missionary Society of the Protestant Episcopal Church, U.S.A.): My Christian friends,—It is a very peculiar honour that has been given me to-night in being called upon to speak for my brothers and sisters, the representatives of the various Societies in the United States. My

work has been almost rendered unnecessary by the very splendid tribute which has been paid to American Missionaries and to the women of our American Churches, for what they have done already and what they are doing in the Mission-field of Japan. I am not to speak to you to-night of woman's work in America, but of the work of our American women in reference to the great Mission-fields of the world; and I beg to assure you that the women, more than the men of America, are alive to the importance of the great opportunity which is before the Church of Christ to-day. As I came over a week ago in the steamship *Aurania*, I made the acquaintance of a gentleman from Baltimore, who told me he was coming to attend this Conference. He said, "You know, I had no interest in Foreign Missions; I cared nothing for Missions; but my wife became heart and soul interested in them, and the consequence is she has fired me with enthusiasm, and I am going to London to attend the Missionary Conference." Now, just such a work as that is going on in America in connection with all the various Societies.

I would I could present to you a table of statistics of the work of the Women's Societies which are auxiliary to our several Boards. Suffice it to say that there is no Board of Missions connected with any of our Churches which has not its women's auxiliary in one or another state of advancement, and some of them are pushing to the very front. In connection with our own Church at our last triennial meeting, when the report had been read of the doings of the Society for the three years past, and a summary was given of the work accomplished by the women's auxiliary to our Board, Bishop Coxe, in his speech, said, "I think that the thing needs to be turned upside down: the women are doing the major part of the work."

We are at a point of departure. We look back upon the past to the work which has been done; we recall the sacred names of women who have served in the Mission-field. Who does not know of Miss Fay and her work in China? Who does not know of Miss Field and her work in China, and of Mrs. Moffat and her work in Africa, and Mrs. Pruyt and her work in Japan? Who has not heard of Mrs. Hill's work, and of her school in Athens, with her many pupils, who have gone out to enlighten others with the light of the knowledge of God? That is the work of the past. We cannot begin to tell the story of the past, but we have a roll of honour, of women who have served in the Gospel of God's dear Son, and whose names are written in the Lamb's book of life.

From this point of departure we are also looking forward, and our women are thoroughly alive to the importance of women's work in Japan, done, and looking forward to the future, with its immense responsibilities in China, in Africa, and in India. More than that, I believe that looking back upon the past, and its record during the past century of glorious work and opportunities and possi-

bilities, woman is to bear a much more important part in that work than she has done; not merely going forth herself to the work in heathen lands, but at home in stirring up the Churches, in kindling enthusiasm, in gathering information in the way in which a woman alone can do it in these busy times. For only women know how to send epistles which contain interesting incidents and particulars, and to communicate them to others, so as with the fuel of facts to feed and kindle the fire of enthusiasm for Missions. I was in the parish of one of our rectors in New York some time ago giving a Missionary address, and he said to me, "It is a lamentable fact, but I cannot awaken a spark of Missionary enthusiasm in this parish; the people are interested in all my parochial works, in my Sunday school, in my parish school, and in my Mission in this place; but so far as the country at large is concerned, and the great outside, I cannot get the slightest interest in it; what shall I do?" I said to him, "There is one thing that will cure

all that: go and get some woman who has been connected with our woman's auxiliary to the Board of Missions; put her into your parish, bring her here by some means or other—some woman who is thoroughly alive—and she will revolutionise your parish." Our pastors are too busy; the machinery of parish life is too multiform; it requires a man of many sides and manifold ability to administer a parish; and to expect a pastor to arouse all the Missionary enthusiasm is altogether too much: it is not done, and it cannot be done. One of my friends in New York city, a man who always professed to me that he was thoroughly interested in Missionary work, had neglected a small request that I had made of him. When I called him up before the Association of Ladies I said to him, "You have never paid any attention to that small request I made of you." "Oh!" said he; "my dear friend, I confess it all, but the fact is we pastors are very busy, and it is only the thing that is drilled into us, and urged upon us, and cannot be left undone that we do."

The women are doing just that work in our Churches in America. They are going to the pastors and feeding them with facts, stirring them up to the work, and unless the women do it it will be left undone. I can speak for the Presbyterian Board. I know in how many ways their women are working, and also the women in connection with the American Board, the Baptist Board, and the Methodist Board. They are editing papers, sending out tracts, organising meetings, and doing everything that was formerly supposed to be the work of pastors. They are holding up the light; they are kindling enthusiasm; they have faith not only to do the work, not despising practical methods, but they have faith to believe that it is "not by might nor by power"; and they are mighty in praying that God would stretch forth His right arm to help us in this great work.

At the meeting of our American Committee, corresponding with the Committee in London, the question was asked, "How shall we get the Churches to pray for this Missionary Conference?" and Dr. Ellinwood said, "We are working it through the Women's Societies; the women pray with us, and if we send forth women you may be sure the Church will be awakened to prayer for the Missionary work." I do believe that in future the women are to bear the most important part in carrying on the work of the Kingdom of our Lord Jesus. Mighty is the influence which

Their power in
the parish.

Women in
the American
Churches.

The women and
the Conference.

God has given to women, and it will be increased manifold if we trust, look up, and pray to God that through women He will send out the kindling influences of His Spirit to fathers, sons, husbands and brothers, that the whole Church may be alive to the opportunity in this our day.

Rev. Gilbert Karney (Sec., Church of England Zenana Missionary Society): I have to speak of India. I have seen much of "women's work amongst women" in India during the past three months, and I may tell you that the call to this work in India is now especially urgent; the opportunities are increasing on every Open doors in India. side, and the doors are opened from one end of India to the other. I will tell you how this is. Some days ago you might have seen in the *Times* newspaper a very solemn statement regarding India. A young Bengali youth of good position was brought before the Criminal Court of Calcutta as a parricide. Now, parricide is a crime almost unknown amongst Hindus, being viewed with special detestation. The *Times'* correspondent mentioning the fact takes occasion to say that a portion of the Hindu community is viewing with the greatest anxiety the results of our educational system, as exhibited in the growing immorality of the younger generation. We cut away, they say, the sanctions of the Hindu system, and we substitute no laws moral or spiritual in their place.

How does this bear upon our work? I will tell you. A Hindu judge, a strict Brahman, addressed my colleague in this way: "Sir, what are you thinking of in your educational matters? Our young men go from hence to the university; they come away detached in many cases from their old religious systems, recognising no law human or divine; and now you are taking up in the same way the education of the women: what can you be thinking of? Have you English people contemplated what the result will be if our young women and girls are thus detached from all the sanctions and usages of their old life and left without anything to take their place? *Tell the people of England that it must not be.*" Hindus and our educational system.

On this question of Government education, thoughtful men in India, Hindus and Mohammedans, are seriously alarmed. Now is our opportunity. Many would welcome education based on what a Brahman chairman at one of my meetings described as "the pure morality of the New Testament;" and this is the work that God calls us to do. There never was a time—no, never—when the Hindu mind was so deeply moved on this subject as it is at the present moment; and it is for the women of England to step in and come to the relief of this great necessity and say, "Your women and your girls shall not have an education which weans them from every kind of respect for authority; we will give them an education which shall show them the love of Jesus Christ, and shall point them to the way of His commandments." This is our opportunity. They seek another system.

Let me give a hint or two as to the way in which it should be embraced.

India is waiting for lady Missionaries, consecrated women; and from the day I set foot in Ceylon, right through from Cape Comorin to Peshawur, the cry in every place was, "Send us more women Missionaries; send us more of those who will be at the trouble of teaching our women on the basis of religious truth." First of all, let us take heed to the *quality* of the workers. Let us remember that it is not merely educationists, that it is not merely orthodox Christians that we want: we must have consecrated women. The work we have to do is great, and our time to do it in may be very short, for the Government educational system is quickly taking up this women's work; and I say we must have women who will go in the power of the Holy Ghost to tell simply and lovingly what the Lord Jesus is to them; women who know His love, who live upon Him, who abide in His light, who walk in the sunshine of His countenance. This is what we want—*Christian* women.

Then remember another thing. Look at the *rationale* of our work. We are not going to Anglicise India. What we want is not that India should be dependent for ever upon our English women for the knowledge of the Lord Jesus. Plant the rose of Sharon where you will, and it will blossom and bud. What we want to see, and what we shall see, is *Indian* women raised up full of the Holy Ghost and of faith, who will be amongst their countrymen a power, and who will win India for the Lord. At the present moment the Government inspectress of all the female education round about Amritsar is a Christian woman educated in one of our Missionary boarding schools. The head mistress of the chief school at Lahore is also a Christian woman, educated in the same Christian school. It is not true to say that Christianity in India has affected the lower classes only. God is raising up high-class Indian women for this work of education, and in answer to our prayers He will raise them up more and more, if we at this crisis are faithful.

Then let me say another thing: support these women when you send them out for Christ. One thing greatly distressed me in India, that was to see so many weak Missions—Missions that are almost impoverished for want of workers. I agree with Mr. Warren that what we want is strong Missions, Missions in which several workers are living together in the love of the Lord Jesus Christ, and exhibiting the grace of Christian love and forbearance towards one another. We want strong Missions, and therefore I say to any governors of Missionary Societies who may be present here—keep your Missionary Stations reinforced, especially in a country like India, where Missionaries are obliged to come home from time to time to take rest.

One thing more, let us remember that women's work must always go side by side with men's work. A lady in India asked me a riddle—
 if I knew the worth of woman. I asked her to tell me, and the answer she gave was "*Double you, O man*" (W.O.Man). Well, I am not prepared to say that. I do not think we must allow our women to go forth to positions of isolation and there leave them. Our attitude should be that of Barak towards Deborah, "If thou wilt go with me then I will go; if thou wilt not

go with me then I will not go." This must be our plan of work: men Missionaries and women Missionaries working side by side, going forward not only in the ordinary routine of Mission work, but breaking up new ground,—men to men and women to women—and witnessing for the Lord Jesus far and wide. I tell you, my friends, if we enter upon this enterprise in faith and prayer, and realise that it is the work of the Holy Ghost which no merely human organisation can overtake, we shall see ere long such results in India as shall make our hearts leap for joy.

Rev. R. Wardlaw Thompson (Secretary, L.M.S.): Mr. Chairman, ladies, and gentlemen,—I believe my right to be described on this programme as from Africa results from the fact that I have recently spent eight weeks in Cape Colony. As Bishop Crowther is on the platform, whose name and labours are honourably known in connection with African Missionary work for a time, I think, almost longer than my whole life, it would be a great impertinence for me to talk about Africa. I cannot help thinking that this meeting is exemplifying what we men have generally done with regard to women; we admire women's work, and give them a good position, but we take care to occupy all the time ourselves. Thus we have arranged for a women's meeting with six male speakers, and when they have finished we are told that we shall hear two or three ladies. But I believe that it was the kindness of the ladies that put us in this front position. I suppose I am bound, as the Secretary of a Missionary Society which has women's work as well as men's work to attend to, to say a word or two upon the subject. I will be as brief as I can; for I do think the time has come when at these large meetings we should have our lady workers addressing us as well as the gentlemen.

Protestant Missions have differed from Roman Catholic Missions in several respects; but I think in no characteristic more markedly than this, that the Roman Catholic Missionaries are celibates, while the Protestant Missionaries are married. And there is a great deal more in that than appears on the surface. People make it a matter of satire sometimes, and of criticism: they point to the comfortable homes of these Missionaries, and talk about the expenses of their wives and families, and then contrast it in the most charming fashion (as I have heard in different parts of the world) with the self-denial, and so on, of the Roman Catholic celibate Missionaries. Now I have enjoyed the hospitality of kind Roman Catholic Missionaries, and I do not want to say a word against them, or a word in disparagement of their self-devotion and self-sacrifice; but I will say this from observation in different parts of the world, that one Christian Missionary home with a Christian wife does more to humanise, elevate, and evangelise a race of people than twenty celibate men. Christianity has its sweetest fruits and its most gracious work in the

What right
to speak?

Protestant
and Catholic
Missions.

Influence of the
Missionary's
wife.

home; and from the home must radiate its most powerful influence, if any country is to be lastingly influenced by Christianity. Our Missionaries' wives then, in going to heathen countries, afford by their presence there a great object lesson. Again and again the presence of a Missionary's wife has been the first lesson in Christian life and Christian love, and more than that—that has been only the beginning of women's work; a Missionary's wife has been the Missionary's best helpmate in every part of the Mission-field.

As Secretary of a Society, it has come to my observation that in those rare cases where Missionaries marry women who do not take to the work and to the people, the man's work has been hopelessly crippled by his wife's inability to adapt herself to her circumstances. But they are only rare cases. In every part of the world the Missionary's wife has been the great worker among the women. In our South Sea Islands our Missionaries are training men to be teachers and pastors, but the Missionaries' wives "week in week out" have been carrying on classes with the pastors' wives, and fitting them for their position in the villages in which they live. Travelling in South Africa and other parts, I have seen them in lonely stations where there has been only one Missionary with his wife. I have seen women gathering day by day to the verandah to have the Missionary's wife teach them the rudimentary lessons of civilisation in making clothing and in caring for the children, and side by side with this the rudimentary lessons in Christian truth, teaching them to sing simple hymns and to learn simple portions of Scripture.

In our Madagascar Mission the report continually comes to us that the Missionary's wife has a sphere of work as large in many cases and in many respects as the work of her husband. In India and China so important is their position that many Societies rightly reckon the Missionary's wife in the number of their Missionaries. So all round the world there has been a noble band of holy, devoted women labouring for Christ with singular self-sacrifice and devotion; and I think we ought in all our talk about women's work to remember what has been done all through these years by the Missionaries' wives amidst many difficulties and discouragements, with no recognition whatever until of late years. But the very first thing that Missionaries' wives have taught in connection with their work has been that the work was so great and that their needs were so pressing that it was utterly impossible for them to accomplish it. They could do a part, and they would work to the utmost of their power, and indeed beyond their power, in this blessed service; but they need helpers, they need colleagues, especially consecrated and set apart, and so they have given you this development of Christian service.

Most of us have heard of, and some of us have seen, that wondrous miracle in marble, the Taj Mahal. It is very suggestive. I have observed in the case of the Mohammedan tombs in India that they make a difference between the tombs of the men and those of the women. On a woman's tomb there is a tablet on which they inscribe their writing, and on a man's tomb is carved the stylus which does the writing on the tablet, thus

Her power
among the
women.

And in the
Mission-field.

Need of helpers.

The Taj
Mahal.

representing their idea as to the relative position of man and woman: woman being the impressible medium which is to receive passively whatever the man may choose to give her. Now if you look at that Taj Mahal, the most marvellous erection in the world, you find that it is a tomb put up to a Mohammedan lady, the pride of her husband and the glory of his kingdom, showing that whatever they believe or profess to believe about women facts are stronger than theories. Women must take, in the life of the people, a most influential part for good or for ill. We have no desire to build a costly tomb for woman, but we have a desire to see her enshrined in her true place as the ornament of the loving home, as the centre of family influence, as the glory of human life.

*Tomb to a
Mohammedan
lady.*

Bishop Crowther, D.D. (C.M.S., of the Niger): Ladies and gentlemen,—It is indeed a very perplexing duty for me to know where to begin. I can only refer to what I have experienced myself, and what hundreds of my countrymen have experienced in the attention paid to our education on the West Coast of Africa by Missionary ladies. I believe I have mentioned on a previous occasion that the Missionaries had so much to do that it was impossible for them to attend to our education in the schools; but the ladies had the superintendence of the schools. I may mention one or two cases to illustrate the results that were produced. When the schools were established in the colony of Sierra Leone we were obliged to go to them. The young Africans liberated from slave ships at Sierra Leone were sent to the schools, but those who were born in the town whenever they heard about going to school ran away as a rabbit would run before a dog. Now, what was to be done with them? The schoolmaster went after them with a whip in his hand, and that sent them still further away. It appeared to be almost hopeless until a lady came to the station who said, "I will fetch them to school." The master did not know what to do, and the lady said, "Just get everything ready for me." She had come from England with plenty of pictures and lesson sheets, and she asked all the boys to come to her. She used no effort, no whip, and no threats. She superintended the school, and she said to us, "Now, shall I teach you to sing?" "Yes, ma'am," we said, "we will learn;" and then she began, "This is the way we wash our hands every night and morning;" and when she said that we all began to sing and dance merrily enough. When the children who used to run away heard of it they came and peeped and listened, and the next morning they came and joined us, and then we were all daily dancing and clapping and washing our hands and faces. Before a week was over all the children that ran away came to the school.

*Personal
experience in
West Africa.*

*A lady's tact
and success.*

That is the way that the schools were established and filled with

these boys in Sierra Leone. They were all as regular as possible in their attendance. I consider that our schools' success in Sierra Leone to this very day is owing to the introduction of that lady. But the men who were liberated in the colony, and who had children, hesitated to send their girls because they said the girls could not be clerks or hawkers, and could not be used in the office. By-and-by, however, a lady opened the first girls' school. she is in this country now, for I spoke to her there not long ago. She opened a female institution, and as soon as she had done so the girls came to be taught. The pay system was adopted, but some of the children were supported by the Society. As soon as the people saw the superiority of the education of the girls, and how useful it made them, they were willing to pay for their instruction. The school was begun in a private house, but it is now a large institution, and it is superintended by three ladies in Lagos, who teach the girls how to behave themselves as Christians amongst their own people.

When I got to Bonny we made an agreement between the King and myself that the pay system should be introduced. A sum of £2

a native a year was to be paid for every pupil admitted, boys and education grant. girls alike. The agreement was duly signed, but after twelve months when the payment was to be made, the chiefs came to me and said, "That agreement which you made about the schools we like very much, but there is one thing we object to." I asked what it was, and they said, "Our boys can trade for us and write our letters, and do everything we want, but the girls can be of no use: we will not pay for them." I said, "Very well, it must be half pay." I had agreed with them to pay half the preliminary expenses of the Mission; and I said, "If you will pay for the boys, I will pay for the girls." They said, "Yes," and were very glad. When the time came to pay for the school there were fifty boys in it, and the chiefs paid down £100 in sovereigns, but not a penny for the girls. My son said to his wife, "You take care of the girls and mind them well: they are your share;" and she taught them to sew and knit and make

Useful beautiful bread. At one of the examinations the fathers instruction of these girls were present, sitting round the table, and for girls. one of them said, "This bread is very fine and good; who made it?" We told him that his daughter had made the bread, and he was delighted. After that they all sent their children to school to learn household business, and they thus became an example to the whole population. This is something of what we ourselves have received from female teaching and education in the colony. These ladies are pioneers in the work, and they are most helpful to the Mission there to this very day.

Mrs. F. J. Coppin (Woman's African Methodist Episcopal Mite Missionary Society, U.S.A.): Mr. President, ladies, and gentlemen,—It must be exceedingly grateful not only to the women of England, but

to the women of the world who are assembled here to-night, to hear the evidence that has been given with respect to the usefulness of their work. A great Englishman, Wolsey, not in his low estate, but when he had reached his highest, said to his secretary, "Be just and fear not." But from time immemorial men have been a long time learning not only not to fear, but that the only safety is in justice. The old idea was that if a woman were allowed to develop the powers that God had given her for her own happiness and for His glory, she would in some way turn the world upside down, or get outside of the womanly sphere which God intended her to live in. That idea is little by little being disproved. More and more the ignorance of one age becomes the wisdom of the next, and the dishonour, the contempt of one age is the glory of the next. Slowly the plans of Providence develop themselves. The Lord God has all the eternal ages in which he may develop His plans, and He is in no hurry to show us to-day the plans that He laid down a thousand years ago.

Man's injustice
to woman
in the past.

If, in the beginning of any work, a woman, in trying her powers, has made a blunder, she will be corrected by her failures, just as a person taking a wrong medicine would be corrected either by the sickness or by the death that followed. It was pleasantly hinted here to-day, and in the most delicate manner of the women of England, that it would be well for us all to remember not to undertake what we cannot do. But I think it may be understood that in the work of women to women we have a distinct and complete work to do—complete in so far as the whole octave of music is not complete without half-notes.

Woman's
aptitude
for the work.

Those who have read that beautiful oration, "De Senectute," will remember that Cato said that he liked a young man in whom there was something of the woman, and he also liked an old man in whom there was something of the young man. So we all like a man who has in him certain fine characteristics which belong to woman, and so we like a woman who has in her a certain strength of character which belongs to man. You all remember how, on one memorable Friday afternoon, the most memorable that ever occurred in the history of the world, when there sat a judge to deliver a sentence, the word of a woman, in all womanly sweetness, not appearing as judge upon the bench, but under those womanly conditions which we all grant to her, was uttered in protest to the judge who sat in his place: "Have thou nothing to do with the blood of that just Man!"

Women in
Scripture.

You will also remember that in the morning, when the disciples ran to the sepulchre, those who stepped down and looked in saw the linen clothes lying there, the material and physical conditions, but when the woman looked in she saw a radiant Presence, who with Divine courtesy inquired whom she sought. Is not that, then, sufficient evidence, without trenching upon all those qualities which distinguish men, that women may, to the very highest and fullest extent, in her work for woman and for the world, be purely womanly, and fulfil all the conditions of the noblest womanhood? I come from

a country where everybody expects to be President; yet I have no political aspirations whatever, and I have no desire or hankering for a cope or a hat.

Mrs. Edge (L.M.S., from Hong Kong): I am pleased to stand here and speak to you about the needs of women in China; and I bring to you as English Christians a message from our Message from Chinese deacons. Chinese deacons. A day or two before I left Hong Kong they came to my house, and I shall never forget the conversation we had. They said, "You are going to England; will you thank the Christians there for sending amongst us the Missionaries to teach us the way of life and holiness? But, above all, will you pray and ask that they will send out more women to work amongst our women and girls?" Why do we want women and girls to go into these homes? Because, dear friends, in the homes of our Chinese women there is darkness, sin, and misery; but there are homes that would be filled with happiness if God's light reigned there.

Do you ask me, Is it possible for a Chinese woman to become a Christian? Yes, dear friends, the Gospel of Christ has not lost its power; there is the same power in the blessed Gospel to-day as there ever was. The power of the Gospel. The women in these Chinese homes become true, devoted, and earnest Christians. As you have heard this evening, a Chinese woman has supreme control in her house; and it is a blessed thing to go into one of these homes where there is a Christian mother, and to see the stimulating influence that she exercises as compared with the misery of a home where the heathen mother exerts her influence. Poor girls who become Christians have to endure untold persecutions because they believe in the Lord Jesus Christ; but God is able to give them power to be witnesses of His spirit in these dark heathen homes.

Oh! mothers of England, if you could but go and see these scenes for yourselves, I should not have to come here to-night and appeal to you never to put obstacles in the way of your children engaging in this work. I know that there are many of our daughters who are willing to go out to the work; and what is the obstacle? Appeal to parents. Mothers and fathers! they are not content to give up the best they have for God. God has given you great privileges and responsibilities, and who amongst you to-day will go out to these heathen lands, not only to China, but to India and Africa? Who amongst you will say, "Here am I; send me"?

Let me say that one qualification (many are needed) for women's work is this—we need education. I believe in sending to these Qualifications for the work. lands, especially to China, people who are educated. We need education, and we need refinement; but above all we need to have hearts aflame with the love of God, and hearts that will enable us to go out amongst these people and determine that we will love them for Christ's sake.

Before I sit down I should like to take this opportunity of testify-

ing to the noble work that is being done in Canton by our American sisters. They have a splendid training home; and I am ^{Work in Canton by American ladies.} longing and hoping for the day when we shall have a home in Hong Kong, where we can train Chinese workers to go and work amongst their heathen sisters. At present I am told that this is far too expensive. I ask the Churches if they are content to say that it is too expensive. Dear friends, may God give you a rich outpouring of His Spirit! We need to be awakened to a sense of the power that is in us, and then as God shall lead us may we go forth to this great work, looking to Him for His blessing which shall never fail.

Mrs. W. S. Blackstock (Woman's Missionary Society of the Methodist Church in Canada): It is fitting that I should be the last speaker here this evening, as I represent, I believe, the youngest Missionary organisation in the Mission-field, the Woman's Missionary Society of the Methodist Church in Canada. But although our organisation is a very young one, having ^{The Society's work in Japan.} been in existence only six years, I am thankful to say that our Father in Heaven has permitted us to do some substantial work in the interests of our suffering sisters in Japan. Six years ago last autumn a small company of Christian women met together, at the suggestion, I believe, of the Secretary of the General Missionary Society, to organise a Woman's Missionary Society. Before the expiration of the year we sent a Missionary lady to Japan, where she established a very flourishing school, and during the past year we have had two hundred and eighty-nine pupils enrolled as scholars, one hundred of them being boarders; and what is a great deal better than numbers, we have sixty-five converted to Christ and giving evidence of a true Christian life,—as much as can be found in the Churches at home, we are told. We have now six or seven ladies in Japan. The doors stand wide open, and women are ready to accept the Gospel. Our Missionaries find easy access to them, and our work there has been of a most encouraging character.

But while our work in Japan has been of a character of which I have spoken, I wish to refer to the reflex influence of that work upon the Methodist Church at home. A few of our ministers at the commencement looked with a little suspicion upon us, afraid ^{Reflex influence upon home work.} that our work might interfere with the interests of the General Society. Dr. Sutherland, who is attending this Conference, would, I am sure, if he were present, bear me out in this statement, that instead of being a hindrance we have been a help to that Society. Never in the history of our Church was there so much said, and so much done, in the interests of Mission work as since our Woman's Missionary organisation was established. And it seems to me very reasonable that it should be so. It is sometimes said of us—perhaps more in the past than in the present—that we are very much disposed to talk, and that we do not always talk wisely or well. May not that be explained by the fact that we have not always had very great things to talk about? But our brethren having

accorded to us the privilege of becoming interested in our sisters in heathen lands, we have had something to talk about worthy of our time and thought and trouble. A gentleman said, in the city of Toronto, two years ago, "You can hear of nothing but Missionaries nowadays; if you pass the corner of a street where two or three ladies are standing you are sure to hear something about Missions."

Something has been said about prayer. Now, I venture to say that there is 100 per cent. more prayer offered to God to-day in Canada than there was before the Woman's Missionary Society was organised. We have our auxiliaries meeting every month for prayer and conference. In addition to that, in the city of Toronto, we have a meeting every Friday morning from eleven o'clock till half-past twelve for prayer for Christian Missions. In that prayer meeting we have a record of the prayers that are presented. Whenever anything occurs in our Missionary work in Japan, when there is any want of agents or money, the prayer for that want is recorded in a book, and the answers are recorded as God gives them to us. I am afraid that some of you would be astonished to find how many answers to these prayers are recorded in that book. One of the standing prayers in the book is that the spirit of liberality might come down upon the men of our Churches throughout Christendom. Every Friday morning for ten months out of the twelve in the year this prayer meeting is held.

Mrs. Thomson (L.M.S., from Matabeleland, South Africa): I have been in Africa—indeed, I may say, in the centre of Africa—for quite eight years, and have seen with my own eyes how much poor women suffer there because the light of the Gospel has not reached them. As Christian women we ought to hail with gladness the new tone that is taken with regard to this work amongst women in heathen lands. Woman has always been the slave and drudge of man, but now through the influence of the Gospel she is raised to be man's helper and equal.

Having lived in Matabeleland amongst purely heathen people, I never can forget the first day of our arrival amongst them. We were surrounded by a number of naked heathen men, but I am glad to say that the influence of the Gospel amongst those people has been most marked. I have seen the dark eyes of those savage men light up with the good old story of the love of Christ. These men have hearts like ours, and they feel exactly as we feel. I have seen an old man bringing his little grandchild to have some simple operation performed, and I have seen him put the child down in our care and then run away, closing his eyes and covering his ears lest he should hear the cry of pain. I have seen an old widowed mother weeping over her son after he was gone, just as we mothers do here. I remember when I was in very great sorrow myself, a dear child having been taken from us, and, my husband and myself being quite alone, I had no Christian lady friend to turn to; but these women did not forget me. After the child was buried they did not

send young women to me, but the old came and sat down before me, and talked to me and comforted me, just as one woman would do to another here in a time of sorrow.

When Missionaries go out there and only remain a few years, the question is asked, What are the results? We leave the results to God. We have worked for Him. I could, if I had time, tell you a little of our work—not our work but God's work. We went there as His humble servants, willing to do His will, to spend and be spent for Him, and we never regretted it. I assure you I look back upon the years I spent in Matabeleland as the happiest of my life. But it is very trying to us. Living as you do here in a state of religious luxury, you do not know anything about it. What would you think if there were only one Church in all England, Scotland, and Ireland? That was the state of things when I first went to Matabeleland. I remember how I longed to hear a Christian hymn sung, and how when I did hear it it was too much for me to bear. Never think that Missions are a failure in Africa. I believe there are bright days in store for Africa. Sometimes my heart is filled with deep emotion when we receive news of the Mission in Central Africa, that this one and another one have laid down their lives. Ah! if they have laid down their lives here, it has been to take them up in heaven. God has been kind to them, and they have entered into rest. Let us do all we can to help forward these Missions! We must do it individually; it must be to us a personal interest, and I assure you it will be a joy to our own hearts.

The results
left with God.

Deaths of
Missionaries.

The Chairman offered prayer and pronounced the Benediction.

SPECIAL MISSIONARY SUBJECTS.

FOURTH MEETING.

THE CHURCH'S DUTY AND A NEW DEPARTURE IN MISSIONARY ENTERPRISE.

(Monday evening, June 18th, in the Large Hall.)

The Right Rev. the Bishop of Exeter, D.D., in the chair.
Acting Secretary, Rev. W. S. Swanson.

Rev. Prebendary Edmonds offered prayer.

The Chairman: My brothers and sisters in the Lord,—We meet to-day overshadowed by a great national sorrow—the sorrow of our beloved Queen, the sorrow of England's eldest daughter; and to-night our hearts cannot but pass from this hall, where we are met for the advancement of our dear Lord's purposes of love in this fallen world—we cannot but pass in thought to the shadowed homes which this great sorrow has darkened. Who does not pray, God be with our beloved Queen? Who does not pray, God be with the Sympathetic reference to the Emperor's death. widowed Empress of Germany? Who does not pray, God be with that young man called to so great and solemn a responsibility? Oh, may God hear our prayers, and may He enable His servant, whom He has called to so high and important a post, to tread in the footsteps of that father, who, while often called to war, was a man of peace, and loved peace! God grant that, if it be His blessed will, there may yet be a lengthening of the tranquillity of Christian nations, so that we may be permitted, as those who desire to be the messengers of the Prince of peace, to pursue our work, not amid the storms of war, but in that calm which God has in His mercy granted us of late years.

The words of the young Emperor to his army, which have vibrated Two leaders and two armies. in so many hearts to-day, may teach us a lesson. We are the soldiers of the Cross of Christ, we look up to the Captain of our salvation. He says in his address, "The confidence with which I enter on the high position to which God's will has called me is immovably firm; for I know what a sense of honour and duty

my glorious predecessors have implanted in the army." He says that the firm and inviolable sense that the army belongs to its commander is an inheritance which is handed down from father to son, from generation to generation; and then at the close he says, "Thus it is that we and the army belong to one another, and are born for each other; so let us resolve to hold together with indissoluble firmness, whether God will send peace or storm." Is that the utterance of a warrior-emperor? We look up, as I said, to the Captain ^{Our victory sure.} of our salvation; we are sworn soldiers of the King of kings; we know that He leads us on to victory. If God be for us, who can be against us?

"We mark the foes' advancing ranks,
We see their gathering powers;
The battle may be fierce and long,
The victory must be ours."

We grasp with joy the assurance that the Captain of our salvation is the Heir of all things. "Ask of Me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." He must reign till He hath put all enemies under His feet. Whatever be before Christendom, whether days of storm or days of peace, our duty is plain.

It is a noble device of the Moravian Missionary Society, the ox between the plough and the altar, with the motto inscribed below, "Ready for either,"—ready for the plough if the husbandman call to break up the fallow ground, or ready for the altar if the great High Priest call for sacrifice. Yes, ready for either. Whatever be that to which the Master calls us, He will give strength according to our day.

The subject suggested for to-night is the Church's duty, and a new departure in Missionary effort. This does not mean ^{A new departure,} that we, as the servants of the Most High God, look for ^{not new truths.} any new Gospel. We are His servants, and He says, "I change not, therefore ye sons of Jacob are not consumed." We rest on Him who is "the same yesterday, and to-day, and for ever." We look for no new Bible. The Bible, as has well been said, is an anvil which has broken many hammers. Men come up with their vast sledge hammers, and think they will shatter the Bible, but the hammers are broken and shivered in their hands, and the Bible remains invincibly the same. The great problems of human life are the same as they ever were. There is sin, there is sorrow, there is death, there is eternity before us; and the same old Gospel, the old, old story that we love so well, is that which can alone solve these problems, and meet all the deepest necessities of our hearts.

As we meet together to-night, brothers and sisters, from different fields of labour, brought up in different confederations of Church work, we do not meet to compromise that truth which ^{Principle not} we conscientiously hold; there is no explaining away ^{abandoned.} those principles which we hold. We rejoice—I believe I may say of all here—we rejoice in three words, which are great favourites

of mine—Catholic, Protestant, Evangelical. We hold these great principles by God's grace, in His strength, and shall hold them even to the end. Therefore we do not look forward to fusing into one those distinctive truths which God has given us to grasp. It was said that in the great fire at Corinth, in classical times, the gold, the silver, the brass, and the iron were melted into one, and a Corinthian metal was formed that was more precious than all others in the eyes of the people. I do not think that this is the way in which the temple of the living God is furnished. It is rather with it, as with that great store which David provided—the gold for things of gold, the silver for things of silver, the brass for things of brass, and the iron for things of iron; and the glory and the unity of it was this—it was the temple of the One living God. And so it is with us. The seven-branched candlestick in the Jewish tabernacle and temple was a wonderful type of the Old Testament Church; but when St. John, in Patmos, saw the seven golden candlesticks, there were not seven branches on one stem, but seven candlesticks, and their union this: the Son of man was walking amidst them, and ministering to them. And so I believe it is now: there is a high, holy, blessed union which binds us all together as the Holy Catholic Church; and we do by God's grace protest against any superstitions which would darken His truth, and by His grace seek to make known that everlasting Gospel of the grace of God which is dearer to us than our very life.

But though we look for no new Gospel, we do look for a fresh baptism of the Holy Spirit of God. Oh! may not we in these, which many Christians believe to be the last, days of the Church's warfare before the loved and longed-for return of our Master—may we not look for the latter rain? The early rain fell to soften the soil for the seed-sowing, and this was granted in Pentecostal days. There have been showers from time to time of great blessing through the ages. For while this is called a centenary, it is in reality the nineteenth century of the Church's warfare, and a mighty work has been done from age to age. Ah, even in those days which people talk of as the dark ages, how much of holy consecration there often was on the part of faithful servants of the living God, who gave up all to proclaim Christ among those who were then heathen! But I believe that we may look in these days for the latter rain—the outpouring of the Spirit of God, in a very memorable way, such as is foretold by the prophet, that He would pour out His Spirit on all flesh. Thus the Master will prepare the way for His returning glory. And we look for a firmer grasp of the New Commandment that we had from the beginning, that we should love one another; and I am sure that the very fact of meeting together face to face, and grasping the hand in brotherly affection, is a real power; and the Conference which is held reminds one of the words in the history of Joseph, “After that his brethren talked with him.” That conversation had no small influence, I doubt not, in cementing hearts which had been sundered long. We look for a new departure

New baptism of
the Spirit.

And of love,
fellowship, and
prayer.

here, that we may help one another by mutual counsel, and by sharing that experience which God has given to His servants in different parts of the Mission-field. It was Bishop French, who so earnestly desired that God would raise up native apostles, converts among the heathen, to proclaim the Gospel of His love in India. Why should it not be so? "According to your faith be it unto you." "If we ask anything according to His will, He heareth us." Oh, what would it be if native apostles were raised up in India, in China, in Japan, and far away among the heathen—men full of grace and power!

We thank God for what He has done; we thank God for the faithful men He has already raised up; but we look that He will pour out His Spirit in such a marked manner that many a glorious standard-bearer shall come forth, brothers in Christ, who have themselves been called out of darkness into His marvellous light. Then the work of Christian women—truly the missing link—
 oh, we thank God for it! At our last census it was ^{The missing link.} found that there were a million more women in the United Kingdom than men. Oh, if God were, in His infinite mercy, to call many of these and plant them out far and wide in the Mission-field, what an unspeakable power they would be! Those who have already gone forth have shown us how God works by them, and how He uses them to lead their sisters to the feet of the Lord Jesus Christ. But I must not take up more of your time. I will only say one thing more. While we speak of a new departure we do not expect any break of continuity with the past. The kingdom of Heaven is as a mustard seed, which a man took and sowed, the least of seeds, but it sprang up until the birds of the air lodged in the branches of it. So I believe that there will be a real holy continuity of faith and love and experience in Christ's Church, and that His kingdom will thus grow from strength to strength, and we shall be constrained to say, "This is the Lord's doing, it is marvellous in our eyes."

Rev. W. H. Webb-Peploe (C.M.S.): My beloved brethren in the Lord, —This is the tenth day of this holy Convention, and we are about to part one from another as a collective body. We have met in Christ's name, and the question before us to-night, as I understand it, is—What shall now happen as the result of this gathering? It is a grand thing to be moved collectively with the enthusiasm of humanity; and I doubt not that, as God the Holy Ghost has been moving in these meetings, the whole mass of those who have met from day to day have felt themselves stirred by the impulse of brotherly unity. It is impossible for men as Christians, no matter what their denomination may be, to come together, shoulder to shoulder, without the angles being speedily rubbed away; and, thank God, we may learn this as we touch one another in the power of the Holy Ghost, that there is one blood, one life, that flows through all, from point to point, until the whole realises that it is but one body. In the Epistle which we were reading in my church

Unity in Christ
the want of
the day.

yesterday for the ordination of two young men who are just about to be dispatched for work in the east of Africa, we are told that, not only is there one body, not only is there one faith and one baptism, but that by God's grace we are being knit together through the gifts which He has given to us, until we are all to grow unto the perfect man, unto the measure of the stature of the fulness of Christ. The one Man, Christ Jesus, and we all His members—that is the great end of the work of the Church to-day. And all the Churches, if they must be separated by different titles for the present, are one with God; and we are thanking God this day, most of us I hope, for the unity of the Spirit and the bond of peace which has been engendered by this great Convention.

And now comes the question, What of the righteousness of life which is to follow? I am here to speak to you—as I trust everybody will speak—with this deep conviction, that it is not sufficient to stir men with the enthusiasm of humanity, because they come together and realise their collective unity as the Church of God; but that from this moment, if this meeting be taken in one sense as the closing meeting, because of the title that has been given to it, each individual soul before God must comprehend what God the Lord would have it do and have it be. We may not stand still, my brethren; God never lets His Church stand still. When Pentecost had come He speedily scattered them, and we are told that when they were scattered, though the Bishops and Elders remained at the centre for a while to organise matters, the others went everywhere preaching the Gospel of Jesus Christ—men and women. We thank God that He empowered men and women to go forth, and that He gave them the one great commission to go unto the ends of the world and make known the unsearchable riches of Christ.

We are met this night with one grand responsibility. Men often shirk that word “responsibility” on the plea that it involves a duty which they are unable to meet. But I find that responsibility means, thank God, the capacity for the fulfilment of obligation; and we are met to-night with the capacity for the fulfilment of the obligation laid upon us: because God the Holy Ghost empowers, not the Church alone in its collective title, not the masses of those who gather together so that they can rub away difficulties and speak as brethren in the Lord, but each individual soul that makes one living member, or one single iota or particle of that member of the great Body of Christ, to fulfil what God would have it do. And it is this I have felt laid upon me to-night, the pressure of God the Holy Ghost upon one's soul, to make known the individualisation which there is in connection with the great unity of the Church of the Lord Jesus Christ. I thank God, my brethren, for the sense of brotherhood that has been engendered during these days. I thank God for the love that we have felt permeating the whole, as meeting after meeting has taken place. But I cannot rest contented with that; and now, as I look upon this

great gathering, I say to myself, if God the Holy Ghost were to move in our midst, as He might do and would do if men did not hinder Him, what could not God do from this night forth if every man and woman here before the Lord were to realise his or her blessed, glorious, boundless responsibility? And power.

If this be laid upon us as the subject of to-night, then let me remind you that, though we have seen great things performed in the past, though we glorify God for individuals in days that are gone, we have yet to learn what God can do with one man wholly consecrated unto Him. I look across the water at our brother Moody, and I thank God for the testimony given by that one man. And I say that a cosmopolitan Christian such as Moody, if every man were to realise his high calling in Christ Jesus, might be found in every soul here to-night, though not endowed perhaps with the peculiar powers that God has bestowed upon our brother. Each man has not only his individuality as an entity or a particular person in the sight of the Lord, but each man has his peculiar gifts. The ear may not say to the eye, "I have no need of thee;" and, as we read in the twelfth chapter of the First Epistle to the Corinthians, And unity in Christ. even the Head, Christ Jesus Himself, cannot say to the feet, "I have no need of you." Therefore, as He looks upon this gathering to-night, and picks out each particular soul, with not only its individuality as a person before the Lord, but with its individual gifts, its peculiar privileges and personal responsibilities, He says to each one, "There is a work for thee to do; wilt thou do it now in the strength of the Lord?" My brethren, we are waiting, not, I believe, for more Conventions; not, I believe, for more attempts to bind together the Churches with a sense of a perhaps somewhat unreal unification instead of unity; but while there is a living unity that pervades the whole—and we cannot fail to recognise it in gatherings like this—what we are now perhaps called to look for is the personal realisation of unbounded honour in being called to go forth and do our own part.

The saying is rife in the present day—we constantly hear it—"It would not be right to send out the noblest; we cannot afford to send out from England, from the very centre of the vital power of the Church, those who are peculiarly endowed in any sense; we may send the common, but we cannot spare the bright, the noble, and the beautiful." More than once it has been said, concerning one Call to personal service from God. in whom I am interested, who has consecrated himself to Missionary work, "Surely inferior metal will do for the heathen!" My brothers and sisters, God looks for the best; God looks for that which is noblest and brightest; God must have the best; and God waits to see who of His children, however endowed, will say, "Lord, here am I; send me." And as I look from this gathering around upon my hearers, I ask, Who can dare to hold back when God says, "I wait to know who will rise to My service"? My brothers and sisters, it is no mere enthusiasm, it is the question of all questions that concerns the glory of God, the rich joy of Christ Jesus, the fulfilment of the purpose of the Holy Ghost, the completion of the Church of Christ, the happiness of the world, the overthrow

of the devil, and the uplifting of all creation from its groaning and travail-
ing into the liberty and the glory of the children of God. This is the
question, "Who is ready to go for us? and whom shall we send?" While
the Church of Jesus dares to sit still, how can we wonder that the heathen
scoff?

The world at large is wondering that the Gospel of Jesus Christ can
profess to be the great panacea "for the healing of the nations," and yet
has made so little way. There is no word so touching as this, which has
come to us from the lips of many an individual heathen, "Is this all true?
Have you had this long? Yet you have kept it back from us; how could
you keep it to yourselves, if it was really the power of God for
salvation to us?" And to-day the great mass of the world,
untouched, unsaved, and unhealed with the Gospel power of
salvation for souls, is standing at the door of the great Christian Churches,
and is saying to us, not as a body now, but to you, my brethren, and to
you, my sisters, and to me, "Is there nothing that thou couldst do for the
salvation of the world?"

Look at what God has wrought through individual men in days gone by,
not only for the quickening of the Churches, as by our American evangelist
brother, but for the salvation of the heathen, as we see in the case of the
young men, Stanley Smith, Charles Studd, Montagu Beauchamp, and others.

They have taught the Church and the world, and they are
teaching the heathen who wait to become members of the
Church of the living God, yea, they have compelled men to see
that there is a power far greater than that of mere intellect, far beyond
the grandeur of position which men are seeking for themselves to-day, that
there is a something which God alone can give, and it is the power of God
unto salvation, which is found in the Gospel of Jesus Christ, when it is
preached by men who are quickened and called by God the Holy Ghost
Himself—and it is this that we are looking for. As we look down upon
gatherings like this, we ask, "What might not be done for the evangelising
of the world if the whole audience were stirred with a true Missionary
spirit?" But Satan is among us, and saying to each particular soul, "There
is surely nothing great that *thou* couldst do." But, as we look back upon
history and ask what has been done by individuals, we take an illustration
from secular history. In the great Indian Mutiny, Sir John Lawrence
was asked by a certain resident in the neighbourhood of the Punjab,
"What are your methods by which you accomplish such strange and
wonderful results?" "It is not our methods," he replied, "but our men."
And the real want of to-day is **MEN**; *men*—quickened, empowered by God
the Holy Ghost, fully realising their dependence upon Christ, and with
that ability which God bestows upon all who put their trust in Him. It
is not the *methods*, but the *men*, who "tell" in Missionary work.

We are asked to-night whether we are prepared for a new
departure. I believe there are some new methods that may well
be adopted. I believe we may well seek in days to come
to send forth men and women who are not trained at
universities or ordained by Christian Bishops, but men and women
well trained, who may be mechanics, or artificers, or shopmen,
labouring men and women; I believe that we may send forth colonies
of Christians, who shall go into the midst of heathen nations, and

Call from the
world.

What God can do
by individuals.

Not methods but
men.

while they train them in secular habits and customs, while they truly civilise them, should also preach the Gospel to them; people who shall live out the Christian life, and speak to souls while building houses, ploughing the fields, or staying at home like Christian mothers, having over them specially ordained Christian ministers, who shall say, like the Apostles, "We will give ourselves continually unto prayer, and unto the ministry of the Word." But this, perhaps, being a new method to which many of us look forward, let me say that I do not lean upon the method; I expect no great result from the development of the method, though I hope to see the time when every Christian organisation that goes by the title of "Missionary Society" shall have its great colonisation schemes in and out among the heathen, such as those that I have referred to. But I would only have men and women go forth who are personally consecrated to God, personally filled with the Holy Spirit, personally realising their vital union with Jesus Christ, the living Saviour. These are the men we want. It is not wit, it is not wisdom, it is not earthly wealth; it is simply the unsearchable riches of Christ, dwelling in the hearts of men who are vitally united to Him, that will enable us to save the world, not in its entirety, but so far as is needful to the complete body of the Lord Jesus Christ. Then the Redeemer will come, it may be in the midst of earthly strife, such as we are told is now almost looming in the distance. It may be, my brothers and sisters, that before many weeks or months are passed the great sound of war will be raging through Europe. We are warned of it by those who profess to be prophets amongst men; we are told that we cannot go on long in the existing state of things without seeing a great and mortal strife among what are called the civilised and even the Christian nations of the earth. Be it so; but if that be the prelude of the coming of the Lord, if that be the great warning cry that the kingdom of our Lord and of His Christ is at hand, I dare to ask, as one who has his share of work in this city, I dare to ask my younger brothers and sisters, Are you prepared Preparing to
meet Christ. to meet Him who shall come as the Prince of peace, and who in that day shall give the kingdoms of this world to those who have faithfully served Him in paving the way for His glorious advent?—I ask you, Are you ready to meet your Lord in that day when it will not be the question of your membership of this or that Church, or of a great collective body, that goes by the name of the Church of Christ, but when the Lord Jesus Christ will look upon each individual soul, and will say, "What hast thou done?" Are you prepared to meet your Lord and to hand to Him the five talents, the two talents, the one talent, according as He may have been pleased to endow you, and to say, "Lord, Thy five talents have gained five other talents;" or, "Thy pound hath gained ten pounds;" and to hear from Him that blessed word, "Well done, good and faithful servant, enter thou into the joy of thy Lord?"

Ah, beloved, this is not a night in which we are called to give

Missionary details. Each heart, each mind, each head, perhaps, is just strained to-night with all that it has heard, and we are feeling the impulse of something more that is really needed; and it is just this—the pressure outwards. The pressure inward has been very great, and we have been condensing, as it were, and closing up the ranks of the Church of God—condensing into the brains and hearts of the Church all the glad tidings of what God has wrought; but beyond this there is now the question of dispersion, dissemination. God looks upon this audience to-night, and says, There is no saying what might be done by the men and women here if each single soul were to realise this,—“alive unto God through Jesus Christ our Lord;” and reckoning myself, as the Apostle bids me, dead indeed unto sin, and committed wholly unto Christ, I am henceforth consecrated to my Master’s service.” “To me to live is Christ,” *then* “to die will be gain.”

How we hug and cherish this little span of mortal life, as if it were all that we had to look to! How utterly contrary to the creed we hold, is the practical life of the majority of Christians! We talk of the eternal, we talk of the glory, we talk of the second coming of our Lord, to take to Himself His great power, and to reign; and I humbly ask now, in my last moment, how much do we prove that we believe it? How much are you living as if you expected the coming of the Lord Jesus Christ, it might be to-night, to take account with you, and to settle for all that you have done and been for Him? Oh! in the view of that great day, in the view of the time when all earthly wealth, all earthly links, all earthly homes, all earthly property, possession, and power, will sink away to less than nothing, I ask you now, in God’s name, to make a new departure from this night, in regard to the privilege of Missionary work; and, as you bow your knee to-night in silent prayer alone with God, or in united prayer, hand in hand with wife or husband, with sister or brother, as

A high resolve. Christian people should be knit in home life, say before God, as if you had never heard the call before: “O, Lord, if Thou hast separated me, as Thou didst separate Barnabas and Paul of old, to the work which Thou hast in pressing forward the kingdom of Christ, Lord, take me; Lord, keep me; Lord, use me; Lord, bless me; and to Thee, and Thee alone, shall be all the glory, all the praise, and all the honour, henceforth and for evermore. Amen.”

Rev. William M. Taylor, D.D. (New York): My Lord, and Christian friends,—In rising to speak on the topic of the evening, there comes vividly to me the recollection of an illustration used by a dear friend of mine, who only last winter passed to his reward, in one of the most glowing Missionary addresses I ever listened to. He told us that on one occasion Michael Angelo went into a classroom to examine the works of his students, making a pencil mark here, and another there. At length he came to one piece of work which, in many respects, was very good, but it was crowded and narrow, and over it he wrote the

one word "amplius"—wider. So, I think, during recent years our great Lord and Master, Jesus Christ, has, through the opening of new countries to the entrance of the Gospel, ^{Call to wider plans.} through the large facilities which we have for carrying on Missionary enterprise, and especially latterly, through the almost unprecedented number of those who are offering themselves for work on the foreign field, written "amplius" over our work—wider, wider; and the word has been particularly emphasised by the proceedings of this Conference.

The question before us this evening shapes itself thus to me, as the minister of a Home Church: What is required by the Churches at home, in order that we should obey this call to advance all along the line, in order that we should respond to the words which God is addressing to us, as He did to Moses: ^{The Home Church's special need.}

"Speak unto the children of Israel, that they go forward"? And, first of all, I would answer that question by saying that we need, in the Home Churches, a more intense feeling, a deeper intensity of love to the personal Lord Jesus Christ in all our membership. We must go back, my Lord, if we would go forward; we must get to first principles, and we must get to the Cross of the Lord Jesus Christ, that our hearts may be set aglow more than ever with love to Him. Everything depends upon the motive; and I am profoundly convinced that we dwarf, many a time, even our best works by doing them from the lower than the higher motives. The force of the water depends on the height from which it descends—the head, as we call it. I remember, when I was a minister in Liverpool, that one afternoon a fire broke out in one of the loftiest places in one of the cotton warehouses along the docks. The fire brigade was soon upon the scene, and everything was done to extinguish the fire; but when they put the hose upon the hydrants, ah me! there was not force enough to take the water up where the fire was. And thus it has been many times with Christians and their Church work. We have not drawn the water from the highest source; we have not taken our motive power from the love of Christ. The power of Christianity centres in the person of its Lord, and the Christian motive that is strongest and most powerful always is "for My sake."

I emphasise this especially here because of the inventiveness and originality of love. There are two records in the Gospel which are to my mind very suggestive. There are two anointings; ^{Love, its originality and power.} one by the unnamed woman, and the other by Mary at Bethany. There is no record at all that Mary of Bethany knew of the other anointing. It seems to me that each woman acted on the prompting and impulse of her own heart. Love sought to express itself in a way that was peculiar to her. These are the only two things of the kind told us in the whole Gospel narrative. Now, I maintain that if we are to have originality and inventiveness for new methods, whether at home or abroad, we have to go back and get a new and intenser love for the Lord Jesus Christ. There is

nothing so original as love ; there is nothing so inventive as love ; there is nothing so enduring as love. It is better to do a thing from the sense of duty than not to do it at all ; but duty is a stern thing, duty can be satisfied. The dying Admiral said : " Thank God, I have done my duty." The loving Christian, after he has done all that he can, says, " I am an unprofitable servant." There is the difference between the two. If, then, we would have a new advance we must go backward ; we must have a new and intenser personal love to the Lord Jesus Christ in our hearts. " The love of Christ constraineth us," says St. Paul ; and again, " He who loved me, and gave Himself for me." No mere love of Christ in general will do ; it must take the lens of appropriating faith, and focus with love in upon our own hearts in one bright burning spot, until there shall be love kindled into a flame there ; then the expulsive power of the new affection will exclude from the heart love of money, love of ease, love of place, of prominence of position, and we shall seek only to express the ardour and intensity of our affection to our Lord Jesus Christ.

In the second place, I say, if we are to make this advance, the Churches need a deeper sense of individual responsibility among their members for the conversion of the world. I take it, that The Gospel a trust. the Apostle Paul was the greatest of mere human Missionaries. If you compare the condition of the world at the time of his martyrdom with its condition at the time of his conversion, I think it would not be wrong to say that no mere man was ever honoured by God to do so much for the Church and for the world as the Apostle Paul was honoured to do. Antioch, Ephesus, Philippi, Thessalonica, Corinth, Athens, Rome, all came under the sweep of his influence, and received the stamp of his work. There are two passages in his writings which seem to me to explain very clearly how it came about that he did so much. The first is this, " We are allowed of God to be put in trust with the Gospel." He regarded himself as a trustee : he had received the Gospel not only to keep it pure, but to hold it forth ; not for himself, but to tell it abroad,—to tell it, as we have been singing, to all around ; and he was determined that he would not be faithless to that trust. We have had many defalcations in matters More sacred than money. of pecuniary trust on the other side of the Atlantic ; and they are not unknown, I suppose, on this side. We have had many severe condemnations in the public prints, and among the members of the Christian Church, about our defaulters ; but, oh brethren, it occurs to me often as I hear these things, that out of our own mouths we may be condemned for our faithlessness to the trust which God has committed to us in regard to our fellow men. We have the Gospel, not to keep it, but to spread it abroad. You remember the story of Essex and the ring, which he received from Queen Elizabeth, and which he sent to her through the hands of a certain countess, who, however, kept it back. Shall we play that part with the Gospel that God has given to us to give to our fellow men ?

In the stirring history of the Scottish Covenanters there is a very thrilling story told regarding Captain John Paton. After he had been apprehended, he was being led to Edinburgh for trial and execution, and by the way he was met by one who had ^{A pardon kept back.} been his companion in arms in Germany under Gustavus Adolphus. His companion said to him, "Are you there? I will write to the King and get a pardon for you." Paton said, "Ah, you won't get one for me, I'm afraid." "Well," said the other, "if I do not, I will never draw sword for his Majesty again." He made intercession, and he got the pardon, which arrived in Edinburgh, but was held back by the "Lords of the Congregation"; and Paton went to the scaffold. Now you brand that, and you do so honestly and righteously; but what are we better if we stand between Jehovah and His great message of mercy to mankind, and decline to pass it on to those who are to be delivered thereby? The other text to which I referred is this, "I am a debtor, both to the Jew and to the Greek, ^{We are debtors.} both to the wise and the unwise." Paul a debtor to the Greek! What for? Not for anything he had received from them. No, but for that which he had received from God on their behalf, and wherever he went it was his purpose and determination to pay that debt. No matter whom he met, he wished to pay his debt to him, on the hill of Mars in Athens, and in the school of one Tyrannus in Ephesus; yea, he did not think it beneath him to labour for Onesimus, the runaway slave, or the soldier that was fastened to the other ^{To Christ and men.} end of his chain; he was always seeking to pay that debt. It was a matter of honesty with Paul, and so it ought to be with us. You and I have to rise to the zeal of the Apostle in this regard. We are just as much put in trust with the Gospel for our fellow men as he was, and we are just as really debtors as he was. We owe the debt primarily to the Lord Jesus Christ, but that which we owe Him He has made over to our fellow men, and He asks us to pay it to them; and we are both dishonest to them and unfaithful to Him if we forbear.

Some hundred years ago, when wheeled carriages were unknown in Scotland, it was the habit of the farmers there to take their corn to the mill in sacks laid over the back of a horse. A venerable farmer was going in that way to a mill with a sack of grain upon the ^{Illustration.} horse's back; the road was rough and stony, and the animal stumbled, and the sack fell down. The old man had the weight of seventy years on his shoulders, and he could not lift the sack, and he did not know what to do. By-and-by he saw a nobleman, who lived in a castle hard by, come riding along, and he thought to himself, "I cannot venture to ask him." He, however, was a nobleman by a higher patent even than that of royalty; and when he saw the plight of the honest farmer he at once dismounted, and said, "Here, John, let me help you." And between the two, they managed to get the sack on the animal's back. The farmer, who was a nobleman, although he did wear a Kilmarnock bonnet, took the bonnet from his head and said, "Please, your lordship, how shall I ever thank you for this great kindness?" "Very easily, John," said the nobleman;

"whenever you see another man needing your help as much as you needed mine just now, help him, and that will be helping me." Now wait for the application. You stand and look at the Lord Jesus Christ on the cross, and you are amazed; you are "lost in wonder, love, and praise," and you say, "What shall I render unto Thee for all Thy benefits towards me?" Christ points to the heathen world, and He says, "They are needing the Lord of life as much as you did when I came here to die for you; help them, and that will be thanking Me." Now your response to that will be your personal effort in this great and noble enterprise. "Help them, and that will be helping Me."

This leads me to say that if we would make this new advance we must have a larger measure of liberality than we have yet seen among the members of the Christian Church. I think we are just at the beginning of this matter of liberality in the Christian Church. We have hardly learnt the alphabet yet. Will you bear with me if I read the following sentences from a wonderful sermon by Horace Bushnell on "How to be a Christian in trade"? He says, "The money power, which is one of the most operative and grandest of all, is only beginning to be Christianised, though we have promising tokens of a finally complete reduction to Christ, and to the uses of His kingdom. What we are waiting for, and are longing hopefully to see, is the consecration of the vast money power of the world to the work and cause and kingdom of Jesus Christ, for that day, when it comes, will be the morning, so to speak, of the new creation. That tide-wave in the money power can as little be resisted, when God brings it, as the tides of the sea; and like these also, it will flow across the world in a day." Oh, for the uprising of this tide! In the history of America and of this country there have been many revivals, and each has had its own distinctive peculiarities. There has been a revival marked by attention to the preaching of the Word; there has been a revival like that in 1858 in New York, marked by a wonderful outpouring of prayer. Each has had its own peculiarity. *What I would like to see now is a revival*

*Giving to be a
sacrifice.*

that shall be marked by Christian giving, by sacrifice for Christ. I say sacrifice. Men wait until the cup is full, and they give the overflow to Christ, and call that sacrifice, forgetting that the whole contents of the cup are His. We hear a great deal of systematic benevolence—I wish it were more systematic—and of the Lord's portion; but what is the Lord's portion? The Old Testament tithe? No, no; the New Testament tithe consists of the whole ten parts; the New Testament Levites are the whole Church; the New Testament priesthood are the universal priesthood of believers; and the New Testament tithe is all that a man has. So let us look at ourselves as stewards.

Then I wanted to say, further, that we need a new spirit of prayer among us. John Foster said, "When I shall see Christians all over the world resolved to prove what shall be the efficacy of prayer for the conversion of the world, I shall begin to think that the millennium is at the door." Oh, for this spirit of

*A new spirit
of prayer.*

prayer. And if you want to know what to pray for, let me ask you to pray especially and peculiarly for the Holy Spirit. When the tide rises it lifts up everything that floats upon its bosom, and when the Spirit comes into the Church it will lift up everything that is in the Church along with it. The baptism of fire—ah, it is easy to speak about it, but are you ready to receive it? For that baptism burns while it blesses, and burns in order to bless; and because I think we are not ready to receive it for its burning properties, it is that we are so little blessed with it. God has opened our hearts, and no matter what chaff is in them, it will be burnt up, if we may be only energised by that gracious Spirit. I think now of a marvellous illustration in Dr. William Arthur's grand book, "The Tongue of Fire." Every one who has read it will anticipate me. There is a fortress, and there is an army about to take it. How are they going to take it? They will batter down the walls. Yes, but what with? With cannon. Ah, but there is no power in the cannon; a child may ride upon it; it is an innocent, harmless-looking thing. But there is the ball. Yes, the ball may weigh a good many pounds; but there is no power in that unless you lift it. Ah, but there is the powder. Well, yes; but there is no power in that if ^{The baptism of fire.} you scatter it about. But take that powerless powder, and put it into the powerless cannon, and put in the powerless ball, and ram them in; then one spark of fire, and the powder is a flash of lightning, and the ball a thunderbolt, that goes with resistless impact against the walls. Beloved brethren, we have already all that we need of organisation for the conversion of the world; we need only the baptism of fire. "God be merciful unto us, and bless us"—that is our prayer—"that so Thy way may be known upon earth, and Thy saving health unto all nations."

Rev. E. E. Jenkins (Secretary, Wesleyan Missionary Society): My Lord Bishop,—It is a fitting thing that the subject upon which several of us have engaged to speak this evening is to occupy ^{The testimony of} the last but one of the larger evening sessions of the ^{many witnesses.} Conference. We are called to affirm the duty of the Church in relation to the great Missionary enterprise, and if I can gather anything from the spirit of this meeting you will be prepared to affirm it; and, let me add, you will affirm it under new responsibilities. During the sessions which have already been held we have had brought before us the great Missionary world in larger outline and in fuller detail than we have ever seen it before. That which St. John saw in apocalyptic vision we have witnessed in historic and in present review,—nations, and kindreds, and peoples, and tongues marching on the high road of inquiry and experience towards the goal of Christ, who is the end and consummation of humanity. It has been proved by an accumulation of testimony, and by a course of argument that could only be furnished from the materials of Missionary history,—that as there is but one Lord, there is but one faith, that Christianity is not

only on the whole the best religion offered to the world, but that there is none other given among men that can occupy a place among the permanent forces of regeneration.

Let me take, for a moment, the beliefs and the moralities of the East. These have been subjected, my Lord, during this Conference, not merely to philosophical investigation, but to another test equally important for the attainment of a just decision; the test of accomplished results. Their origin for the most part is anterior to the time of the New Testament; and we have asked the question, What have these ancient beliefs done for the peoples they have governed during a rule of three thousand years? Witnesses have come to us from every presidency of India, from nearly every province of China, from the islands of Japan. I say "witnesses";—I do not mean travellers; I do not mean men who mark for description fleeting aspects of the country and populations through which they hasten, and whose accounts are always insufficient and frequently misleading;—I mean Missionaries, residents, men who have adopted the country in which they labour, men who have mastered the language of the people, men who have become familiar with the entire structure of their social and religious life; and these men, widely differing from each other, as the discussions have shown plainly enough, as to the moral or literary value of the writings in which the native faiths are formulated, declare with one voice that these religions have practically left their followers "without God and without hope in the world."

Do not mistake me. I am not narrow because I am a Missionary. The question is not whether truth may not be found in the speculative musings of Vedic hymns, or Divine wisdom in a Talmud proverb, or a high morality in the ethics of Confucius. The earliest thinkers of the world dwelt hard by the fount of inspiration, and it would be a wonder to miss truth rather than to find it in the meditations of the Elders of the world. There is a natural Sinai in every man's breast, proclaiming "Thou shalt," or "Thou shalt not," albeit the characters are faintly traced; but in those old times there were men who gave a lifetime to the study of them in the absence of direct revelation; and they read them with singular clearness, and interpreted them, if not with accuracy, yet with explicitness. But this is our point, and we do not intend to move from it; they do not comprise, and they are not portions of, that distinct and complete message which was delivered to mankind in Christ, and provided and intended to supersede them all.

Old faiths prevailed in classic Greece and Rome in our Lord's day. At that time there were the ancient faiths that are still extant in India and in China; and yet Jesus, with a perfect knowledge of what they had done and could do, sent forth His disciples, not to improve them, not to fill up the gaps that yawned between the truths they unquestionably possessed, but to supplant their names by His name, their doctrine by His doctrine,

That false
religions are
powerless.

Truth in them.

Not to be
improved
but supplanted.

their power by His supremacy; to affirm in every place and to every creature that from henceforth, whoever might have gone before, He was the Way, and the Truth, and the Life. The Missionary enterprise is based upon one revelation, and upon the understanding that the world is perishing for lack of it. And if you want to know what "*perishing*" means, the Missionaries will tell you; they will tell you that for nations it means drift; for the individual mind, despair. They have not reasoned this out, because they are not philosophers—the best of them are not, at any rate. They have lived in the midst of the conditions they describe. We take our stand, my Lord, upon the testimonies and experience of these witnesses, who tell us that no other religion save that of Christ is doing at this time any regenerating work whatever for the world: that no non-Christian belief has been found growing into vigour and efficacy, or showing the faintest promise of advancement. During the last fifty years, modern travel has discovered new peoples, but of the races which the geographer has brought to light, not one was found rising when he discovered it; they were all found descending, and their further decadence can only be arrested by the uplifting power of Him who was crucified, but is now enthroned to draw all men unto Himself.

I have dwelt upon this proposition, that there is one faith. Why? Because the adversaries of Christ—and they were never so active as they are just at this time—consider that by making the Christian faith one of several, and the virtue and power of Christianity one of degree, they impair the claim of its Divine authority, and the argument for its universal necessity. And what do they do with its miracles? Well, they classify these with those fictions of superstition which they tell us—we did not know it before—have grown up with all ancient forms of religious belief. This is the modern anti-Christ, and no blight more destructive can fall upon the Missionary sentiment of this country than the misgivings, the suspicions, and the unrest created by the speculations of the Agnostic school. I may be wrong, but I state it as my firm conviction after some years of public experience and private examination and study—and I believe the opinion is shared by a large majority in this Conference—that the future safety of the Church depends upon her Missionary advancement. The condition of the heathen world is the scandal that overshadows the fame of Jesus. The honour of the Master is bound up with the obedience of His command to disciple all nations, and the adversary turns round and says,—and he may well say it,—“Where is the ‘All power’ upon which the command was originally founded?” It is an awful question put to us at this day.

And we may ask another question: “What is the explanation of the ignorance even of His name on the part of the millions whom He redeemed by His life, and for whom He departed to prepare a place in the heavens above? He tasted death for every man, and every man should know it; He commanded that every man should know it. Why has He bestowed upon the Church the endowment of languages, and the inspiration of a mighty utterance? Why has He entrusted to His witnesses the great gift of prayer and of intercession? Why has He provided for the

Only one faith
for the world.

Heathenism
the scandal of
Christianity.

leaders of the people the spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of knowledge and of the fear of the Lord? Why has He connected the confession of His name with the obligations of sacrifice and testimony? Is it not that His Church, having received the glad tidings of His goodwill to all men, should travel forth with the news and make the Gospel the common inheritance of the world? And will any one tell me, and expect me to believe it, that if the Church has been faithful to these great powers and opportunities, there would have been one alien faith left to-day? I never hear a reference to the Mohammedan creed and Moslem history without shame. That history is the largest and foulest blot upon the career of the Church. *The Moslem power sprang from the ashes of an extinguished Missionary fire; the Moslem power could never have arisen in the days of a living Church.* Anti-Christ's, what are they? They are the spawn of degenerated Churches. And those of us who are found mourning to-day over subtle forms of anti-Christian speculation penetrating our literature, and penetrating our families, must do something else and something better than mourn and talk about it.

We must arise, my Lord, as you have stated, and as my brother who followed has exhorted us nobly to-night, we must arise as the living disciples of Christ, and insist upon a new departure in Missionary effort. We must take possession of the world in the name of Him to whom years and ages ago it was given as an inheritance. And, let me say, that that prophetic command, "Prepare ye the way of the Lord, make His paths straight," has been obeyed by Himself. He has prepared His own way, and all things are now ready and waiting for the Churches to move. We do not underestimate the local agencies of Home Missions; but we place no ultimate value on Home Missions, except in so far as they are parts of a scheme for the salvation of the world. The Churches at home, with all their wealth, their literature, and their prestige, cannot stand as isolated fortresses of truth, if they lack the Missionary evidence of their divinity. Africa is theirs, China is theirs, India is theirs: if they allow these nations to die under their hands for lack of knowledge, how dare they vindicate their right to be called the Churches of Christ? They are not the Churches of Christ unless they are dominated by the Missionary spirit of Christ. And let me say, that the Home organisations will not live if they are not strictly and mainly Missionary in their character. There is an insidious infidelity advancing upon us, the pestilence that walketh in darkness, before it wastes at noonday; and if these Home Churches want to escape that doom which fell upon the once illustrious Churches of Asia Minor and Northern Africa, let them plant the Cross on the highways of the world; let them fill other languages than their own with the good tidings of salvation; let them make Christians and raise up Churches among the Hindus, the Chinese, and the Africans, and these new communities will come to the help of the Home Churches when they are in danger.

Let me speak to Englishmen for the moment. The Colonists

of England do not weaken the Mother Country by leaving home. They are the Missionaries of her intelligence, of her wealth, and of her empire. When they go and plant a colony they really plant a new England; and if political complications should darken upon us,—which God forbid,—and if the old home should be threatened with invasion, the seas that divide us from Canada and Australia would be alive with ships of stalwart sons hastening to the rescue. And if Christianity in this country should be pressed by the enemies of the Cross, and if in consequence of certain encumbrances, which during centuries of power have grown up around her, fettering her energies, she should be unequal to the contest, then the young Churches of the East, the children of her zeal and sacrifice, with their new life, their new literature, and their new trophies of success, will flock to the home standards of the Cross, and add to our other defences a Missionary rampart, which the gates of hell shall not be able to prevail against.

Foreign
Missions, like
Colonies,
a defence.

Rev. R. Bruce, D.D. (Congregationalist): My Lord, Christian brethren, and sisters,—I exceedingly regret for my own sake that I have not been able to attend the meetings of Conference, for, if I may judge of the meetings in the past from the meeting of to-night and from all that I have seen and heard, they have been magnificent and successful meetings; and I trust that they will encourage the hearts and strengthen the hands of our Missionary brethren abroad, whilst they strengthen the faith and destroy the unbelief of many Christians at home, who have not hitherto been strong on behalf of Christian Missions. I owe, I suppose, the honour of the position I hold to-night to the fact that I am Chairman for the year of the Congregational Union of England and Wales. This body represents upwards of four thousand churches, and I may say, my Lord, that in all these churches a Missionary collection, a Missionary deputation, if not a Missionary auxiliary, is an essential part of their existence; and we have recently shown our high appreciation of Missionary work by electing to the chair for next year a most distinguished Missionary of the London Missionary Society, Griffith John.

The subject of this evening divides itself into two parts: the Church's duty, and the new departure. Of the Church's duty the speakers who have preceded me have spoken admirably and eloquently. There cannot be two opinions about the duty of the Churches. We all believe in theory, that every Christian man and every Christian woman must be in the very nature of the case, and by the grace of God, a Missionary, and that, therefore, all the Churches should be Missionary in spirit; but whilst that is the theory it is very difficult indeed to get all our Churches and all the members of our Churches to live up to that duty, to realise the magnitude and importance of this Missionary work, and also to realise, what is equally difficult for some of them to do, that

The Christian
Church must
be Missionary.

gigantic as is the work, and enormous as is the difficulty connected with it, we have, through the gift of God, adequate means and adequate strength for the performance of that great work; for there is in Christ Jesus, and in His holy Gospel, the power of God to the salvation of all who believe.

But it may be objected that many of the Churches at home, whilst they recognise the duty, are without the means; many of the Free Churches, especially the small and weak Churches, which have to struggle to maintain their own existence, to keep up their chapels and churches, and ministers, and Sunday schools. Well, I am of opinion, my Lord, that no Church at home, no minister at home, will lose anything by what he gives to the Missionary cause. You will find a notable illustration of that principle in a fact in modern history which I am old enough to remember: how when in the year 1843 the Free Church of Scotland was formed, and hundreds of noble clergymen marched from the Assembly Hall to form a Free Church, went out without any compensation, without manse, without glebe, without churches, how they resolved to keep up all their Missions, and how nobly the Missionaries threw in their lot with the impoverished Church! Why do I mention this? Because neither party ever regretted the choice that they made. The Free Church found that she lost nothing by sustaining the Missionaries abroad: it only promoted a Missionary spirit, and a liberal spirit, amongst the churches at home.

As to the new departure I must confess that when I saw it on the programme, and saw that it was to be brought forward on the evening on which I was to speak, it seemed to me a most remarkable nemesis, because I have been regarded in our denomination as one of the most old-fashioned and conservative of theologians, and that I should be put up to speak about the new departure seemed to me almost an absurdity. So much so that I wrote to the Secretary, and asked him what was meant by it. I was not, however, very much alarmed. I did not think it was at all likely that there would be any very serious departure from the old paths and methods of operation originated. Still more, I knew it was a Missionary Conference, and I believed that there are no Christians who have stronger faith than Missionaries. I knew that they were not likely to depart from the faith, and to want a new Bible or a new Gospel or a new religion. No, these Missionaries are men of strong faith, or they would not have gone out, or if they had gone out they would not have continued at work. We hear of the romance of Missions. I do not think that our Missionaries believe in the romance of Missions. They know that Missionary work is matter-of-fact work. They go out to face the awful and terrible facts of human sin and human woe, human despair and human misery, and they meet those facts with the glorious facts of redemption through the blood of Christ, and the regenerating power of the Holy Ghost. It is no romance, it is a matter of fact, and a matter of faith. The romance of Missions is that of the people who stay at home, who dream and criticise, and even dogmatise, without any actual knowledge of the facts. There are those who get their idea of Missions from the romances and novels which they

Missions
matter of fact.

read in their easy chairs, while noble-hearted brothers and sisters are fighting for Christ and humanity out in the high places of the field. I did not think, therefore, that there would be any serious departure; still I think the Christian Church should be ready to take a new departure in methods at any time if it is necessary for the spread of the Gospel. Take the position of St. Paul, who said, "I am all things to all men, if by any means I may save some." That is extremely accommodating and conciliatory, and everything that you could wish in regard to the adopting of new methods; but, then, in another place the Apostle says, "If we or an angel from heaven should preach any other Gospel than that which we have preached to you, let him be Anathema." Here, then, you perceive, you have a man willing to sacrifice anything, to be anything, so far as methods of dress, and language, and forms, were concerned; but when it came to the glorious Gospel of the blessed God, he dared not, he could not, he would not alter it. It was not his to alter; it was a gift and a revelation from the Father, and what he had to do was simply to preach it. Now that is the position of the Christian Churches of to-day. We may alter our methods, we may change our forms. Antioch was a new departure from Jerusalem. We may have changes, but surely we shall never depart from that old and glorious Gospel, which was given to us by Christ, and preached by His holy Apostles.

There are some new departures. I think, my Lord, that this Conference is a new departure. I never heard of anything like it. I have heard of Œcumenical Councils, of Pan-Presbyterian, Pan-Anglican, and Pan-Episcopal Conferences; but they were all of one Church, The Conference a new departure. or of one section of the Church. Now here you have, I understand, about one hundred and twenty Societies: it is a new thing in the earth. Nay, more, I regard this Conference, solemnly, as a new departure in this way, that it is a repetition of what took place in Jerusalem, when there were about one hundred and twenty brethren and sisters who met there at the beginning of the Christian Church. Here we have one hundred and twenty, not brothers and sisters, but brotherhoods and sisterhoods from all parts of the world. May we not hope, as the result of that, that there will be an equal result in the outpouring of the Spirit of God on all our Missionaries and Ministers, preaching with the tongue of fire? Then another departure has been mentioned to-night, the employment of Medical Missionaries. I think that is a most important matter, and is capable of wider use. We have all the greatest respect for the medical profession. No men are more self-denying, no men more ready to be at the call of their brethren and sisters, even the poorest, at any hour of the night, and in the coldest night of winter; and surely we shall not look in vain to the young Englishman, or the young Scotchman, or American, who may have medical knowledge, to consecrate it and go forth, not merely in the name of science, but in the name of Jesus Christ, to heal the sick amongst the heathen, whilst others stay at home to heal the sick in England. New in extent of enterprise.

Then there is the larger employment of women. Whatever may be the doubts that some rather fastidious people have about the extension of woman's sphere of usefulness in domestic politics, or in medical science, or in any sphere in which men have hitherto worked alone, there can be no doubt that for Missionary work they are admirably adapted. And it should not be left simply to the accident

of having a Missionary's wife who is able or willing to do what is required. There should be those who from the first are female Missionaries, who go out in their own name, not as half of a Missionary, and who shall work with Christ, especially in various parts of the world where women are not accessible by men Missionaries, as in India and China.

I have not travelled far, my Lord, but I have been in Africa and in Asia, and I have seen in Cairo the noble work done by Miss Whately in her school; and I have seen at Jaffa the interesting work of Miss Arnott; and I have seen at Nazareth, at Beyrout, and Damascus, the excellent work done by the Syrian schools and by ladies from Scotland. And, I believe, if we could send our young ladies, devoted to Christ, to these lands, they could do a noble educational work.

Further, I think we want another new departure of a more practical character. Allusion has been made to the employment of lay help, and to something like the transplanting of English Christian Colonies to distant shores; but without that there is something possible, something for which we should labour and pray, namely, that all those who go out from England or from America for the purposes of trade, for commerce, for curiosity, or for the purposes of science, should be Christian men. That would be a new departure. If every English captain and every English crew, every English soldier and every English traveller were Christian, that would be a new departure. If, instead of carrying rum and brandy, and worse, adulterated spirits and opium, to these heathen shores, all that were abolished, and if public opinion were such that it could not be done, that would be a new departure, for which we should labour and pray.

In times of war, our English Government may lay its hands upon the mercantile fleet,—and those who own the vessels, I suppose, do not object, for I presume they are well paid. But is there not a lesson in that? If the Government can turn vessels that have been simply instruments of commerce into instruments of war—if they can take those vessels that have carried simply ordinary goods and ordinary passengers, and make them to be vessels of war for the time being, is there not here a lesson for the Christian Church? If we could lay hold upon the merchandise of England and America and the continent, writing over all our cargoes and all our vessels, “Holiness to the Lord,” I can assure you it would do more to Christianise the world than the Missionaries themselves. As it is at present, we have heard from many Missionaries that there is no difficulty with which they have so seriously to contend, that there is nothing which so seriously impedes their work, as the constant arrival upon their shores of Englishmen, Scotchmen, and others, who, professedly Christian, do not live the pure, honest, and sober lives of Christian men. Oh, let us then wake up as Churches to our duty in this respect; and while we give more money and more men let us try to make the conversion and regeneration of our own Home Churches more real, that they may have an influence upon the world and upon the press, and that so

this fearful traffic in evil may be entirely put down, and so a new departure will hasten on the coming of our Lord Jesus Christ.

Rev. A. J. Gordon, D.D., of Boston (American Baptist Missionary Union): My Christian brethren,—I have tried to describe to myself in a single sentence the impression produced upon me by this magnificent Convention, and it has seemed to me that the most fitting language in which I could describe it would be to call it a Centennial Exhibition of Foreign Missions. The various methods and the various fruits of Missions have been set before us, till we have been filled with wonder, astonishment, and admiration. I should like in just a few words to make an inventory of what has passed before us in these few days, in order that I may impress you with the serious and solemn responsibilities which come upon us, in view of that which has been exhibited here. What have we found here? Well, first of all, we have found a Church divided in form, but united in spirit. I hope you will not make haste to quarrel with ^{His views of a} me, but rather wait for my explanation, when I say, that ^{united Church.} I believe that this is God's providential agency for making haste to evangelise the world. I have the profoundest sympathy with those Christian men who are uniting to pray and to labour for the re-union of Christendom. Yet I must remind you of this fact, which rests on good authority, that in those times and in those places in which the Church has manifested the most rigid outward uniformity there has been the least of Missionary zeal and aggressive evangelisation, while in this nineteenth century when, as you may say, the Church is unfortunately divided into many sects, we have seen the greatest Missionary movement that has occurred in any period of the Christian era. Now, I do not say that this is an ideal condition of things, but I do say that God is wonderfully overruling this state of things for His own glory. It has long been a motto with great generals, "Divide and conquer."

But you say, do not divide yourselves in order to conquer the enemy. Now, we know that God often turns Satan's methods to His own sublime use. Was not the Head of the Church Himself divided by Satan's art and malignity? His body went into the grave, and His spirit into the underworld; and was not that division, at the mention of which Simon Peter so stumbled, the means of reuniting us to God? "Except a corn of wheat fall into the ground and die, it abideth alone: ^{Outward unity} but if it die, it bringeth forth much fruit." And so, when ^{not essential.} the Church of Jesus Christ, I doubt not by art and malignity, was broken into fragments, God took advantage of the fact that through these divers bodies He might the more rapidly carry the Gospel to the ends of the earth. Will you believe that if the Church had been one outwardly there would have been to-day thirty-three Missionary Societies in China, doing their work along various lines, with various methods, emulating each other in the swiftness, the zeal, and the eagerness, with which they press on to conquer that great empire? Do you believe that if the Church had been one outwardly there would have been more than thirty-five

Missionary Societies on the dark continent to-day, coming in from every side like an investing army, that they may close up and conquer that Continent for Christ? Now, if you can prove to me that the Church being divided, we will say into a score of bodies, every one of those bodies has only a twentieth part of the power of the whole, or even less than that, then I shall concede much. But that is not the fact. You shatter a mirror, and every one of the fragments will reflect a full-orbed sun. Break the Church of God into a score of pieces, and yet we find that every one of these fragments in this great Convention has mirrored a full-orbed Christ.

But, you say, are we not to look for a reunion of the Church? I cannot dwell on this point long, but will simply say, "Yes, I beseech you, brethren, by the coming of our Lord Jesus Christ, and our gathering together unto Him." That will be the reunion of Christendom, a reunion in which will be included nothing that defileth, or worketh abomination, or maketh a lie.

We have a Bible that is one, but that has been translated into, according to your last report, at least three hundred languages. Now remember that the old Church that shed rivers of blood to prevent one Church of Jesus

Christ being translated into various sects, also shed rivers of blood to prevent the Word of God being translated into various languages. That Church is just as opposed to a polyform Christianity as it is to a polyglot Bible. But we have both. Now, do you think it possible for Christianity to die out now that the Word of God has been translated into three hundred languages? The translation of the Scriptures into a single tongue I conceive to be the sublimest thing that can happen under the face of the sun.

Will it be possible for Christianity to perish out of the three hundred tribes that have received the Bible in their own languages? Suppose persecution should arise, and search should be made for the Bibles to burn and destroy them, would it be possible to destroy every one? And remember

if there is one left it can easily be reproduced; and you have in the Word of God the greatest power, not only for regeneration, but for the maintenance of the Christian life. Have we sufficiently thought of the marvellous fact that all the great Reformations were born out of a single text? The German Reformation was born out of one text: "The just shall live by faith." The English Reformation was born out of one text, that fell into the heart of little Bilney, who has been truly called the father of reformers: "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." It was one text that transformed Augustine, as it fell into his heart, as he reposed when a profligate youth under the tree, struggling and anxious to be released from the bondage that bound him hopelessly to a life of shame. He says, "As though God spake from heaven, these words fell into my ear, 'Not in rioting and drunkenness, not in chambering and wantonness; make not provision for the flesh.'" "The words that I speak unto you, they are spirit and they are life;" and with this Word deposited among the nations in these three hundred languages, what may we not hope for in the years to come?

Then, shall I mention another thing? It may seem strange to you when I say that we have a revived and regenerated Christian conscience. The time has been, and we confess it with shame, when the

Church of God was in guilty complicity with slavery, and with the use and sale of strong drinks without protest. I cannot speak for England or Great Britain, but I can speak for America, when A revival
of conscience. I say that there is such an uprising to-day of a determination to banish utterly that which is destroying myriads of men and women and children, soul and body,—such an uprising as the world has never known since the era of that awful war which abolished slavery, and swept it from our land.

Have you noticed this fact, that just as soon as the Gospel is planted in any particular place the great enemy immediately brings in the strong drink to undo the work of God? Why is this? Satan never sets his dog on his own sheep. "The whole world lieth in the wicked one," and as long as it lies still he will let it alone; but just as soon as any portion of the world is lifted out of the wicked one and stands up in Jesus Christ, he will attack it. There is an apocryphal saying, attributed to our Lord Jesus Christ, which is of great significance. "He that is near to Me is near to the fire." And so I may say he that is nearest to God will find Satan nearest to him. Therefore as soon as the Gospel is planted we meet with these evils.

From Alaska, one of the newest fields, as I have read only to-day, there comes an awful wail from the few Missionaries who are there, saying, "Help us, help us; strong drink has already come to undo our work." And how is it on the Congo, one of the most recently opened fields? That door was opened to us, but as soon as redemption went in, rum and ruin followed. We take up the prophet's words, "Can the Ethiopian change his skin?" and we answer, it has been demonstrated, at least in the dark continent, that the Ethiopian can change his heart, when that heart is brought under the power of the blood. We get the tidings that within two or three months a thousand who were last year barbarians destroying and murdering each other, and committing all kinds of iniquity, have been born into the kingdom of Christ. But then comes the white man with his white brandy, with his white vices, and his white avarice, to make black the heart which Christ has cleansed. It is said, you may pass resolutions, but you will do no good. Now, I will come back to the fact that we have, as I believe, a revived and regenerated Christian conscience, and if our Governments—I speak only of my own, and I make no implication when I say it—if our Governments have no conscience, then this Convention will act as an external conscience, and I have no doubt that if we act vigorously we shall be heard.

You that have been in America know that there is one point where British territory and American territory are separated by a deep gulf, just below the Niagara Falls, so deep that you can never find a bottom; and because they could not find a bottom they have swung a magnificent suspension bridge across, and over that bridge run the great trains with corn, and wheat, and cattle, that are carried to the seaboard to be sent far and near. It is said that some one asked the engineer of that bridge, if he had any fear of its ever being broken down, and he replied, "You may carry over it the heaviest trains, and I shall not be afraid; you may smite it with the most powerful of all implements, and I shall not be afraid: there is only one thing that I should be afraid of. I should not like to have a battalion of soldiers marching over the bridge and keeping time to the music of the band; they would go tramp, tramp, and they might sway the bridge, so that it might turn from its moorings. Anything but a brigade

or a battalion of soldiers keeping time to music." Just so I have thought with the suspension bridge built from Great Britain to China, over which cartloads of opium are taken, and it is not broken down.

Then I see another suspension bridge from the United States over to the mouth of the Congo, and I have to tell you with shame that on the very day when we accepted the Livingstone Inland Mission, and when in our rooms in Boston we knelt down, and with moist eyes took that Mission from Mr. and Mrs. Grattan Guinness, and pledged ourselves to carry it on—a season that I shall never forget for its solemnity and its cheerful seriousness—on that very night I read in an evening paper that—"A ship has sailed from Boston carrying two hundred thousand gallons of New England rum to the Congo." Do you wonder that my soul was stirred within me? Now let this Convention determine to give God no rest, and to give the Government no rest. Let us march, not to the music of the band, but rather to the music of the Gospel; let us fall into line, and march over these bridges, tramp, tramp, tramp, till they sway and swing and break.

Let me close with this word. We have heard about a new departure: let it be the repetition of the old departure. Let the hundred and twenty Missionary Societies reproduce that which was commanded and that which was done by the hundred and twenty individuals. Mark two things: aspiration and emulation.

New departure
old as Pentecost. What was the command about the first departure? Listen. "He commanded them that they should not depart, but wait the promise of the Father." "Tarry in Jerusalem till ye be endued with power from on high." Let us wait before we go; let us tarry before we leave. I want to see a whole day of united prayer, as we are assembled here with one accord in one place. The best preparation for a new departure is that we should not depart from this place until we be endued with power from on high. Then let us go as they did in the beginning—beginning at Jerusalem, going through Judæa and Samaria, into all the region round about. Let us go helping one another, standing by one another, emulating one another. You remember in the Athenian races there was what was called a torch race. The young men assembled; one of them seized a torch and ran with it as far as he could, and the others followed; he ran as long as his strength held out, and as long as he had fleetness of foot to bear it on. If there was a stronger one who could endure more, he caught it and carried it on still further. Let that be our spirit. Wherever any Missionary Society has laboured, let us thank God if another, with swifter foot and intenser purpose, shall seize the Gospel and carry it to a point yet further on. That shall be our new departure. May God help to make it blessed and successful!

The Chairman pronounced the Benediction.

VALEDICTORY MEETING.

AND ADDRESSES ON THE BIBLE AND CHRISTIAN
LITERATURE IN THE WORK OF MISSIONS.

(Tuesday evening, June 19th, in the Large Hall.)

The Right. Hon. the Earl of Aberdeen in the chair.

The Chairman read Psalm cxxxiii.

Rev. R. Lang offered prayer.

The Chairman: The arrangements for the present meeting are as follows:—We shall have the great pleasure of hearing Canon Fleming and the Rev. R. Wardlaw Thompson, more especially with reference to the work of the British and Foreign Bible Society, and the Religious Tract Society. After that the valedictory part of the meeting, properly speaking, will commence. The Arrangements for the meeting. Rev. Mr. Johnston, the Secretary, will give a brief address with reference to the Conference, and he will be followed by Mr. Hugh Matheson, Chairman of the General Committee. After that we shall have the satisfaction of listening to several of the delegates whom we have welcomed throughout with such warmth and appreciation, viz.: Dr. Ellinwood, from the United States; Dr. Sutherland, from Canada; Rev. C. H. Rappard, from Germany; Mr. Boegner, from France, and also Dr. Schaff. After which there will be a few closing words from the Chair.

Rev. Canon Fleming, B.D. (Hon. Sec., Religious Tract Society): My Lord Aberdeen, Lady Aberdeen, ladies, and gentlemen,—I am honoured by having been invited to take a slight part in this Valedictory meeting and, in the name of all present, and of many more who are not and cannot be present, to say a few words of Christian farewell. We met but the other day to bid all the delegates welcome; we are met to-night to bid them a short farewell, shall we say, ever remembering that our separations on earth are but temporary, and that our re-unions in heaven shall be eternal.

I have been honoured by the invitation to say a few words in reference to two of our great Missionary Societies, the British

and Foreign Bible Society and the Religious Tract Society. We say two of our great Missionary Societies, because we are fully aware that whilst they feed and desire to supply, so far as they can, the need of all the Churches; there are grand Societies side by side with both, at home and abroad in the great Mission-field. We are met in the view of two great promises, one made by the Father to His Son, "Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost part of the earth for Thy possession;" the other made to us, "The earth shall be full of the knowledge of the Lord as the waters cover the sea." In fact, do we see the accomplishment of these great prophecies? The difficulties are many; the obstacles are great; the opposition is strong; but we know that all these shall be overcome. Is anything too hard for the Lord? The great instrument which He has given into our hands, for which we have already prayed this evening, is the Gospel. "Faith cometh by hearing, and hearing by the Word of God." The chief instrument for carrying this Gospel over all the world is the living voice; but what could the living voice do without these two great Societies? It would be like the workman without his tools, or like the soldier without his weapon.

It is difficult for us to know—perhaps, indeed, we shall never know—the part which the Bible has taken in shaping and moulding the Christian literature of the world. It would be difficult to say how far Christian authors have drawn their inspiration and their force from its pages. But for the Bible, I suppose, we should never have had Milton's "Paradise Lost" and "Paradise Regained." But for the Bible where would the "Pilgrim" of old John Bunyan, and the "Task" of William Cowper, and the "Cotter's Saturday Night" of Robert Burns be found? And what the Bible has done for our own language let us remember it is equally able to do for languages into which it is translated, and for lands to which it is sent. God has put His Word into the hands of all. His Church's and our duty is to spread that Word, to circulate it; and wherever there is a human hand that can receive that Word, so far as we can we are to place that Word in that hand, leaving, when we have done our best, all the rest to the Holy Spirit. For I venture to say that in all our conferences the note that should be sounded first and loudest of all is our absolute dependence for all blessing and success upon God the Holy Spirit.

"We can only spread the sail,
The Lord must give th' auspicious gale."

Now the Bible Society can never change, because the Book which it produces never changes. The truth of God is unchanging and unchanged; therefore "*Litera scripta manet*" is the motto of the Bible Society. It lives to produce this Word over and over again, adding nothing to it, taking nothing from it. It seems to us, therefore, that the work of the Bible Society, so far as the Churches shall supply help to do it, is very simple. But we cannot say this of the varied Christian literature which as a handmaid to the Bible goes forth by

its side. Whilst we all bless God for a Bible inspired, a Bible written down, a Bible preserved, a Bible translated, a Bible circulated, and let us add and hope a Bible read, we must recollect that the Church has no such simple and easy task in attempting to disseminate and to permeate, wherever the Bible shall go, those who receive it with a pure Christian literature; because it seems to me that Christian literature must be always changing; it must, that is to say, be ready to adapt itself to the changing thoughts and feelings and currents of religious life, and to meet, so far as it can, all the arguments of the day.

The Church and
Christian
literature.

The Religious Tract Society lives to do this work by its books and by its tracts. I need not remind its friends of the well-nigh three millions of books which we circulate in a single year, and of the twenty-six millions of tracts which we circulate in the same period. Put this, the handmaid to God's Word, beside the four millions of Bibles and Testaments and portions of Scripture that the British and Foreign Bible Society is sending forth, and then you get, not at the arithmetic, but at least at some idea of what these sisters—these twin Societies (for they can never be separated, because they are interlacing each other's work wherever they go)—are by God's grace attempting to do. May I venture to say, as one whose privilege it has been to be for years connected with the Religious Tract Society, that every penny of the money that is subscribed by the Christian public, both in subscriptions and donations, is expended on Missionary work at home and abroad, largely supplemented with the profits of our trade department, which bears all the working expenses of the Society.

Work of the
Tract Society.

We commend both these great Societies to the sympathies of all the representative delegates of all the Churches in this Conference. They live for the Churches, but they cannot live upon air any more than we can live upon air. You cannot do your work without them, and they cannot do their work without you. And as you need their help so they need your prayers and your sympathies and the support of all the Churches.

Their relations
to the Churches.

In the spirit of this great subject, upon the fringe of which only I can touch in a few words, let us feel that we shall separate from these Conferences to cling, if possible, more closely than ever to the old doctrine of a full and free salvation by faith in Christ Jesus. As the Bible Society lives to send forth that message to the ends of the earth, so the Religious Tract Society lives to permeate everything that it writes with the same truth and the same doctrine. We are told in some quarters in the present day that the spell by which our fathers conjured is broken, that the Gospel which we preach and send forth is no longer necessary, that it was suited to the childhood of the world, but that as the manhood of the world has developed it has outgrown all these things. It is not true, and if we are faithful it shall never be true. We are not ashamed of the Gospel of Christ, for it is still "the power of God unto salvation to every one that believeth." I seem to see, when all of us shall be separated and gone back to our places at home and abroad, nigh and far off—I seem to see all the hosts of Israel, all the

An unchanging
salvation.

branches of the Christian Church carrying the same message across the fields of sunny France, over the hills of Germany, over the mountains of Switzerland, unfurling the banner of the Cross in the imperial city of Rome; I see them carrying the standard of Jesus into Africa, into China, into India, into Japan, and to the isles of the sea. I hear their voices ringing in all lands and speaking in almost all languages; and wherever a door is opened, wherever a field is accessible, wherever an opportunity is given, we find that they are carrying forth this old unchanged and unchanging Gospel of Jesus Christ; they are girding themselves for the conquest of the world; they are filled with the holy ambition which shall never be satisfied till Christ shall reign in all lands and in all hearts.

Like a mighty army moves the Church of God:

Brothers, we are treading where the saints have trod.

We are not divided: all one body we,—

One in hope and doctrine, one in victory.”

Rev. R. Wardlaw Thompson (Secretary, L.M.S.): My Lord Aberdeen, Lady Aberdeen, ladies, and gentlemen,—I feel that after the very eloquent address to which we have just listened, my plain words will appear very plain. I have been all day, like a great many others here, engaged in taking part in one of the most interesting and important discussions that have been started and carried on in this Conference—the relations of Missionary Societies to each other and to the work at large; and I confess, my Lord, that I feel to-night as if I should much rather rest than talk. I am not much disposed even to listen. I am thankful, therefore, that the subject before us to-night is one that does not require argument, but simply statement and appeal.

I wish to speak for a little time upon three points: first, the importance of providing the Bible and Christian literature for the nations of the heathen world; secondly, the manner in which this work has been done; and thirdly, the benefits which the doing of this work has conferred upon the Church.

One good result of our Conference has been the evidence of the extent to which Christian men are agreed about the real scope of Mission work among the heathen. We are beginning to recognise, I think, and I am thankful for it, the broad truth that we are not to reproduce in other lands exact copies of Western Church organisation, nor are we even to attempt to stamp upon new Churches the forms of

Christian doctrine as they have been shaped by Western thought. This conclusion is due to no disloyalty to the principles we have adopted, or to the organisations to which we belong. It is the highest testimony, I take it, to our belief in these principles and these organisations as the best expressions we know of the Divine mind and will. I am not less a believer in Congregational independency because I do not strive to form the Churches of Central Africa after the model of those connected with the Congregational Union of England and Wales! Our Presbyterian

Three points for
consideration.

Government
and creeds in
native Churches.

brethren are not disloyal to the standards of their Church if they do not insist upon the adoption of the Westminster Catechism and the Westminster Confession by Christians in China. On the contrary, we have such confidence in the soundness of the positions we have taken that we are quite sure that men will come round to our views when they have been sufficiently enlightened.

We are learning, as Christianity requires, that our duty and privilege is to carry to the peoples of the earth the glorious Gospel which tells of a Divine atonement, complete, unique, all-sufficient, intended for all the earth; a Gospel which tells of a power of sanctification sufficient to renew, and intended to renew, and working to renew, every creature, however degraded, that comes within the reach of Christ and His Spirit; and the Gospel of that abiding and gracious Spirit of truth, who will lead the disciples into all truth. When we have fulfilled that commission we may confidently leave the converts to the effectual work of that gracious Spirit who will take care of them, as He is taking care of the Church here, who will take care that each in his own order shall grow up to the perfect man, to "the measure of the stature of the fulness of Christ."

The fact is our difficulty in the Mission-field just now is not to persuade the converts to take on our ideas, or to form themselves after our organisations. It seems to me that one of our great difficulties just now is the tendency to slavish imitation of those who have brought the Gospel to the people. Do what we may to prevent it, our converts are disposed to copy us far too literally and exactly; and this mechanical reproduction of our dress, our *isms*, and our ideas is a great weakness to-day in the Mission Church. The less we do to encourage or allow our native Christians to lean on us, the more speedily and the more thoroughly we can set them on their own feet, the more wisely and worthily will our work be accomplished. But to this end we need from the very outset of our work to make provision by which they may learn for themselves the truth of God. We all agree that the Bible is the seed from which the glorious Mission tree springs. It has been shown very clearly again and again in the meetings of this Conference that a Mission which does not provide the Bible for its converts is a Mission which will not last, a work which will not be permanent. There are apparent exceptions to that rule sometimes, but there are no real exceptions. You may have a dead organisation, you may have the perpetuation of an ignorant superstition for a time; but you will never have a living, growing, healthy Christian Church, unless you have given the Bible to the people in their own language.

The evidence, on the other hand, of the marvellous power of the Word of God to quicken and renew apart from the Missionary, when the Missionary has been taken away, has been brought to us from many lands, has been brought to us from whole peoples that have been touched and blessed, has been brought to us from individual Mission stations and by individual converts. If then we desire to have lasting work, if we wish to see converts grow in the grace and the knowledge of our Lord and Saviour Jesus Christ, we shall never be

The duty of the Home Church.

Tendency of converts to imitation.

The Bible the seed of the Mission.

Evidence of its quickening power.

content with the ministry of the spoken message however eloquent; we shall give the people that Book which has in the past done such marvellous things for all who have received it humbly and read it prayerfully, that Book which will abide with them, the constant faithful witness to the righteousness of God, to the sinfulness of man, to the loving freeness of provision of Divine grace for the sinner's salvation.

It has been the characteristic of the Missionaries of Protestant Missions that they have all been moving with the same great impulse to give the people as speedily as possible something to read. Look where you will all round the Mission-field which is now open, and in which our men are at work, this remarkable sight presents itself: the Missionary is hard at work translating the Scriptures. It is the thing he seems to think of as soon as he has learnt a new language. Is it not significant that of the two hundred and twenty-six versions of the Scriptures the publication of which is assisted by the British and Foreign Bible Society, one hundred and eighty are in the languages which belong to the purely Mission-fields? Since the Mission enterprise commenced two hundred and fifty new versions of the whole or parts of the Word of God have been given to the world, and mostly by those directly connected with Mission work.

And the Missionary has no sooner begun to translate the Scriptures than he begins also to prepare tracts, to write commentaries, to translate or to compose hymns; and, enlarging his ideas as he knows more of the people and learns more of their needs, he next translates or prepares books conveying some of that store of general knowledge which has been so rich an inheritance to the races that have known the Scriptures. And thus this evening, all over the Mission-field, there is this noble band of workers, some of them learned pandits, carefully revising the old versions, some toiling at the difficulties of strange languages, some editing periodicals and writing books, and all inspired with one holy purpose.

They seek not to promote their own *ism*, their own idea; they desire to see the people, to whom Christ has sent them, and whom for Christ's sake they have learned to love, becoming as "scribes fully instructed," able themselves to go forth on the Christian life, free from the influence of foreigners, led by the Spirit of Christ, growing up into Him in all things who is their Head.

But the Missionary could do very little in this work by himself. Missionary presses have been a very important part of the agency of Missionary Stations and Missionary Societies, and have done splendid service in every part of the Missionary field; but Mission presses have confessedly proved entirely inadequate to meet the great demand which our increasing Mission work makes upon our resources; and consequently we fall back,—and we fall back with thankfulness,—upon those great Societies. The Societies in this country we mention first, because they are the oldest; but we do not forget, alongside of them, the great Societies which our friends across the Atlantic are maintaining.

I am not going to enter into details about the work of these Societies. I feel that I can best serve my purpose, that I can best use my time,

by making myself for a moment the spokesman of the Missionary Societies, and all the band of Missionaries in all parts of the world, who look to these Societies day by day, and month by month, and by expressing in their name our humble, our grateful, our constant thanks, for the noble service they have so long and so continuously rendered to us. We, in the London Missionary Society, have received from the beginning, in every part of its field of labour, continued and abundant help from our friends in the great Societies of England. We receive from them versions of the Scriptures, carefully printed, generously given, at a cost merely nominal, that we may sell them to our people in the South Sea Islands, in India, in Madagascar, and in Africa. We receive grants of paper for printing; and from the Tract Society we receive liberal help in paper, woodcuts, and other things. So that our Missionaries all over the Mission-field are continually looking to these great organisations.

Speaks for
Missionaries
and Societies.

The L. M. S. and
the Bible and
Tract Societies.

Lastly, let me say a word or two about the benefits which the Church of Christ and the world at large have reaped from this work of providing the Scriptures and religious literature for the nations of the earth. Some of our candid critics are not very complimentary in the way in which they speak of Missionaries. We do our best; and there are a few things that Missionaries have done, weak as they are and useless as they are said to be, beyond the preaching of the Gospel.

Benefits to the
Christian
Church.

I should like to know what the science of Comparative Philology would be like in the present day if it had not been for these useless Missionaries. All over the world there has been a band of men earnestly, patiently, carefully studying the languages of the people, and marvellous has been the store they have gathered, and marvellous the evidence that they have thus provided for us of the unity of the human race.

But that is not all; there is something far more important than that. Missions have furnished to the Church the last, best apologetic to Christianity: the most comprehensive, the most powerful, and most unanswerable proof of the Divine authority of the Scriptures. We hear much of higher criticism. I am not at all afraid of the higher criticism. I think that the free spirit of Protestantism is that of intelligent reverent inquiry into the meaning, into the whole history and structure, of the Book, which comes to us as the Word of God. Those whose Christianity is a thing of the emotions, those whose Christianity is simply a matter of study, may shake in their shoes over the dangers of modern criticism. I am quite sure the Missionary will never shake in his shoes over the dangers of criticism, because he has in the Word of God, as he uses it among the heathen people, an evidence of its Divine origin, of its Divine authorship which no criticism can destroy.

Divine
authority of
the Scriptures.

The sword of the Spirit is this Word of God. You may discuss, if you please, who wrote the second half of the Book of Isaiah. We know that He who was wounded for our transgressions, and bruised for our iniquities, wherever He goes, all round the world, draws all men unto Him, and reveals Himself to

Nothing to fear
from criticism.

them as the Son of God—their Saviour from sin and death. We are not afraid of criticism, because we have in these versions of the Scriptures working their gracious work, revealing sin and righteousness, and bringing all men, high and low, rich and poor, ignorant and learned, of every race into the same circle of Divine knowledge—the best, the most unanswerable proof of its claim to be the Word from God to man. And so, brethren, we say to you from the Mission-field, Do not be afraid of these criticisms; do not be afraid of these discussions; read the Word for yourselves, and you will find that your own heart will respond to its teaching; and you will know that it is from God. Send it out to the heathen, and you will find that

The Bible meets the soul's need. everywhere the universal heart of the child hears the Father's voice in these pages, receives the Father's loving message through this channel, and comes back again to the home it has so long left. We thank you for providing the Scriptures; we pray you be more earnest in giving them; be more prayerful in sending them; and be more faithful in believing in the witness to them which comes from the field, and you will glorify God by their means.

Rev. James Johnston (Secretary of the Conference): My Lord,—As your lordship's speech is to be the last at this Valedictory meeting, I feel that it would be very unjust to your lordship, and unfair to the audience, if we who are to come before you were to occupy the time of the meeting at any length. I will, therefore, make a very brief statement, and will read one or two letters which I have received from friends in different parts of the world.

It has been to me a source of great satisfaction, to hear, from time to time, good reports of the meetings that have been held in this building. I am sorry to say it is only by report Success of the meetings, that I know what has been going on. This is the only meeting, except the first, which it has been my privilege to sit out. Indeed, I have seldom had even the opportunity of looking in and hearing a single speech. But it has been a pleasure to meet with so many friends, and with so much sympathy, and to know and feel that there has been a unity of spirit and a bond of love in this

Conference, which, I believe, are answers to the prayers Spirit of unity and love in the Conference. which have been ascending from every portion of the Mission-field, and from a multitude which no man can number in this country, and in America, and on the continent of Europe. It is, also, one of the fruits of our meeting together in social and fraternal fellowship. Love has reigned; and when I look at the way in which these meetings have been conducted, and the little that I could do for them, I feel that all is of God, and that from beginning to end God's hand has been in this work, and God's Spirit has breathed upon our meetings. For my own part I feel little except the consciousness of my great shortcomings and my many neglects.

There is one thing to which I would refer. I feel that delegaest

from the southern parts of America and from many of the Societies in our own country have not received that amount of attention which we would have wished to bestow upon them. Delegates from Southern States. This was from no neglect or unwillingness on our part. It was my great regret when visiting America that I had not the privilege of going to the Southern States. I did not get to know the gentlemen who were sent over. Many of them were late in being nominated, so that their names could not appear in our list, and we had little opportunity of asking them to take part in our meetings. But, my Lord, I have heard no word of complaint either from them or from the Societies here represented. Not a word has been said to indicate that there have been either partiality or neglect in the conducting of the meetings. We feel grateful for the considerateness of our friends.

It is now my great privilege to refer to the salutations that we have received from many parts of the world. From Sweden, Norway and Finland, letters have been sent by different Societies, Salutations from abroad. some of them expressing their regret that they could not be present, because they had not a man who knew our language sufficiently well to profit by the Conference. We regret their absence, and it is our privilege to know that, as they often express it, their prayers are going up to God for a blessing upon our meetings. I have letters from the south, from the Cape of Good Hope, from Ceylon, from Australia, from California on the west, and from China on the east. Only to-day I received a letter from Rome—not from the Vatican, but from a Christian Church in Rome—expressing sympathy with us and their desire for a blessing upon our assemblies.

Coming home to our own land, I have great pleasure in reading three telegrams which I have received within the last hour: Three telegrams of sympathy. one from the Archbishop of Canterbury, and another, if I might venture to use the expression, from one of the highest dignitaries in the Wesleyan Methodist Church. The Archbishop says: "May the greatest blessing attend and flow from the earnest, comprehensive assemblage and deliberations which have been conducted with so much vigour. I trust that important advances in method and administration may be the result in the Mission life and work of the kingdom of God." The next is a brief telegram from the Rev. William Arthur: "Sorry for inability to attend. Repeat and repeat again the command, 'Go ye into all the world, and preach the Gospel to every creature.'" And the third from Professor Charteris, representing the Established Church of Scotland. He says: "Unwillingly absent. Congratulate you on your seed-sowing Conference, and refer you to Joshua i. 9."

There is one other letter which I must read as it contains sentiments, I believe, that are entirely in harmony with the views of this meeting, with the opinions of the Committee, and the Letter from Joseph Cook. desire of those who have conducted the Conference. It comes from the pen of the well-known Joseph Cook, who writes thus:—

28, BEACON STREET, BOSTON, *June 6th, 1888.*

DEAR SIR,—It is impossible for me at present to cross the ocean, but I gladly respond to your request for a letter to the great Missionary Conference soon to open in London.

I rejoice with you that your Missionary gathering is to represent the whole world. The sky in our day is the roof of but one family. Speed of inter-communication has reduced the entire globe to a single whispering gallery of very moderate dimensions. Cities separated by the earth's whole diameter are commercial competitors. There are, and can be, no more foreign lands or hermit nations. World-wide contagion of good and evil has become a momentous force in modern history. The best or the worst thought of the world anywhere is rapidly becoming its best or its worst thought everywhere.

With the educated and upper classes in Asia, hereditary unbelief, when given up, is more readily replaced by imported misbelief than by Christianity. In the Orient, the educated classes are now in more spiritual danger from imported unbelief, than from hereditary misbelief.

If sound opinions do not fill the world speedily, unsound ones will. There is probably to be a precipitation of half-truths and distorted truths upon nations now emerging from false faiths.

My conviction is, that one of the supreme dangers of the Church is procrastination in taking advantage of the opportunity now open to reach the whole world.

The accessible unchristian population of the world ought to be supplied with at least one ordained Missionary for every fifty thousand people.

The desire of all nations is for deliverance from the love of sin, and from the guilt of it. Only One Name is given under heaven or among men, by which it is possible to obtain that double deliverance.

God grant that, as friends of Missions, we may adopt no opinions, old or new, that encourage men in the delay of repentance. Nothing should induce us to support the unscriptural hypothesis of probation after death, or to teach that it may sometimes be safe for a man to die in his sins.

Yours very truly, JOSEPH COOK.

To the REV. JAMES JOHNSTON, F.S.S., Secretary of the General Conference on Foreign Missions, Exeter Hall, Strand, W.C., London, England.

That is his message, and I gladly close with it as the expression of my own deepest convictions and aspirations.

[The following, from the Bishop of Gloucester and Bristol, arrived too late for the meeting, but every Christian scholar will value the greeting of the illustrious and venerable Ellicott.—ED.]

35, GREAT CUMBERLAND PLACE, W., *June 19th, 1888.*

DEAR SIR,—I have only time left me to say that I heartily pray that the labours of the Conference may have been blessed by Almighty God, and may be instrumental in hastening the Redeemer's kingdom.

Yours faithfully, C. J. GLOUCESTER AND BRISTOL.

The following letter arrived at a later hour, and was read by the Secretary:—

WESTWOOD, BEULAH HILL, UPPER NORWOOD, *June 19th, 1888.*

DEAR MR. JOHNSTON,—Nothing but extreme weakness has prevented my mingling with the honoured brethren of the Mission Conference. You know how I feared this coming evil, but I did not know how thoroughly it would prostrate me.

You have had most useful meetings. Friends tell me that untold good must come of the Conference. So may it be. May the Lord show unto His servants how to do His work, and quicken them to do it right away!

I had the great pleasure of shaking hands with a large number of the delegates last Sunday morning at the Tabernacle, but I confess it is a great privilege to be allowed by you to do this to all the brethren by this brief note. May the Benediction of our God rest on every one of the godly company, and may the work of Missions be greatly revived!

Yours very heartily, C. H. SPURGEON.

Mr. H. M. Matheson (Chairman of the General Committee): My Lord Aberdeen, dear friends,—It is due on the part of the General Committee of this Conference that some expression should now be given as to what we believe has been the character of the Conference, and the method in which it has been conducted in accordance with the principles originally laid down, and with the plans that we put into execution. Notwithstanding the great pains that were taken during a lengthened period to prepare for the meetings, and the almost superhuman exertions of our excellent Secretary, Mr. Johnston, it was not without some misgivings that we looked forward to the Conference. But the very first meeting in this hall, when the delegates were presented to our noble President, entirely reassured us, and from that day to this each day's work has only proved how admirably the plans had been laid, and how graciously the Divine assistance for which we asked our heavenly Master has been vouchsafed to us all along the line of the meetings.

It will be interesting to the friends of this Conference to know that the number of American Societies represented here is no less than 58; that the number of the delegates from the United States is 187; that from Canada we have representatives of 10 Societies, sending 27 delegates; from the Continent of Europe 17 Societies have sent 42 representatives; two Colonial Societies have sent one delegate each; while the English, Scottish, and Irish Societies, numbering 54, have sent to this Conference as delegates and members about 1,300 persons. We have received expressions of regret and sympathy from six other Continental Societies. The total number of Societies represented here is 141; and the total number of the delegates and members is 1,500.

I should do injustice to my own feelings, and to the feelings of every member of the Committee, did I not make some reference to the special source of satisfaction and delight which we have had in the presence of the deputies from the United States of America. They have sent us noble men, picked men, and our heartiest thanks are due to the Churches and the Societies over the sea for that which has been one of the most prominent factors in the success of this important Conference. These beloved brethren will not think I speak words of flattery, but we shall cherish to our dying day the profound impression which has been made upon us by the important part which they have taken in the proceedings of these meetings.

Dear friends, it is our firm conviction that this Conference marks

a most important epoch in the history and progress of modern Christian Missions, and that, as a result of these meetings, we may confidently expect that a great impetus will be given to the glorious enterprise of giving the Gospel to the world. I am sure I speak for those who have been giving attention to the meetings, beginning at the prayer-meetings each morning, when the Divine blessing has been sought, and ending at the late meetings in this large hall—I express the feelings of many who have been attending these meetings when I say that they can never forget them, and that, with God's blessing, many of us shall go back to our ordinary work for the Master whom we have so feebly served, resolved in strength better than our own, to do more than we have ever done for the glorious work of which we have been hearing. We have had to-day specially important meetings, at which we have dealt with the Comity of Missions, the mutual relations of the various Missionary organisations, both at home and in the foreign fields, and the need there is that boundaries should be recognised, and that in every way there should be brotherly love, brotherly regard and esteem and confidence, and every effort made to avoid giving pain or annoyance by one to the other, but all seeking the one great object, the conversion of souls and the glory of Christ, working hand in hand together, that there shall be no cause for complaint, but only for rejoicing, in the progress of the great work in which in common we are engaged.

Now, it only remains in a single word to say that when our brethren leave us for the distant lands from which they have been safely brought, we shall ask for them a safe journey home, and the rich blessing of Almighty God on them and on their families, and on the work in which they are severally engaged.

Rev. F. F. Ellinwood, D.D. (New York): My Lord Aberdeen, ladies, and gentlemen,—We have come at your invitation over many trackless deeps, through fog and storm—across the Atlantic, the Pacific, the Mediterranean, the Euxine, and the Arabian Seas. We have been guided by one impulse, and have come on an errand grander, I think, than any other known to men. We have been drawn in these converging lines by a tie which the supercilious scepticism of our time refuses to recognise; but one whose unique power, as shown by these great gatherings day by day, cannot fail to arrest the attention of all observing men. What other enterprise wholly disinterested in its nature—what other enterprise than that of Christ's world-wide conquest—could have drawn from every latitude and longitude so many hearts beating with one thought, one faith, one triumphant hope!

Speaking for the American Delegation I thank you, my Lord, and those whom you represent, for this invitation and this hearty welcome. I cannot adequately express the thought that wells up, I am sure, in the mind of every American here present. Under the pressure

of such an occasion, when so many hearts are speaking in the eloquence of silent emotion, I dare not undertake to make a speech. Sometimes the utter failure of speech, with only a tremulous grasp of the hand, and a quivering lip, best proclaims the gratitude and love of Christian hearts. But of one thing I can assure you, and that is that what we say to-night is no mere graceful ceremony of acknowledgment. You have made us captives by your kindness, and that is what we wish to acknowledge, however stammeringly it may be expressed. We feel drawn to a closer fellowship, and kinship, and love towards our brethren of these British Isles than ever before.

First of all, we thank you as the President of this Conference, that you have given us so much of your time, your thought, your effort, and your hearty sympathy. And we thank the Executive Committee for their unremitting care and labour during the ten days' sessions, and for the wisdom with which the work has been planned and directed. Having had the honour to be added to that Committee since I came among you, I can speak from personal observation. However useless I may have been in other respects, I have been an admiring witness, and if any persons in this audience suppose that fifty great assemblages have been held in ten days, and all under one roof, without a great deal of forethought and practical skill, I am glad to be able to disabuse them. And I tender the special thanks of the American delegates to our friend Mr. Johnston, who crossed the Atlantic as a Missionary to our hemisphere in the dreary months of winter, and who, I am sorry to say, found, on his arrival, comparatively little interest in the proposed Conference. We admired again and again the faith, the dogged and persistent energy with which he got hold of our sleeves and grasped our hands, and enlisted our hearts, and finally compelled us to take hold of the work. He passed through cold and storm, from city to city, until not only the United States, but Canada, bowed to his sceptre, and here he is with *two hundred and twenty-five* American delegates in his captive train.

We wish also to thank the Young Men's Christian Association for their generosity in opening, at a mere nominal cost, this great hall for our sessions,—this time-honoured and historic hall, wonderful as Noah's Ark in its capacity and its resources. And you have shown us how to find our way through its labyrinths, and that is no trifle. Your patience and helpfulness in many ways have made us for ever grateful. And how shall I express our sense of obligation to those beloved citizens of London who have thrown their hospitable homes wide open to us all! We have been profoundly impressed with the greatness, the heartiness, the inventiveness of your hospitality. We thought we knew something about it before, but we did not. We have never known till now the full American capacity for breakfasts, and luncheons, and teas. We desire especially to thank you, my Lord, and your noble Lady, for inviting the whole Conference to your home at Dollis Hill. We were glad to see,—

Responds for
American
delegates.

The influence of
the Secretary's
visit.

Hospitality
acknowledged.

however far that may have been from your intent—we were glad to see in the high places of social life the simple beauty of a Christian home ; and to look upon the bright little children whom you are training for the Master's service. We rejoice that Britain has so many such homes in which God is supreme.

And will your Lordship permit me to say a word for the women of America, who are delegates to this Conference? On what special errand are they here? They have come because the deepest wants and delegates from woos of the heathen world are laid upon their sex. They have America. heard the cry of their sisters, which goes up to Heaven like the cry from beneath the altar. And they have come to take counsel together for the dark lands in which woman is ignored and down-trodden, and to ask how she may everywhere be raised to that honour which is accorded to her here. And you will pardon me for saying that there appears to me a Providential significance in the fact that when your Lordship entered this hall to preside over this farewell meeting, you placed at your side your honoured and beloved wife. It seems to me a culminating illustration of that Christianity which we seek to extend. And I thank you, and I thank Lady Aberdeen for this beautiful object-lesson of what the Gospel has done for woman in this land of your fathers and of our fathers. I doubt not that these Missionaries who have witnessed very different scenes in Oriental lands will make good use of this lesson. When they plead for woman against the systems which degrade her, not only by the natural brute instincts of men, but by statutes and hoary customs, and the sanctions of false religions, they will point to this scene as an instance of what the spirit of the Gospel can accomplish.

My Lord, and Christian friends of London, you have done much for Christian union in this Conference ; you have made us all one. If any of us came with any narrowness in his soul, you have expanded and straightened it out like the wrinkles of a crumpled garment. We have almost forgotten to what country or to what Church we belong. I confess that I have hardly known whether I was an Anglican or a Presbyterian ; whether I came from the United States, or from France, or Germany ; and I should not have been greatly surprised if I had found myself speaking the English language with some continental brogue. The spirit that has flowed from Christian union in the one centre through these great audiences has overrun Conference. all barriers. We have been simply Christians ; we have been only missionaries and ambassadors of Christ ; we have been here only to ask of each other, how with Divine help we may stretch forth the cords, and strengthen the stakes of His kingdom, until the whole earth shall be embraced in this same fellowship, this same oneness in Jesus Christ our Lord. And this sense of unity has been greatly promoted by the fact that the Christians of London, forgetting all ecclesiastical differences, have treated us as real brethren. I recall a passage in the noble tribute of Lord Tennyson to the Princess of Wales at the time of her marriage, in which he says,—

“Saxon and Norman and Dane are we,
But all of us Danes in our welcome of thee,
Alexandra.”

So we are all English in your welcome of us. And I am sure that for ever afterwards our unity will be greater, and our differences less.

And I cannot help feeling that this cordial intercourse will promote a permanent international confidence and esteem. When we know each other only by the hearing of the ear, there is often much misapprehension. When we merely read the descriptions which some imaginative writer has given of English home life, we feel that we may not be much the wiser; but now we have seen and enjoyed for ourselves, and the result is a deep and lasting sense of what Protestant Christianity has done for this land and people. We can understand better than ever what one of your British Cardinals has said of the great influence of the English Bible upon the English people. Humanly speaking, the bulwark of your faith is in your Christian homes, and we are not afraid that it will be blown away by the vapourings of current speculations; it is the growth of many generations; it has cost sanguinary struggles, of which the monuments and mementoes are all around you still.

I am sure that it will do us good, as Americans, to have spent a few days in the very presence, so to speak, of the venerable past,—to have looked upon the sculptured heroes of your great Abbey, and to have seen your Tower prisons, and the paraphernalia of bygone persecutions, that we might realise the cost of that heritage of civil and religious liberty which we share with you. On our side of the Atlantic we received full-fledged that civilisation which had cost centuries of toil and suffering here. God grant that we may not on that account esteem it the less; rather let us cultivate our brotherhood with you, and feel that they were our common fathers who purchased the boon.

In speaking thus of your Christian life as we see it, I do not forget that there are heavy shadings in the picture. The burden of your daily press is not yet of the Millennium. We understand perfectly well that there are Englishmen and Englishmen. Sometimes in taking up one of your daily papers, it has been a little depressing to observe that this Conference and other similar movements which concerned the highest welfare of mankind were dismissed with a brief paragraph, while a “Day at the Ascot Races” ran through whole columns of gossipy details. The discouraging fact is that the newspapers catering to the tastes of their constituencies show that to myriads of men the conversion of the world is of little account, while the fact that the nose of one horse reached the goal six inches in advance of another is flashed over the ocean cables of the world. But, my Lord, that is not the England that will bless mankind, or will best preserve and perpetuate this realm. It is something very different that we have found in this Conference and in your homes and churches and your eleemosynary institutions. What impresses me particularly is that so many strong and influential men are on your great committees and boards of benevolence, and that so many who have occupied high civil or military positions in India or other colonies appear in your Missionary assemblies, and from their

International
confidence.

The English
press.

The men
on committees.

own long-continued observation bear noble testimony to what the Gospel has accomplished for benighted races. The superficial and flippant critics who infest our newspaper press in America, who—from a two days' visit in some foreign port—affect to know all about Missions, would not dare to parade their ignorance before such an array of witnesses.

I have long thought that the British Colonial system was calculated to train and prepare your people for the work of Missions, by imparting robustness and strength to the national character, and that there was a natural relationship between the heroes of your far-off frontiers and the heroes of your Mission-fields. If for any reason I could

Character of
colonial rule.

desire that my own country should plant colonies in distant lands it would be that they might furnish schools for the development of a manly strength which mere commercial prosperity cannot produce. Fourteen years ago I had the good fortune to visit many lands and witness your achievements, and ever since that day I have gloried in the ubiquity of the Briton. I found you at Gibraltar and at Malta, and you have since become dominant in Cyprus and in Egypt. I found your flag floating at Aden, and had I followed the African coast I should have found it in Natal and Cape Colony. India, Burmah, and Ceylon are under your Imperial sceptre, with strategic points at Singapore and Hong Kong. In Australia you have another empire, and in New Zealand a geographical counterpart to these British Isles; while, as Lord Dufferin once told us pleasantly in New York, you have a greater aggregate of land and ice in North America, than your ambitious cousins of the Stars and Stripes. And in tracing your dominion through many lands, I am bound to say that I was favourably impressed with its quality as well as its quantity. I believe it was your own De Quincey who said that the Briton could be tracked around the world by the broken beer bottles left in his path. Perhaps it was because I judged from a different standpoint that I found much nobler traces.

Wherever the English have once raised their flag they have come to stay. They have brought good laws and good roads and vigorous enterprise. They have brought the Bible and the church and school and medical science and the press and the electric wire. I do not condone the sins

Ubiquity
of the Briton.

which you, in common with ourselves, have committed and are committing against feebler races. I have taken part in this Conference in confessing and condemning all that, but nevertheless I bless God for the ubiquity of the Briton. He is the true Colonist. It is his instinct on the whole to bless and not to curse. He is among the pluckiest in the work of Missions, as well as in war. A preceding speaker has alluded to somebody's slur against the "black-coated and long-faced Missionaries." I should like to ask such critics what they think of a Missionary, like the first Bishop Selwyn, donning his pea-jacket and diving into the sea to examine the keel of a disabled ship, because there was no marine and no citizen of the port who dared attempt it! We say, give us more and more of your "stroke oars" for Missionary service till such sneers as this shall be silenced.

I rejoice to feel, my Lord, that out upon the fields as well as in this Conference your Missionaries and ours are one. Their hearts, too, are beating with a common impulse. Your successes are ours, and ours are yours. And, doubtless, to-night, from all parts of the world, those

of whatever name or nation who are represented here are turning their thoughts and their prayers toward this Conference. The oneness of Missionaries. We are in no danger of exaggerating the importance of this great gathering. The hearts of the Christian world are with us. I have said that one hundred and eighty-seven American delegates are here, but they represent many millions. And the fifteen hundred delegates represent a great multitude whom no man can number. Whatever else may result from our Conference, its moral influence as a phenomenon merely—its attestation of the vitality and earnestness of the Christian Church is invaluable. The mere fact that a hundred and forty different Societies have sent their delegates here on so unselfish and unworldly an errand as that which seeks the conversion of the nations to Christ, must, when viewed Influence of the Conference. in the light of the eternal world, stand forth as a crowning event of the century. As I have looked upon these daily assemblages I thought of the many assurances of cotemporary sceptics that Christianity is dead, and I have wondered whether, if some of their Balaams could look down upon the scene and really comprehend its meaning, they, too, would not conclude with one of old, that cursing the myriad tents of Israel is a discouraging business, and whether they would not be forced to confess that there is no divination against Jacob. But, my Lord, we must not forget how much land is yet to be possessed. It seems well that through all our discussions and our rejoicings, this great map has hung behind the platform—little used, perhaps—but only to remind us that our work is but just begun—that it is in fact so great that only a Divine power can accomplish it, and that prayer and trust must attend all our efforts. On that map we see the strongholds yet to be taken, and the power Divine is promised. *If the Lord go not up with us let us not go up!*

Rev. A. Sutherland, D.D. (Toronto, Canada): My Lord Aberdeen, Lady Aberdeen, Christian friends,—Permit me to say that I feel very much at home in this delightful gathering, and yet I confess I feel a little out of place in being called upon to respond on behalf of the foreign delegates; for, as a Canadian, I cannot admit for Canadians not foreigners. a single moment that I am in any sense a stranger. I claim, my Lord, and am proud of the claim, to be a fellow-citizen with every Englishman, whether he resides in the Great Britain of these isles, or in the Greater Britain which lies beyond the sea. I come, however, from a country which is new, which has but a small population, where the Churches, comparatively speaking, have just begun to do a little work in the foreign field, and yet in the little Missions of the Canadian Churches. time in which we have been trying to do something in that direction, God has so prospered our work that we are really beginning to comfort ourselves with the thought that in this as in other matters, history may repeat itself, and the “gleanings of Ephraim may yet be better than the vintage of Abiezer.”

We have had many precious lessons in connection with this Conference. If time permitted I would say a word, as our friend Dr. Ellinwood did, in expressing our gratitude for the magnificent reception given to us by our friends in England, and for the princely hospitality with which we have been entertained. And with regard to the lessons of this Conference, they have been many and precious. One or two of them have more particularly impressed themselves upon my own mind.

I think we have had here a magnificent illustration of the essential oneness of Protestant Christianity. We have a good many sneers flung at us from time to time with regard to our divisions, and a great many serious assaults have of late been made upon the foundations of our faith. It is most significant that the Church's answer to these assaults is in sending out fresh reinforcements into the Mission-field proclaiming its unshaken faith in the Gospel of Christ, and the essential oneness of those who believe in His name. Another lesson that comes to my mind is this, that in all Missionary effort the wide world over Christ is everywhere and Christ is "all in all." But I must not linger upon that.

The last lesson that comes to my mind is this: That the Churches are preparing for a new departure in Missionary work. I do not mean a new departure in the sense of new methods so much as entering upon work with a new enthusiasm, greater than has ever characterised them before; not the "enthusiasm of humanity" about which poets dream, but a grander enthusiasm that can be felt only by the heart that can say, "The love of Christ constraineth us."

We have had brought forcibly before us here a great work which yet remains to be done; and if you will permit me to mention a little incident by way of illustrating it, I will not trespass longer upon your patience. More than a hundred years ago when the Revolutionary War of the United States was near its close, and they had sent ambassadors to meet in some European city to see if they could arrange terms of peace, the infant nation seemed to be almost on the borders of destruction; many homes were

desolate, business was paralysed, and multitudes of hearts were longing, as only hearts under such circumstances could long, for the return of peace. But those were not the days of telegraphs, and steamships, and railroads. The news came slowly; but one day, after long waiting, the word went through the city of New York that a ship was coming up the Narrows. A great multitude of people gathered at the pier to get the first words that might come ashore. When the ship came within hailing distance a man stood on the bow, and called out aloud—his message was very short, but very significant—"IT IS PEACE;" and what a shout went up from that multitude! They turned and looked into

one another's eyes, grasped one another's hands, and strong men, who had perhaps never seen each other before, with tears running down their faces, said: "It is peace;" and then they hastened away from the pier, and before the shades of night fell

over the city there was not a home in New York that did not know that it was peace. Oh! men and brethren, there are millions of homes in the sad, sorrowful world to-night where they do not know that it is peace; where they have never heard to this day that Jesus Christ made peace by the blood of His cross, having slain the enmity thereby; and if we go not from this Missionary Conference to spread the story with tenfold greater swiftness than before, it were better perhaps that we had never come together at all.

Rev. C. H. Rappard (St. Chrischona Missionary Society, Basle): I should like very much this evening, if mankind had but one language, so that I could express as I wish to do what is in my heart, and in the hearts of the delegates of Germany, Holland, Denmark, Norway, and Switzerland, which is my own country. I have been charged by these foreign delegates to express the deep gratitude that we all feel for what we have seen and heard and learned at these great and blessed Conferences. While I have been attending these gatherings day by day I have thought that if we could know what interests the angels and archangels who surround the throne of God, we should perhaps find that their eyes and their hearts have been resting upon these our Conferences. We know that they are interested in all that concerns humanity. Our hearts have been deeply impressed with the truth that the Church of Philadelphia, the Church of brotherly love and brotherly fellowship, still exists; and as you know the Church of Philadelphia has the promise that she will have open doors of the nations; so that the Conference, which represents that Church of brotherly love and fellowship, has open doors to all the heathen fields and nations; and whilst it is the Lord of all who opens these doors we will enter in and do our work.

Responds for
Continental
delegates.

The Church of
Philadelphia.

We have been impressed with the truth that the Holy Spirit is still doing His work. We have heard and seen servants of the Lord, children of the Father in heaven, who are endued with power from on high. When I was at school I was told that the English nation was the nation of the Bible, and I fully believe it. I have seen it; and may it remain so! We, on the continent, will learn to take our Bibles with us to our places of worship. We are not in the habit of doing so, but we will learn that, and read the Bible better and more, because those who are the nations of the Bible will also be the nations of Missions and of work for Him of whom the Bible testifies,—the living Person, Jesus Christ our Lord and Saviour, according to the will of the eternal Father. Then it has been impressed upon our hearts and minds that our Lord and Saviour Jesus Christ is an all-sufficient Saviour; and we have heard from our beloved Missionaries abroad, that when they were in heathen countries they were comforted by Him, who is near to every one of His servants. Our dear brethren, I doubt not, will continue to have that experience that Jesus Christ is with

The Holy Spirit
still working.

An all-sufficient
Saviour.

them always, and that He is for them the great Physician, the Healer of spirit, soul, and body.

Lastly, it has been impressed upon our minds that we must be willing to suffer for Christ. Christ Himself suffered, and we will suffer for Him, and in order to be able to suffer according to His will we will ask the Lord to fill our hearts with the joy that He gives. The fruit of the Spirit is love, joy, and peace; and if we are joyful in our Lord then we are able to work for Him; the joy of the Lord will be our strength. I feel that we are all one in Him. He is the way, and we will walk in that way. He is the truth, and we believe that truth; He is the life, and we live that life; and in doing so we will rise again, and will see Him, and see the Father, and be united for ever in the mansions above.

Rev. A. Eeegner (Secretary, Paris Missionary Society): My Lord Aberdeen, Lady Aberdeen, ladies, and gentlemen,—I wish to say only a few words just to express the feelings which fill my heart this evening. The first is the feeling of deep gratitude ^{English} ^{hospitality.} which I have very often heard expressed with regard to English hospitality, but which, judging from what I have seen during these days, far exceeds anything that I had been told. I wish to thank you most heartily, in the name of the Paris Missionary Society, which I have the honour to represent, for the kind reception given to us by our London brethren.

But the impressions that I have received from these meetings are not all glad impressions. Very often during these days I have been quite overcome by a deep feeling of our loneliness and weakness. Let me explain what I mean. That feeling is not a personal one, but it is a feeling which I have felt as a member of our French-speaking Protestant Churches. Our position is a very different one from that of the great majority of Protestant Missions. The American, the English, the German, the Swede, the Norwegian, the Dutch, the Danish Missions, are supported by powerful Churches. Yes, my dear brethren, all your Protestant nations have, as some of you have said, millions behind you. Our position is a very different one; we are supported by a minority,—a minority which has been obliged to fight for its existence during three centuries, and which is still in a very difficult position. No wonder that we are often misunderstood, not only by the Roman Catholic majority, but also by our Protestant people themselves, who say that our first duty should be to work for our own conservation and progress. You can understand now that the very strength and multitude of your Societies may create in our minds a feeling of loneliness. I ask you then sometimes to remember us with sympathy and in prayer.

Still, if we feel lonely as a French Mission, we do not feel lonely as a Protestant Mission, and there is something strengthening to us in a large gathering of brethren, all engaged in the same work as we are ourselves doing for the Lord. We know that we belong to a large

and powerful army—the army of Christ—and this conviction fills our hearts with courage and with hope. On the one side, we know that under such a Master's command, even the smallest part of His army, even the least of His soldiers, can do useful work. He has given us many a proof that He does still choose little means to do great things. On the other hand, we realise now, at this Conference, better than before, the strengthening power of brotherly fellowship in His service. We shall go home with new ideas, with new ambitions, with new hopes; and so, I trust, that for us, as for you all, my brethren, this Conference shall be the starting-point of a renewed consecration to our Master, and of a new departure in Missionary enterprise.

Not lonely as a
Protestant
Mission.

A fresh
departure.

Rev. Philip Schaff, D.D., LL.D. (New York): My Lord and Lady Aberdeen, ladies, and gentlemen,—Americans feel quite at home in England, and the oftener they come here the more they feel at home. This is the land of their ancestors, whose bones lie mingled with the dust in every one of your churchyards. Your language is our language; your laws are our laws; your institutions are our institutions; your Bible is our Bible; your Christianity is our Christianity. We have inherited it from you; and to Old England and New England, combined, are entrusted the future destinies of Christianity. It is by these two nations combined, working heart and heart, under the same great Captain of salvation, and with the same Bible in their hand, that the world chiefly must be converted.

Americans and
England.

There are three epochs of Missions in history—the apostolic, the mediæval, and the modern. The result of the first was the conversion of the Roman Empire; the result of the second was a Christian Europe; and result of the third will be the conversion of the whole world. This has just now begun, and from this meeting will go forth a new inspiration for carrying forward that gigantic work of God. It is from this meeting that there will be an increase of men, an increase of means, an increase of faith and enthusiasm, an increase of unity in diversity, and an increase of co-operation, until the happy time shall come when all the Missionary Societies shall be one solid phalanx, to march against the enemy, and plant the banner of the Cross upon every idol temple of heathenism, upon every Mohammedan mosque, and upon every Jewish synagogue, until the whole world shall be the Lord's. Brethren, you have been on the Mount of Transfiguration. You have seen Christ, and Moses, and Elijah. Moses has disappeared; Elijah has disappeared; Jesus alone is before us. Let us look at Him, the only Master; at Him, the only Lord; at Him, the only Saviour; at Him, the only goal of all Missions—at Jesus only.

Three Mission-
ary epochs.

The Chairman: Dear friends,—When I stood on this platform ten

days ago at the inaugural meeting, I felt a wistful desire that your President could have been endued, at least for the time being, with Sincerity better than eloquence. a degree of eloquence which might to some extent have been worthy of the occasion; and now I confess that I feel that desire even more strongly. But I suppose that even the most eloquent of our friends on this platform or in the hall would tell us that there is one thing even more indispensable in a speaker than eloquence, and that is sincerity, especially on such an occasion as this valedictory meeting, where it has been very manifest that the feeling has been that of kindly, Christian, brotherly friendship, co-operation, and union, which have so largely predominated throughout our proceedings.

Looking back at the great series of meetings now concluding, I think the prominent feeling in our minds will be that of thankfulness. And in speaking of the thankfulness which we should feel, we should, I think, remember that while The Conference a cause for thankfulness. we are comparatively a small body, we are the centre and pivot of a vast circle of feeling, of thought, and sympathy. We have with us delegates whom we have welcomed with true heartiness, and who have warmly reciprocated our genuine cordiality and greeting. Now, each of these friends represents not only his individual weight and force, but a family; not only a family, but a circle; not only a circle, but a society; and we may go further, and say not only a society, but a community. A very little reflection in that line is enough to make us realise how large and comprehensive is the representation of which we are the visible exponents. Perhaps I can realise this all the more from the fact that quite recently I had, with Lady Aberdeen, the opportunity of travelling round the world; and thus, during these gatherings, we have had the privilege and happiness of shaking by the hand men who, the last time we saw them, were engaged in their work and labour of love in India, in the plains of the Punjab, or the bazaars of Benares, or in the sultry streets of Madras. Again, we have met friends who have reminded us of the happiness and interest we felt in enjoying the wondrous hospitality of the United States, where we had the good fortune to spend some time.

It was said at the outset of these gatherings that one of the great objects and desires of the Committee, and of all who organised this Congress, was that it should be of a practical character. Now I do think The practical character of the Conference. that that wished-for object and purpose have been largely attained. I not only speak of this meeting, the public gatherings and open conferences, and the wonderfully valuable speeches which have been addressed to us on those occasions; but I allude also, and perhaps equally, to the more social and personal intercourse which has been carried on during these days, and especially to the spirit of Christian union and brotherhood that have been so ably and eloquently alluded to to-night. Our distinguished and eloquent American friend, Dr. Ellinwood, said that he felt he was for the time an Englishman; and I think we may say that we have felt like Americans. We have experienced the same feeling of

unity, of interest, and sympathy amounting to identification with our other friends in Germany and France, and especially with our brothers and fellow-citizens of Canada.

I cannot help adding a word with reference to the energy which has been shown by those who have had the carrying out of these arrangements. Some very kind words were said with regard to the part which Lady Aberdeen and I, as president, have been able to take. That is a small part, and I can assure you that we shall ever look back with feelings of deep and grateful appreciation to the experience of these days, more especially to last Saturday, when we had the happiness of receiving so many of our friends, who in so kindly and brotherly a spirit accepted the hospitality which we could offer. I desire also to offer a tribute to those who have borne the heat and burden of the day: to Dr. Underhill, to Mr. Matheson, and especially to Mr. Johnston, whose labours and whose self-denial in depriving himself of attendance at our meetings we must appreciate; to Mr. Paton, and many others who helped us so much, especially in regard to the gathering on Saturday to which I have referred.

Grateful
memories.

Well, friends, what are the messages which this Conference has sounded in our ears? I think that one of the foremost messages that we shall carry away will be that comprised in the Latin phrase, *Sursum corda*,—lift up your hearts. That, I hope, is the spirit with which we shall go away from this gathering. I am sure that our hearts thrilled in response to the eloquent and stirring words of Canon Fleming when he spoke of the ambition and of the Christian confidence with which we should go forth in this great work rejoicing on our way. This attitude does not imply that we are to forget that it is a work of patience as well as a labour of love. The walls of Jericho fell down flat, but it was not till after they had been compassed round seven days and the last day seven times. And what was the instrument through which this was accomplished? It was not the clash of spears and swords; nor even first and foremost was it the shout of the people; it was the blast of the rams' horns, representing the Word of God. And that is still the instrument with which we must carry on our work; that is the weapon of our warfare; the Word of God, with the Spirit of Christ living and abiding in us.

The instrument
for our work.

The time has now arrived for a final farewell. I confess I am one of those—and I do not think I am singular—who feel that though the meetings have been prolonged, the Conference as a whole has come to an end only too soon. And yet the time must come for the farewell, and I do not know that I can better express, on my own behalf and on behalf of the Committee and all concerned, our farewell to the delegates who have the chief place in our thoughts, than in the well-known expression, sanctified by use, that prayer comprised in the short sentence, "God bless you!" That is, I believe, the message with which we wish to bid farewell to our friends, to the delegates, and all those who have taken

Words of
farewell.

part in this Conference, which I am sure they will ever regard as a memorable occasion.

I have been asked to propose this formal resolution, "That a fervent address be sent to all Mission Stations in heathen lands, ^{Motion} and congregations as well as converts separate from their ^{of address to} brethren, to express the warm affection felt towards ~~Mission Stations.~~ them by European and American Christians, and to assure them of our sympathy in their joys and sorrows." I propose that this expression should be forwarded to those for whom it is intended in different lands who cannot be with us at this time.

The motion was carried by acclamation.

The Doxology was sung, and the Benediction was pronounced by the Rev. Dr. Sutherland.

ADDITIONAL MEETING

*FOR THE PASSING OF RESOLUTIONS ON THE OPIUM TRADE WITH
CHINA—THE LIQUOR TRAFFIC IN AFRICA—GOVERNMENT
LICENCE OF VICE IN INDIA.*

(Wednesday evening, June 20th, in the Large Hall.)

Sir S. A. Blackwood, K.C.B., in the chair.
Acting Secretary, Mr. James E. Mathieson.

Rev. Dr. Parsons (of Toronto) offered prayer.

The Chairman: Christian friends,—Your Convention has, in my humble judgment, decided wisely and well that this great gathering, consisting of those engaged either in directing or carrying on Missionary enterprise throughout the world—an Œcumenical Council in the truest sense of the word—should not separate without placing on record its deliberate judgment concerning the questions which are to occupy our attention to-night; and without uttering its solemn protest against practices which have brought shame upon the name of Christ throughout the world, and which have constituted some of the gravest hindrances to the progress of His Gospel. And it is also well, I think, that this occasion should have been chosen to place this judgment upon record and to utter this protest. You have been meeting together here for ten days, calmly, prayerfully, and earnestly conferring, and considering the needs of this world, and the obligation of the Church of Christ to meet those needs. You have been comparing methods of work and experiences of results; you have been seeking to stir each other up, and stimulate each other to further and fuller-hearted consecration to the service of our blessed Lord and Master, and you have been earnestly and importunately seeking Divine guidance and blessing on the work committed to you. And now you have decided to lift up your voices, to denounce these deeds and practices, to deplore their terrible results, and to unite in sorrowful confession of the blameworthiness of the Churches. I am sure you will agree with me in that expression, “sorrowful confession of blameworthiness;” for we must feel convinced that were it not for

This meeting
desirable.

Denunciation of
evils.

lack of faithful testimony, of watchful attention, of earnest prayerfulness, of courageous utterance, these things could never have attained the magnitude and the extent to which, alas! they have attained. Surely the standard of morals in so-called Christian nations and governments must be low indeed, when practices like those to which we are about to refer can not only be unchecked but defended, and that not merely on the ground of expediency but of actual necessity. Where have the Churches of Christ been in their testimony against these things? We must confess our own guilt. It would never do, I am

Sins of omission.

convinced, for us to take our stand in condemning these practices and, as it were, to stand aside while reprobating them, if we did not at the same time humble ourselves because of our share in them, direct or indirect. And whilst it is no doubt true that many, perhaps most, of those here present have protested, have striven, have prayed, have warned, and thereby have freed themselves from actual complicity with these things, yet I am convinced that those whose hands are purest, and whose consciences are cleanest in this matter, will be the very first to follow the example of one of the holiest of the sons of men, who, when his nation was involved in guilt, confessed his own share in it, and said, "Unto us, O Lord, belongeth confusion of face, to our kings, to our princes, to our fathers, because we have sinned against Thee this day." He was confessing, as he says, "My sins and the sins of my people;" and I conceive that that is the only right spirit in which we must approach this matter. Our business to-night is that of denunciation of the practices and of their results, both direct and indirect; we are not met for discussion; that time, thank God, has passed. There are, I believe, no differences of opinion amongst us; therefore there is no need for discussion. Denunciation is our object to-night—unanimous, I hope,—vehement if need be—impassioned and enthusiastic denunciation,—of deeds done contrary to the precept and spirit of the Gospel, and protested against by the very heathen themselves?

We are indeed deeply thankful that no sooner has one of these practices been exposed in its terrible character—fully exposed and recognised—than the British House of Commons have resolved unanimously—for its few defenders dared not record their vote against it—that this work of darkness should be abolished root and branch. For that we are deeply thankful. And it proves, thank God, that the moral sense of this nation is still alive in regard to that matter. But doomed systems often live long, and your denunciations and your protests are none the less needful to-night, because so far as that judgment has been uttered, this thing is doomed in all its horrible enormity and depravity. But we are not only here to denounce but to deplore; to deplore the results, direct and indirect, of these deeds and practices. The direct results, alas! who can estimate? Eternity, my friends, will alone disclose the ruin of the thousands of bodies and souls of those amongst whom these practices have been carried on by members of so-called Christian nations; carried on by those who ought to have been the

One victory achieved.

guides, the friends, and the saviours of the heathen to whom they went. The direct results we may hear something of to-night from the particular speakers, but the indirect results have been no less fatal. What might not have been the progress of the Gospel among the nations of the earth had that Gospel been commended and enforced by the lives of those who professed to be Christians? What can more effectually have barred its advance, and have stayed its progress?

I will but allude here for one moment, for I think the occasion calls for it, to a challenge thrown down by the world. It is not often needful or wise to pay much heed to what the world says about Christian work. Yet at times it is necessary, and I wish to draw your attention to the utterances of the leading secular journal in this country, which in a leading article dealing with your Conference, spoke the other day in these words. The *Times* said: "Criticism has expressed itself as not hostile to their object, because it cannot express itself altogether contented with the amount of ground which has been annexed. An army of diligent and learned labourers is occupied in Missionary work. Two millions sterling are annually subscribed for their maintenance. An appeal is being made for more men and more money. It is declared that the income of Missions should be nearer eleven millions than two. But before the promoters of Missionary work can expect to have greater resources confided to them, they will have to render a satisfactory account of their trust in the past. Their progress, it is to be hoped, is sure; indisputably it is slow. A Congress like the present would be better employed in tracing the reasons for the deficiency in quantity of success than in glorifying the modicum that has been attained. The cause it advocates has vanquished the obstructions interposed at home to the accomplishment of its aims. It enjoys a sufficiency, which according to ordinary estimates might seem an abundance, of goodwill and funds. Still it marches at a pace, which unless it be registered by the enthusiasm of Exeter Hall, appears little more than funeral. If Carey could have foreseen the magnificence of the means which his successors were destined to command, and the removal, as if by magic, of all the barriers which hemmed him in, he would have supposed that the foes were beaten and the harvest was being reaped. Exeter Hall says it is, and that the only thing now to be done is 'to hold the conquered forts and push to further conquests.' For eyes not endowed with the second sight of the platform, the principal citadels of heathendom continue to flaunt their banners as before. If some people profess to believe, as one speaker deplored, that they hear too little of Foreign Missions, the explanation is that they see too little of their results."

Now, I think that that demand is a fair one, and that we are right in answering the challenge. The world, by its leading secular journal, asks, "Why have you not accomplished more? Trace the reasons for that want of success instead of talking about what you have done." We have come together for that purpose to-night. And whilst in the spirit of self-judgment, of true humility before God for our well-known shortcomings, in enthusiasm, in zeal, in self-denial, in effort,—whilst we acknowledge all that, we declare before the world that foremost, perhaps, amongst

the causes that have hindered the progress of the Gospel of Christ in foreign heathen lands, have been the three practices which we desire heartily to denounce to-night. How could it be otherwise, when wherever the Missionary had fixed his tent the rum merchant had sent his barrel? So that we have gone to the heathen in certain lands with the Bible in one hand and the rum bottle in the other. What can they have thought of the character of a Christianity that thus presented itself to them? How can we wonder that we have made so little progress there! With our cannon balls and bayonets we have forced the introduction of opium into China; and now, alas! taught her population to grow the drug for itself, in order to oust our Indian product, and thereby inflicted upon it a system of irretrievable injury. What can they think of a Christianity which comes to them in that guise? And when upon the defenceless, uneducated female population of India a Christian Government has fastened down the horrible, deplorable, terrible system to which allusion must be made to-night, and enforced it with all the tremendous weight of its authority; when side by side with the chapel and the church stands the Government brothel, how can we wonder that there in India they have laughed at our Christianity, and cast contempt upon the name of our Lord Jesus Christ? If the world taunts the Missionary enterprise with its little progress and

Inquire for the cause. says, "Find out the reason for your lack of success," we can indeed say, with all self-judgment as regards our own shortcomings, that these practices, carried on by Christian nations, and authorised and enforced by so-called Christian governments, have much of the blame to bear for our want of success. It is our business to-night to lift up our voices, and with no bated breath, and no indistinct utterance, to declare that on the ground of every obligation that we owe to Him who has redeemed us by His precious blood, so far as lies in our power, so far as our protests, so far as our prayers can stay these deadly evils, they shall, by God's help, be impossible for the future.

The Opium Trade with China.

Rev. J. Hudson Taylor (China Inland Mission): Sir Arthur Blackwood, and Christian friends,—Not a few of us met in this hall this morning, around the table of the Lord, to partake with thankfulness of the bread and of the wine that reminded us of our Master. A more fitting prelude to the meeting of this evening I cannot conceive. It is with sin that we have to wage war; it is against sin that we have to protest; and it is at the Cross of Christ that we learn more emphatically than anywhere else that God makes no compromise with sin. Thank God that He has provided an atonement for sin and has brought us near to Himself. We trust that in our meeting to-night the prevailing spirit will be one that would have been suitable at the

Confession with thanksgiving. meeting this morning, and that we shall all realise that we are in the presence of God, and seek to be filled with the Spirit

of God, that this work of the Conference, in protesting against evil, may be a thoroughly Christian process.

I think we should bear in mind, more perhaps than we have done in the past, that it is not by mere political action that we shall win the day in this battle. The power of Satan must be seen behind the actions of Government and of individuals, and spiritual power alone can successfully wage war with spiritual evil. May God grant that more spiritual power may be brought into this contest than ever before. And may I say a further word in this line of thought? When we look at the greatness of the evil and the stupendous powers that are ranged on the other side, we are apt almost to sink in despair. But oh, beloved friends, let us always remember that the Son of God was manifested to destroy the works of the devil, and that the Almighty Saviour is able to deliver and to raise up a standard against the foe when most mighty. Mighty is the power of evil; great is the power of the wealth and the revenue that is derived from certain forms of evil, but Almighty is that God whose servants we are and in whose presence and in whose behalf we protest to-night against these great evils. The resolution which I have to move is, "That this Conference, representing most of the Protestant

The resolution.

Missionary Societies of the Christian world, desires to put on record its sense of the incalculable evils, physical, moral, and social, which continue to be wrought in China through the opium trade,—a trade which has strongly prejudiced the people of China against all Missionary effort. That it deeply deplores the position occupied by Great Britain, through its Indian administration, in the manufacture of the drug, and in the promotion of a trade which is one huge ministry to vice. That it recognises clearly that nothing short of the entire suppression of the trade, so far as it is in the power of the Government to suppress it, can meet the claims of the case. And that it now makes its earnest appeal to the Christians of Great Britain and Ireland to plead earnestly with God, and to give themselves no rest, until this great evil is entirely removed. And, further, that copies of this resolution be forwarded to the Prime Minister and the Secretary of State for India."

It may be asked by some, "Why should this question be treated in a Missionary Conference?" The resolution that I have read to you affords a sufficient reply to that question. If it be an incalculable evil, an evil which continues to be wrought in China, and that the trade has strongly prejudiced the people of China against all Missionary effort; if it be "one huge ministry to vice" and an obstacle to the evangelisation of China, these

Reasons for the resolution.

surely are sufficient reasons why it should be brought forward in a meeting of this kind and protested against by this Missionary Conference. I made the statement in a previous meeting that, while the result of eighty years' evangelistic effort in China has brought us to rejoice in thirty-two thousand communicants, eighty years of opium traffic have brought

one hundred and fifty millions of the Chinese into the position of being either personally smokers of opium or sufferers by the opium vices of husbands or wives, fathers or mothers. And if the evil is so rampant,—and you are all aware of the fact, that it is difficult to benefit the opium smoker himself or to help his family,—if the evil be so great and so vast, surely it is high time that our protest was raised against it, and that all we can do should be done to bring this great evil to an end. But my personal testimony on this point has been given pretty fully on two previous occasions. I wish to-night very briefly to draw your attention to the opinions of others.

The Rev. Griffith John, one of the best known, and most highly valued Missionaries in China, in the Shanghai Conference,—a Conference of all the Missionaries in Shanghai,—uttered well the sentiments of that Conference in these words :

—“ Attempts were sometimes made to palliate the sin of the trader, and to make light of the evil effects of the drug. On both points our utterance must be clear and emphatic. We know that opium is a curse—a curse physically, a curse morally, and a curse socially to

the Chinese, and this fact we must declare in loud, ringing tones. It is our duty to appeal to the great heart of England, for she has a heart; and when that heart begins to beat warmly on the question, this foul blot on her escutcheon will soon be wiped off.” The late Mr. Alexander Wylie, of the British and Foreign Bible Society, a man who has travelled through Western and Northern China, as well as Eastern China, remarked :—“ Undoubtedly this is one of the greatest evils with which China is affected, and unless some means be found to check the practice, it bids fair to accomplish the utter destruction, morally and physically, of that great Empire.” The pioneer of the Wesleyan Missionary Society, the Rev. George Piercy, thirty years Wesleyan Missionary to China, says :—“ It is certain that no one mind can grasp and fully comprehend all the evil we, as a nation, have done in China by our manufacture and supply of this death-dealing poison to its millions.” And the witnesses are not of one nation; the Rev. Howard Malcolm, of the United States, remarks :—“ No person can describe the horrors of the opium trade. That the Government of British India should be the prime abettor of this abominable traffic, is one of the wonders of the nineteenth century. The proud escutcheon of the nation which declares against the slave trade is thus made to bear a blot broader and darker than any other in the Christian world.” Let me turn away from Missionaries and read to you briefly the testimony of Sir C. H. Aitchison, formerly Chief Commissioner of British Burmah, with regard to the question of opium smoking in Burmah. He says in a memorandum addressed to the Government of India on the consumption of opium in British Burmah :—“ The papers now submitted for consideration present a painful picture of the demoralisation, misery, and ruin produced among the Burmese by opium smoking. Responsible officers in all divisions and districts of the province, and natives everywhere bear testimony to it. To facilitate examination of the evidence on this point, I have thrown some extracts from the reports into an Appendix to this memorandum. To show that, among the Burmese, the habitual use of the drug saps the physical and mental energies, destroys the nerves, emaciates the body, predisposes to disease, induces indolent and filthy habits of life, destroys self-respect, is one of the most fertile sources of misery, destitution and crime, fills the jails with men of relaxed frame predisposed to dysentery and cholera, prevents the due extension of cultivation and the development of the land revenue, checks the natural growth of the population, and enfeebles the constitution of succeeding generations.”

We Missionaries in China have seen all these evils increasing before our eyes for more than thirty years, some of us. How can we fail to protest against them? May I draw attention to the statement of the resolution that these evils continue to be wrought in China through this trade. There are those who imagine that because China is growing opium herself, therefore we are released from responsi-

England
responsible.

bility. In my judgment we are responsible for every acre of Chinese soil engaged in the cultivation of the poppy, because we have left the Chinese no alternative. They have appealed to the moral sense and rectitude of England in vain. They have appealed to every sentiment that was likely in their estimation to move a professedly Christian people in vain; and they have come to the conclusion that England has no conscience, that England has no pity, and that the only way to move us is to put the profit of evil doing beyond our reach by producing the drug at home until the pressure of England is removed.

And let me say here that China is a nation governed to a remarkable extent by moral sentiment. The Government of China have no strong standing army by which to repress the people. They only govern the people so long as the people recognise that the Government is in the main upright and beneficial to them, and the Chinese Government has not the power, and dare not attempt to repress the growth at home while it permits the importation of our foreign drug. We must bear that in mind. Now, let me quote one other paragraph from the Rev. Griffith John:—"It is useless to say that the Chinese are growing opium themselves, and that they will continue to do so, whether we import it or not. We have nothing to do with the possible or probable action of the Chinese in the matter. It is for us to wash our hands clean of the iniquity, and allow them to deal with it as they please. The trade is immoral, and a fowl blot on England's escutcheon. It is not for us to perpetrate murder in order to prevent the Chinese from committing suicide. The trade immoral.

It is, however, by no means certain that the Chinese would not make an honest effort to stop the native growth, if we would only give them a fair chance to do so, by stopping the importation. I believe they would make the attempt, though I am not prepared to promise that the result would be satisfactory." There is one sentence in the motion which is very strong, that the opium trade is, "one huge ministry to vice." Oh, my dear friends, how blind is sin! It blinds the perpetrator as well as the sufferer. How the moral sense of persons is blinded who are engaged in evil-doing is seen in the history of the three great evils with which we are to contend and against which we are to protest to-night. The Earl of Shaftesbury well said, "Let every Missionary, and every lay agent, and every woman, and every child refrain from being silent upon that question (the opium question). The opium traffic is the greatest of modern abominations, and I believe that, unless it is corrected, it will bring upon this country of England one of the fiercest judgments that we have ever known."

May I draw attention particularly to the fact that the Government of India is the producer of the drug to a large extent. More than half the drug that is imported into China is produced and sold directly by the Government of India, and this surely is not the business in which our officials should be engaged. Ought we not to protest at once on this ground against this evil, that England is not merely allowing a traffic like the traffic in drink in other countries, but is actually producing the poison itself? I think you will see the importance of this point. There is just one thing said in favour of the opium traffic, and that is that we need the revenue.

On this point, let me read to you the words of Henry Richard in the House of Commons. He said "he had a firm conviction that no nation had ever been engaged in any business so absolutely indefensible on all moral and religious grounds as the traffic in opium; but one thing only could be said for the traffic in opium, and that was, that the Government wanted the revenue. It might be true that the opium which England was forcing upon the Chinese was spreading debauchery, demoralisation, disease, and death among the Chinese—but there was the Indian revenue. It might be true that the traffic created an enormous The need of revenue no excuse.

amount of ill-will and heart-burning towards England on the part of the Chinese Government and the Chinese people, which had led to one war and might lead to another—but there was the Indian revenue. It might be true that that traffic constituted the most formidable of all obstacles against the effort to spread Christianity amongst the Chinese, as the Missionaries testified—but there was the Indian revenue. It might be true that it interfered with the development of other and more legitimate commerce—but there was the Indian revenue. It might be true that it dishonoured the character of England in the eyes of other nations, and prevented England from protesting against the iniquitous practices of other nations—but there was the Indian revenue.” To put it plainly, as our friend Mr. Denny very well put it, “The great English nation cannot afford to do right.” I hope this meeting by its protest will make it very plain that the great English nation cannot afford to do wrong. Action and reaction always correspond. The force with which you strike the anvil is always the exact measure of the force of the recoil. Well did Mr. Richard on another occasion use words which I should like to leave with you: “I am not ashamed to say that I am one of those who believe that there is a God who ruleth in the kingdom of men, and that it is not safe for a community, any more than an individual, recklessly and habitually, to affront those great principles of truth, and justice, and humanity, on which, I believe, He governs the world. And we may be quite sure of this, that in spite of our pride of place and power, in spite of our vast possessions and enormous resources, in spite of our boasted force by land and sea, if we come into conflict with that Power, we shall be crushed like an eggshell against the granite rock.”

God grant that it may never come to that. God grant that what is wrong may be put right in this case, as it is being put right, we trust, in another case. Let me, in conclusion, give you a passage from God’s own Word: “If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not: doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?” Let us work, dear friends; let us pray—oh, let us pray as we have never prayed!—that God will arise and make bare His arm, and deliver our nation from this great evil. I have great pleasure in moving the resolution.

Mr. J. L. Maxwell, M.D. (Secretary, Medical Missionary Association, London): I beg to call attention to one of the closing paragraphs of the resolution,—“That this Conference now makes its earnest appeal to the Christians of Great Britain and Ireland to plead earnestly with God, and to give themselves no rest, until this great evil is entirely removed.” The uppermost thought in my mind to-night is this: that if from this meeting we are to begin to make satisfactory and more rapid progress in dealing with this opium question, we must begin to deal with ourselves. It is quite true the Indian Government is the ultimate party which must be brought to move in this question; but before that there is the British House of Commons to be reached; and before that there is the conscience of England to be reached; and still before that, and most important of all, there is the heart of the Christian Church in England to be touched. So far as the question itself is concerned, I do not think I need say a single word in addition to what Mr. Taylor has just said. The question is absolutely beyond discussion. We,

as a professing Christian nation, deliberately cultivate for the vice of a heathen people; we deliberately minister to the vice of a heathen people, and we fatten upon the vices of that people; and that in spite of the fact that the rulers of that heathen people have again and again remonstrated with us, and in spite of the fact that there is a thousand-fold testimony that the action of our Government in this matter is leading to widespread physical and moral and social ruin amongst the Chinese. I think we are most of us aware that of late years there has crept over Christians in this country a very strange and terrible apathy in dealing with this opium trade. In spite of the urgency of the matter in its relation to the Chinese people, in spite of the equal urgency of the matter in relation to our great guilt before God, there is Personal guilt not felt.

no question of the fact—we must not hide it from ourselves—that this question of the opium traffic has not got inside the hearts of Christian men and women in England as it ought to have done. We have looked at it. Intellectually we all acknowledge the thing is absolutely wrong and indefensible; we have each of us in our day signed memorials and petitions against the traffic; but we have not got this matter inside our hearts as a burden upon our souls before God.

Now I do not blame you more or as much as I blame myself. I have been a Missionary in China, and I ought to know more of the ravages of this traffic than it is possible that you can do, and I confess I am sometimes amazed at myself, at the want of feeling concerning the terribleness of this evil amongst the Chinese. Why, this very night there are tens of thousands of homes in China over which there hangs a dark shadow just because of our dealings with that nation in this matter, and still it goes on from day to day, and from month to month, and from year to year. And we sit quietly in England, and we do not rouse ourselves to deal with it, and to protest against this great and grievous sin. In this hall to-night there is a constituency large enough, if set on fire by the Spirit of God on this subject, to begin to move England from end to end. And who can measure what the rate of speed in dealing with this matter would be, if only we began to deal with it in this fashion! Only let us keep to the faithful handling of the matter one with another, asking help of God, and so dealing with it, till it is finally lost in the absolute suppression of the evil traffic. That is the only end that is before us, and we shall reach it if we are only faithful to our God in this matter.

The resolution was then put to the meeting, and was unanimously adopted.

The Liquor Traffic in Africa.

Rev. William M. Taylor, D.D. (New York): The resolution that I have to propose is, "That this International Conference, comprising delegates from most of the Protestant Missionary Societies in the world, is of opinion that the traffic in strong drink, as now carried on by merchants belonging to Christian nations among native races, especially in Africa, has become the source Resolution on "Drink Traffic." of terrible and wholesale demoralisation and ruin, and is proving a most serious stumbling-block to the progress of the Gospel. The

Conference is of opinion that all Christian nations should take steps to suppress the traffic in all native territories under their influence or government, especially in those internationally enrolled, and that a mutual agreement to this effect should be made without delay, as the evil, already gigantic, is rapidly growing."

I owe the honour of having this resolution put into my hands to the fact that I am the bearer of a mandate concerning the subject to which it refers, from brethren on the other side of the Atlantic. I hold in my hand a resolution which was agreed to by the Manhattan Association of Congregational Ministers in New York, of which I happen to be a member, to the following effect:—"Our attention having been called to the ruinous effects of the introduction of the

Protest from America. rum traffic into the Congo Free State, we respectfully suggest that the whole matter should be taken into consideration by the Missionary Convention to be held in London, England, June 9th to 19th, 1888, with a view to the adoption of such measures as may seem best calculated to bring the convictions of the Christian Church as a whole, to bear upon the Governments by which the treaty was framed; and we hereby appoint the Rev. William Taylor to present this memorial in our behalf." Resolutions to the same effect were passed by the New York State Association of Congregational Ministers, by the Ohio Association, and by the Indian Association, and these also have been committed to my care; and since coming into the hall to-night I have been informed by a brother from New Jersey connected with the General Synod of the Reformed Church, that a similar resolution has been transmitted to him for presentation to this Conference.

Our attention has been directed mainly to this traffic, not because we do not feel the humiliation and the shame of that to which reference has been made by those who have gone before me, for we, who look back to this as our dear old home land, have a very tender regard for it, and we feel sad to have to hang our heads in shame for her when the opium traffic is brought up against her reputation; but our hands in America are as deeply in this drink traffic as yours are, and we have come here to-night to beseech you along with us that the Christian Church of Europe and of America as a whole shall advertise itself out of this business, and shall declare that whosoever hereafter is responsible for its continuance, that responsibility by the help of God shall no longer lie at our door.

I protest against this traffic because of its demoralising effect upon the native races. We know something of what it is at home, but these natives are simply like grown-up children,—they are in the position of minors or infants here among us; and if you insist and rightly insist, as I believe you do by law, that they who sell liquor to children—minors—shall be punished, will you force this traffic upon nations who are all minors together? Who was it that said, "Take heed that ye despise not one of these little ones;" "Whosoever shall cause one of these little ones to stumble, it were better that a millstone were hanged about his

**America
participates in
the sin.**

**Nations of
minors.**

neck, and he were drowned in the depths of the sea"? Our Lord Jesus Christ meant that for those who believe in Him, no doubt: but surely we may apply the principle to those nations who, as compared with ourselves, are still in their nonage and in their infancy, and say that they have a right to be protected from this terrible and demoralising evil.

I protest against this traffic because of its destructive influence on all legitimate commerce. Wherever that drink traffic goes it interferes with, it destroys trade in other and better things. Expenses which are needed for the gratification of the appetite render it impossible for these natives to deal in other and more wholesome matters, and I appeal here to the selfishness, if you will, of the trading community as a whole,—and I ask them in the name of common sense and righteousness if they are going to allow this traffic to deprive them of all honest gain in those countries which in so wonderful a way have been opened up to trade in modern times. If you force rum upon them you cannot give them cotton goods, for if they buy rum they have nothing to buy the cotton with. That which began in rum, will continue in rum and will end in rum; and therefore for the sake of those who are engaged in legitimate commerce I ask that this should be prohibited.

**Destroys
legitimate
commerce.**

I protest against this detestable traffic because of its neutralising effect upon the efforts of our Christian Missions. Why should we go to the heathen world handicapped and hampered by these men, who have no care but for to make money, and who have yoked the car of appetite to the car of mammon,—a new alliance that we have seen in these days, that they might ride all the more surely over men. And, brethren, let us, as representatives of the Missionary Societies of the world, rise in our might, and say that it is time that we should be unhindered, it is time that we should be unhampered. If the Christian Churches of England, and Europe, and America were united, and earnest, and right, no evil in the world could stand before them. "God is in the midst of us: and He shall help us, and that right early." Go forth in His name, a united, earnest, holy band, to do His work. And we must go with clean hands. This thing must begin at home, on both sides of the Atlantic. You know the lighthouse tower; and it has seemed to me sometimes as I have been sitting in this Conference, that the Missionary cause might be fairly compared to the lighthouse. Go to the lighthouse, and you will see everything is spotlessly clean. And so in Europe and America, if we would cast our light over the darkness of heathenism we must have everything spotlessly clean amongst ourselves; the bright reflector of a holy Church behind the lamp will make it shine with beneficence all the world over. We are not here as teetotallers to be prohibitionists, or I might say something more; but concerning this drink traffic among these native races, we are here to denounce it, as you, sir, have said: "Let us knock it on the head, and sweep this kennel clean out."

**Mission work
neutralised.**

Mr. J. B. Braithwaite: After all we have heard I have very little to add except to express an earnest desire that we may, every one of us, realise that our Saviour and our King has not abdicated, that greater is He that is in His people than he that is in the world; and, therefore, we are not to say that we are weak, that we have no power to stand against this tremendous evil, for all power is with those who have Christ on their side. And I have felt strongly that here there are representatives of Churches in England, Scotland, Europe, and America, and that one of our great

**Churches must
be in earnest.**

efforts ought to be that all those Churches should be earnest upon these great subjects, that Christianity should not be a mere jumble of theories or a system of opinions, but that every member of every Church should realise his part in those words, "Ye are a holy generation, a royal priesthood, a holy nation, a purchased and redeemed people, to show forth the praises of Him who hath called you out of darkness into His marvellous light." Christianity is not for the study merely, but for the trade, for all our transactions with our fellow-men,—all are to be sustained, regulated, and sanctified by the Spirit of the living God. Therefore let us each seek that this Conference may carry its influence to all the Churches represented here, and that all these Churches should, with one voice, bear decisive testimony against these tremendous evils.

The resolution, having been put to the meeting by the Chairman, was unanimously adopted.

Rev. J. N. Murdock, D.D. (Boston, U.S.A.): Mr. Chairman,—Fortunately the resolution which I have to present has been most abundantly sustained by the cogent, eloquent, and impassioned address of Dr. Taylor, of England and America. I have looked, I believe, upon the grandest cataract and the most magnificent volcano, but I never saw them combined before; and it is fitting that the mightiest elements in nature should be brought to the advocacy of a theme so great, and an interest so momentous. Mr. Stanley, in the last address which he delivered in Boston before he started upon his present expedition,—the last, I believe, that he delivered in America—stated that on his first passage through Africa when he came to that African King of Uganda, the king politely inquired about the health of Queen Victoria and the Emperor of Germany; and then Mtesa's question to Stanley. he put the question: "What tidings can you bring me from above?" Unfortunately, the great explorer was not an expert in such inquiries as that, but he had the grace to give the king a New Testament, which he declared contained the only answer which man would ever receive to that most momentous question.

After the long passage across the Continent, having left this child of nature, this simple savage, he came at last to encounter the coloured people of the western coast, and when they met him, the first question they asked was, "Have you any gin?" That is the difference between heathenism pure and simple, and heathenism that is touched with the curse of Western civilisation; and it is to confront this great evil in some practical way, to touch it at the very core through the power which we believe has control over it, that I shall present the resolution I hold in my hand.

Why should men be allowed to spread evils worse than the plague and pestilence, while we are seeking to diffuse the light of Christianity over that dark land? I believe that the Governments of Europe will sustain the King of the Belgians in his efforts to suppress that traffic. "Strength of Vox populi." I know they will if they are sustained by the moral sense of the Christian communities of England and America; for there are things so mighty in the great popular movements of the age, in the

awakened conscience of the people when brought to bear upon Governments, that no human Government can hope to withstand them. I am admonished, I must not protract these remarks. My heart and my conscience commend all that has been said here to-night, and I am sure that the sober judgment of mankind will vindicate the wisdom of the action we are here to take. The resolution which I hold in my hand is as follows:—"That, inasmuch as His Majesty Leopold, King of the Belgians, is understood to possess a controlling influence in the govern-^{Memorial to the King of the Belgians.}ment of the Congo Free State, and has already taken certain steps looking toward restriction of the drink traffic, it is believed that an expression of the views and desires of this International Missionary Conference may properly be made to him in reference thereto. Be it therefore resolved, that this Conference desires to record its grateful appreciation of all that His Majesty Leopold, King of the Belgians, has done and is doing for the cause of humanity and religion in Central Africa, and especially in the founding of the Congo Free State. That in view of the wishes expressed in the Berlin Conference of 1883, and the opinion expressed that any measures of restriction adopted by the Government of the Free State would be encouraged by the Great Powers, this Conference would most respectfully urge that His Majesty will use his influence in the Congo Government to secure the suppression of the above-named traffic. That the Conference appoints a Committee, consisting of the Rev. Dr. Murdock, Rev. H. Grattan Guinness, Mr. J. Bevan Braithwaite, and Mr. Alfred H. Baynes, who shall proceed to the Court of Belgium and present to His Majesty the thanks and the overtures herein expressed; and, further, that copies of this and the foregoing resolution be forwarded to the Prime Minister of England and the Secretary of State for the Colonies."

The Chairman: The Committee, it is proposed, shall consist of Dr. Murdock, who has just addressed us, the Rev. H. Grattan Guinness, Mr. J. Bevan Braithwaite, and Mr. Alfred H. Baynes.

The Liquor Traffic with Uncivilised Races.

Rev. H. Grattan Guinness: *A black record* of awful sin and unspeakable ruin is standing against civilised and so-called Christian Europe and America—a record that must be settled one day—if not now by us, then hereafter by Him who has said, "Vengeance is Mine, and I will repay."

None of us are ignorant of the horrible results of the unrestrained drink traffic in *these* lands. We know that alcohol slays, directly or indirectly, its one hundred and twenty thousand victims year by year, and that it is responsible for nine-tenths of the crime, pauperism, misery, and cruelty of our great cities. It is a grave question what can be done to restrain its deadly ravages even in Christian countries. But we meet to-day to consider a question which is graver still. What can be done to stop its worse ravages in *heathen* lands among the native races of Africa, India, Polynesia, and other uncivilised or semi-civilised countries, on whom it is being forced by traders who call themselves Christians?

The question stated.

Too many are *ignorant* on this subject. Those who *have* considered it are, *first*, the mercenary *trader* who coins gold out of the moral, physical, and spiritual death of multitudes of mankind; and *secondly*, the Christian *philanthropist* into whose heart the guilt of this traffic has burnt an indelible brand, and who cannot rest until it be for ever done away with.

What are the facts of the case? Briefly these. The merchants of Christian nations, especially those of Great Britain, Holland,

The facts. Germany, and the United States, have for many years been practically forcing on the weak and ignorant races of Africa and the South Seas, of Madagascar and Australia, of India and Burmah, the rum, gin, and brandy which are to them not only the degrading curse they are in these countries, but a maddening and deadly poison. This they have done for the sake of the enormous profits arising from the sale of cheap and bad spirits, profits amounting in many cases to 700 per cent. They are doing it every year to a larger extent. Enormous capital is invested in the trade; every opportunity for extending it is eagerly sought, and the right to spread this blighting curse in the earth is claimed in the name of Free Trade. The heathen have their pombe and their palm wine, and get mildly drunk on these without our help; but the moment they come in contact with "Christian civilisation!" the fierce and fatal fire-water is freely supplied to them, they fall before the enticing temptation, drink with mad delight, get rapidly demoralised, and *die*.

The trade in this baneful article is enormous. Incredible quantities of it are introduced, especially into Africa, north, south, east, west, and central. Some tribes have been entirely
Extent of the evil. extirpated through its use. The report of the Government Commission on the Liquor Traffic at the Cape presents us with the evidence of ex-governors, native chiefs, English bishops, magistrates and inspectors, doctors, Missionaries, and others giving common testimony against this liquor traffic. Sir Charles Warren says: "The blood of thousands of natives is at present crying to Heaven against the British race," and that the natives are being destroyed for lucre's sake. These uncivilised people have neither the strength of mind to *avoid* this snare, nor the physical stamina to *withstand* the poison. They are often painfully conscious of the fact, and intreat the Government in pity to remove from them the awful but irresistible temptation whose dire results they dread, but whose fascinating attractions they cannot resist. Last year, for instance, a large deputation from a tribe of Kaffirs besought the Government in Cape Town *not to permit* canteens for the sale of liquor among them, urging that their people were being fast destroyed by it, both morally and physically. Mr. Moir, of the African Lakes Trading Company, which has made a noble stand against this curse, reports having seen boys and girls of fourteen or fifteen years old *getting their wages* in this poison;

Natives weak, implore protection.

and others mention having seen thousands of black girls lying drunk around the traders' canteens from which the liquor is sold.

An intense desire to shake off the drunkenness which is the consequence of contact with civilisation, has arisen in several densely populated parts of Africa. The natives of the Diamond Fields *implored* the Cape Parliament to have public-houses removed from them, but their petition was cruelly rejected. The Malagasy who had received the Gospel from England and loved the nation to whom they owed so much, are being ruined by the same curse. Mauritius became a sugar-growing colony. Rum was made from the refuse of the sugar mills, and shipped to Madagascar. The crime of the island, it is recorded, "rose in one short year by leaps and bounds to a height too fearful to record." The native government tried to prevent the importation, but the merchants of Mauritius complained, the English officials interfered, and the land is being deluged with misery and crime this day. The young king himself became a helpless drunkard and a criminal maniac, and the wrong done to the country is still unredressed.

Christian
Governments
refuse it.

It is the same sad story (with local variations) as regards *all* the native races accessible to trade. A deaf ear is turned to the cries of the unhappy victims of the lust for riches, the souls of men are bartered for money. Ten thousand barrels of rum have been distributed among half a million of people in one year; and unscrupulous traders encourage the deadly taste for intoxicants among the coloured races, on the ground that *trade is the main point to be considered*. Over all our new territories in South Africa, such as Griqualand, Fingoland, the Galika country and Walfisch Bay, this dreadful blight is spreading. The Mozambique tribes and the Egyptians do not escape, though Islam commands total abstinence. Everywhere the poison stream is flowing, and the plague is extending, to enrich Christian traders, and destroy heathen and Mohammedan peoples.

The Sultan of Zanzibar threw every obstacle in the way of the liquor traffic, and forbade his own subjects to deal in it; but he cannot prevent the subjects of other nations from doing so, and in Zanzibar itself his people are getting rapidly demoralised. Native porters returning from the interior, are tempted to spend in the bestial orgy of a week, the earnings of a year; and a race remarkably susceptible of civilising influences is being ruined to enrich European distillers and drink sellers.

There is no question whatever that this accursed drink traffic has been one of the greatest hindrances to the spread of civilisation and Christianity in heathen lands. In India the trade is encouraged for the sake of revenue, and the excise duties have doubled within the last ten years. A man can there get drunk for a halfpenny. The trader who promises to sell the *greatest quantity* of spirits in the course of the year, gets the contract to farm the liquor. The Rev. Thomas Evans says, "We have an out-still at Bistopore which is the sole cause of the miserable

It hinders the
spread of
civilisation and
Christianity.

ruin that now stares us in the face. Bands of hardy peasants are neglecting cultivation, and pass *whole days* where they not only sacrifice their hard-earned money but corrupt their souls too. Street fights, scenes of violence and other intolerable excesses are every-day events. *I am at my wits' end to find out the reason why our rulers introduced into our country a system which kills us, body and soul, and gives them in return but a paltry sum for a licence tax.*" So far has the Government patronage on the traffic extended, that attempts at temperance reformation *have been actually met with persecution and imprisonment.* Every municipality in India would suppress the use of strong drinks if the Government would allow them; but we are doing in India with drink what we did in China with opium, forcing it upon an unwilling people, until they become demoralised enough to desire it. And this for the sake of revenue!

What are we English, Dutch, and Americans doing in Africa to-day? I have stood time after time on the decks of Dutch and English vessels carrying Missionaries to Africa, and have seen those vessels *loaded down deep* with rum and gin and gunpowder to demoralise, debase, and destroy.

There are two different Missions hard at work among heathen races;—God's Mission and the devil's—and the devil's seems for the time to be the stronger of the two. We Missionaries and Missionary helpers are struggling and suffering and making sacrifices to enlighten, elevate, and save the heathen in Africa, India, China, and Polynesia, while thousands of our fellow countrymen are as energetically working to degrade and brutalise and ruin the native races in these lands.

All along that west coast of Africa we have built great warehouses stocked with guns, gunpowder, and murderous drinks. We have built them at every river's mouth, and far up every navigable river in the interior of the country, wherever European capital and power could reach. Where the Senegal, the Gambia, the Niger, and the Congo roll their beneficent waters to the sea, there we have set up the man-murdering factories, and there we send our cargoes of deadly poison.

Look at the green boxes in those factories, packed with gin—infamously bad gin too, scarcely fit to make paint with; gin boxes by the million! Look at the demijohns of rum, great glass jars enclosed in wicker work, filled up to the brim with burning maddening liquor; rum jars by the million! Look at them in every African village and town all along the coast, positively for thousands of miles, and far away in the interior. See how the deadly trade eats like a cancer into the very vitals of the dark continent.

Well may men, like the traveller Thompson, protest against the abomination. "In wandering through some native villages on the Kru coast," says Thompson, "one feels as if in a kind of Hades peopled by brutalised human beings, whose punishment it is to be possessed by a never-ending thirst for drink. On all sides you are followed by eager cries for gin, gin—

Testimony of
travellers—
Thompson.

always gin. Under their eager appearance one seems to hear the bitter reproach, 'You see what you Christians have made us. You talk of peace and goodwill, and yet you put devils into us.' I had travelled and suffered in Africa," says Thompson, "inspired by the idea that I was doing some good in the world in opening up new lands to commerce and civilisation, but all my satisfaction was blighted as I felt that what little work I *had* done had better have been *undone*, and Africa still remained the dark continent, if such was to be the end of it all! For me, as things stand in many places, I am inclined to translate this cry of the opening up of Africa to civilisation as really being the *opening of it up to European vices, old clothes, gin, rum, gunpowder, and guns.*"

Look at the testimony of another great African traveller, Sir Richard Burton. "It is my sincere belief," says Burton, "that if the slave trade were revived with all its horrors, and Africa could get rid of the white man, with the gunpowder and rum which he has introduced, Africa would be a gainer in happiness by the exchange." Burton.

Listen to the words of the native African Missionary, James Johnson, as to the rum trade at Lagos. "This awful drink trade," says Johnson, "weakens the body, debases the mind, demoralises the intellect, and feeds the war passions. There has been no peace in Africa for centuries, but this drink traffic makes it worse. Why should European proximity to Africa be Africa's ruin? Negroes have proved themselves able to survive the evils of the slave trade, cruel as they were, but they show that they have no power whatever to withstand the terrible evils of the drink. Surely you must see that *the death of the negro race is simply a matter of time.*" Johnson a Missionary.

It should be clearly understood that England is not the principal offender in this matter, but Germany. France, Portugal, Holland, and the United States, have also their full share in the guilt. In 1844, Great Britain sent to the west coast *six hundred thousand* gallons of spirits, while Germany sent over *seven millions*, and America nearly *one million*. The conscience of *Europe and America* must be roused. An appetite *has been created*. If England does not supply what will satisfy it, *other countries will*. The uselessness of anything but *a common agreement among Christian nations* was evinced by what happened at the Congo Conference at Berlin. Great Britain, America, and other countries, would gladly have joined in excluding the drink altogether from the Congo Free State. The King of the Belgians himself desired it; but Germany, Holland, and Portugal insisted on admitting it, on the ground that the new state was to be consecrated to *Free Trade*. The sin of all Christendom.

It is useless merely to drive the trade from the hands of English firms into those of foreign firms. What is essential is CO-OPERATION. But the example of what has been effected in the way of preserving the North Sea fisheries from the drink traffic *by co-operation* is encouraging. Britain, Germany, Co-operation of governments the only remedy.

Belgium, Denmark, France, and Holland, came to an agreement by which *it has been stopped.*

Our object should therefore be so to waken the conscience of Europe and the United States as to lead to a joint prohibition of this deadly traffic among all native races. As regards

Let conscience be awakened. British Crown Colonies, such as Sierra Leone, the Gambia, the Gold Coast, and Lagos, where the people having no self-government, no representatives or voice in local legislation, Her Majesty should be petitioned to repress the trade by enactment, or if the Government feel unable to do this, *to take measures for a convention which might succeed in leading to united action among the powers concerned.*

In Colonies, such as the Cape and Australia, which enjoy self-government, *influence* only can be brought to bear, but that influence would be powerful, especially if seconded by example. There are difficulties undoubtedly in the way, but difficulties must not daunt us in the endeavour to remove this stumbling-block of colossal magnitude out of the way of the spread of the Christian religion. God and His providence will help those who seek to do His will. Let us pray that the minds of our rulers, and of all Christian rulers, may be opened to the conviction that no consideration of expediency, of policy, or of revenge, can justify them in placing this most deadly temptation in the way of weak and ignorant races.

Prayer and co-operation alone can meet the case. Prayer to God, persevering, unanimous, believing prayer; and co-operation,—the co-operation of Christian Governments, in the *prohibition* of a traffic producing more misery and destruction among native races, than slavery with all its horrors.

[The resolution, having been put from the Chair, was unanimously adopted.]

Mr. Alfred S. Dyer: Without making a speech I will move the resolution which has been placed in my hands, letting it speak for itself. The resolution is:—"That this Conference has heard with shame and sorrow of the extensive system of State licensed vice carried on throughout India by the authority of the Indian Government; that at the same time it desires to place on record its deep sense of the great service rendered to the cause of morality and religion by the House of Commons in determining the repeal of all legislation which authorises or encourages vice, and that it confidently expects that Her Majesty's Government will now take immediate measures to abolish what constitutes a social degradation, and so remove a stumbling-block to religion and the dishonour to the name of Great Britain which have resulted from this system; and, further, that copies of this resolution be forwarded to the Prime Minister and the Secretary of State for India."

[Mr. Dyer then sat down, but in response to repeated cries of "Speech," he again rose, and said,]

My friends, the uppermost feeling in my heart is one of unbounded thanksgiving to God for the great victory which He has obtained for us in this cause of social purity. I honour the noble men in the House of Commons who have stood faithful to this cause amidst so much ridicule,—I honour them, for they have been

Resolution on the encouragement of vice.

A stand made in Parliament.

faithful to the truth of our Lord Jesus Christ; and I look upon this great victory which has been won entirely as the result of the prayers which have been offered in this cause. We have been praying for those members of Parliament, and next to unbounded thanksgiving to God, I thank those members of Parliament. During eight months' patient investigation of this subject in India, where I also came into contact with the question of the drink traffic, I have come to the conclusion that two of the greatest obstacles to the success of Missionary work in India are the systems of licensed vice and licensed drink. I only feel called upon to say further that we must see that the resolution of the House of Commons is carried out in India. I hope in a few weeks to go back there, and I intend to stay there to act as your representative, and to exercise all due vigilance to see that the system is abolished there; and while I am there it will rejoice my heart to investigate further this question of the drink traffic, if I may help you to get rid of that.

**Impressions
of India.**

Rev. G. E. Post, M.D. (Beyrout): Mr. Chairman, ladies, and gentlemen,—You may be surprised when I tell you that it was with extreme repugnance that I undertook to second this resolution. My repugnance arose, not from any want of sympathy with the resolution, because I sympathise with it from the bottom of my heart, but from this fact, that I felt myself to be a citizen of another land, and that this was a question which primarily concerned Britain; but in presence of such a question you are not an Englishman and I am not an American, but we are both of us citizens of the commonwealth of man, and endowed from heaven itself with the freedom of the city of God. And I propose to take the freedom of a member of the great commonwealth of humanity to protest against the worst form of outrage which has ever been perpetrated against man and against woman.

**Unwilling
to interfere.**

Let me say for my own medical profession that I repudiate, and never will believe the accusation, that the medical profession has been behind these acts. I have been for twenty-seven years a member of that profession, and I never will believe it till I see it recorded in resolution and supported by the suffrages of that honoured profession. The medical profession has tried this measure and has found it wanting; and in the day when you come forward to press this upon your legislative body, you may rely upon it the medical profession will be with you. Finally, let me say that we can press forward in the consciousness that God is with us.

**Medical pro-
fession opposed
to this vice.**

“For right is right, since God is God,
And sure the day shall win;
To doubt would be disloyalty,
To falter would be sin.”

The resolution was unanimously adopted.

Rev. A. J. Gordon, D.D. (Boston, U.S.A.): I think it most unwise to attempt to change the subject that is before us now, and all that I would say would simply be in the way of suggestion in regard to fidelity and earnestness in carrying out the resolves that we have made to-night. It has been said, and I think said truly, that there is enough of sentiment and of conscience and of enthusiasm and of spiritual power represented in this audience to-night to move our Governments to the abolition of these terrible

iniquities. Nay, more, let it be ever our encouragement. Remember that in England when the slave trade was to be abolished an agitation began with only two or three men, who carried it on to a successful issue. And I remind you also that in our great conflict it began with two or three men who for years stood alone; but also remember that the leader of that movement placed upon his banner that motto, "Immediate, unconditional emancipation;" and in spite of all ridicule, of all abuse and of all dissuasion, he never would take that motto off his banner, and at last he succeeded in bringing the whole nation to follow his steps till we swept the curse from our land.

Just before Wendell Phillips died I had a memorable conversation with him. I knew that he sacrificed position and power and social rank and everything which a man could sacrifice in going into that fight, and I had the curiosity to want to know what led him into it. He had an invalid wife who for years never left the house. Just before he died I asked him this question, "Mr. Phillips, what led you to espouse the cause of the slave and stand by him?" Said he, "My whole career is due alone to my wife. She said to me, before the thought had ever touched my conscience, 'Wendell, you must take up the cause of the slave,' and I did it at her request, and I fought it out because she stood behind me." Christian women, let us remember that if two leaders can finally bring a whole nation to follow them in demanding the abolition of such an evil, we are more than two, and we have just as eloquent men leading us to-night as either of these. Let us follow them, for there is nothing that can stand against iteration and reiteration.

Let us not be disheartened. But on the contrary, let us take courage. The God of peace shall bruise Satan under your feet shortly. He is not to have his way for ever. Only let us be sure that in this warfare we are found on the side of Christ and not on the side of His enemies. God bless all those that have gathered in this great Convention. I, for one, may say that I have never witnessed such a scene, and my heart goes up for this wonderful blending together of those who are one in Christ Jesus of various names. We never know how beautiful a ray of sunlight is until it is divided by passing through a prism, and so separated into its beautiful colours, and I think we should never have known how beautiful the Church of Christ is, had not the pure light of the Gospel been permitted to be refracted. But we have seen its various rays here, blending once more into the pure white light, a token that the Lord is near them that gather together unto Him.

Rev. Arthur T. Pierson, D.D. (Philadelphia, U.S.A.): I was overwhelmed when I came to England by magnificent and munificent hospitality, but I am still more overwhelmed as I leave Exeter Hall to-night with your magnificent patience. I have not any speech to give you, but if I had time

I should like to take up the challenge of that secular newspaper. Well, I will venture to make a simple remark, that the editor knows a great deal more about the kingdom of Britain and some other kingdoms than about the kingdom of God. We stood this afternoon in the London Missionary Society's premises, and we had rehearsed to us the brief tale of the wonderful story of Tahiti and Polynesia. Within forty-four years the regeneration of Polynesia was accomplished, and yet this paper thinks that the progress of Foreign Missions has been funeral!

I hold in my hand one of the most significant proofs of the wonderful

celerity of movement in Foreign Missions. In 1869 in the city of Pittsburg I was called upon to offer the consecrating prayer when the first Missionary of the American Board to Japan went out—Dr. Green. Three years ago I received a young man, a splendid young fellow, six years before that a convert from Buddhism, who bore to me a letter from the first Christian Church of Tokio to Bethany Presbyterian Church at Philadelphia, and with that letter he brought a letter of salutation in Japanese from the native pastor of that Church, and here is the letter. A few years ago two intimate friends of mine went into the Empire of China, and there they set in motion Evangelistic agencies. To the General Assembly in the city of Minneapolis, held two years ago, certain Chinese converts, twelve hundred in number, sent a Memorial, written in the Chinese tongue, and those twelve hundred Chinese converts were gathered by one of those men; and here is that letter. I was appointed by the General Assembly to answer that document, and I endeavoured to do it. It was in English, and was sent over to China; and I received, just before I came to this magnificent Conference, the answer of those twelve hundred Chinese converts, in the shape of that very letter of mine reproduced in the Chinese tongue, to be distributed through all China; and yet, ladies and gentlemen, the foremost secular newspaper of the realm informs us that the progress of Foreign Missions resembles a funeral procession.

Results of our work.

A Chinese memorial.

Now I must leave this subject to be handled more at length some other time. I think it may not be amiss to call your thoughts away from the forms of evil which have been so eloquently denounced, to consider for a final moment what are the important lessons of this colossal gathering. I will forsake the entire line of thought I had proposed to myself, had time sufficed, but this I want to say. We have spoken a great deal here in this Conference about the unity which has been expressed and experienced here. I want to say that, for myself, I find not the slightest ground for merit or credit in this unity. If in the presence of a gigantic foe that unites all its forces, and masses all its hosts against the kingdom of our Lord Jesus Christ, I did not forget that I was an American, and did not forget the denomination to which I belonged, I should consider myself a fossilised ecclesiastic, and not a disciple at all. When Herod and Pilate are made friends together to crush Christ and Christianity, it behoves all true disciples to gather shoulder to shoulder, and close about the Ark of God. The fact is that our unity is largely the involuntary and unconscious unity of those who, in the presence of gigantic and desperate foes, come together because they cannot help coming together in the realisation of a similar and common danger. I want to say, also, that I think the methods adopted by these gigantic foes remind us that the only true policy of warfare, is a positive aggressive policy. Let us be done with all defensive methods of warfare. A positive aggressive Gospel is the Gospel that is going to win the day.

Lessons of the Conference.

True unity.

In 1863, in the crisis of our Civil War, there was an interesting but strange phenomenon that took place in Virginia City in Nevada. You know in Nevada they have rainless summers; it is almost an unheard of thing that there should be heavy storms in the summer months, and yet in the midst of a bright summer the sky was suddenly overcast with dense, dark masses of threatening cloud,

A hopeful sign of victory.

and the lightning played from cloud to cloud like the very flashings of the Almighty threatening to rain fire on the heads of the wicked. The people gathered in the streets to look at this marvellous summer phenomenon, when suddenly on Mount Davidson's eastern slope that confronted the city, a delicate golden tongue of flame was seen swaying in the wind, but, like the flame that Moses saw in the bush, it burned yet did not burn out, it burned yet did not consume. For an hour that flame continued to sway to and fro on the mountain's brow. The philosophy of it was simply this: there was an unseen rift in those dark, dense masses of cloud, and through that rift the evening sun flung his luminous beams and lit up the American flag that was raised on the summit of Mount Davidson. It was the national emblem that was glowing in the burning beams of the setting sun. The people stood there wrapped in admiration and entranced in astonishment. That flag was the unknown signal of two victories that had taken place that day—Vicksburg had yielded, and Gettysburg was won. My friends, there are dark, dense masses of cloud in our political and ecclesiastical firmament; among the heathen nations awful systems of false faiths prevail,—ignorance, superstition, immorality, and all forms of vice and wickedness; and even in Christian countries infidelity and scepticism cover with their threatening clouds the firmament of the Church of God, and threaten to rain down a destructive storm upon the institutions of Christianity; but, blessed be God, there is a rift in the storm-cloud, and the Sun of righteousness shines forth with healing in His beams, and they rest on the flag of the Cross raised on the very mountain heights of the strongholds of Satan. Let us stand and look at that symbol with thankfulness that Christ is not dead and never can die, and by that sign shall we conquer.

Rev. J. Hudson Taylor offered up prayer, and the meeting was brought to a conclusion.

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A CONTRIBUTION
TOWARDS A
MISSIONARY BIBLIOGRAPHY

PREPARED BY

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PREFATORY NOTE.

THIS finding list has been as carefully prepared as circumstances allowed. It comprises, for the most part, the more accessible English books. Its principal sources have been the "English Catalogue," 1835 to September 1888, the British Museum "Catalogue of Printed Books," 1882, *sqq.*, and the "American Catalogue," 1876 to 1888. The compiler has made a much fuller collection of titles, taking in books in Latin, French, German, and other languages, many of which are now rare, but deems those now presented ample for the purpose immediately aimed at, which was to give English readers help in their study of the great and most interesting subject of Foreign Missions.

The prices, sizes, dates, and number of volumes of works have been given as far as known to the compiler. These would have been given in all cases but for the want of time in completing the list for the issue of the Report of the Conference. The titles throughout have been condensed as much as was consistent with clearness. The contractions, L. for London, N.Y. for New York, Bost. for Boston, Mass., etc., being those commonly used, will be readily understood; the same remark applies to the use of sq. for square, ob. for oblong, etc.

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